50,000 Expected To Attend Richard Allen Anniversary

PHILADELPHIA — (ANP) — Some 50,000 AME churchmen and visitors are expected to attend the 200th anniversary celebration commemorating the birth of Richard Allen, founder of the African Methodist Episcopal Church, to be held here Feb. 14-16, at Mother Bethel Church. Bishop Sherman L. Greene heads the arrangements committee.

Purpose of the Pilgrimage of dedication and devotion is "to rethink our rich heritage of convictions, principles, spiritual fellowship and religious love, to make commending and imperative our moral obligation for world redemption, and to gear our church for a mighty crusade with Christ for expansion and growth through evangelism."

The bicentary celebration will portray the birth of Richard Allen, the organization, development, and expansion of the AME Church and her contribution to the religious, cultural and social development of the race, nation and world.

The celebration has the full participation and interest of all the Bishops in the African Methodist Episcopal Church, supported by the general officers, college presidents, deans of seminaries, chaplains, presiding elders, pastors, evangelists, missionaries, and laymen.

The 16 Bishops of the Church are: Sherman L. Greene, Richard R. Wright, Frank M. Reid, George W. Baber, Joseph Gomez, Isiah H. Bonner, William E. Wilkes, Carey A. Gibbs, Howard T. Primm, Frederick D. Jordan, Eugene C. Hatcher, Francis H. Gow, Earnest L. Hickman, William F. Ball, O. L. Sherman and David H Sims.

man of the Bicentennial Commission, termed it "a perfect coincidence, one that should assist materially in projecting the message of Brotherhood and racial amity that is our watchword."

Bishop Greene further stated that the sponsors of Brotherhood Week, and Negro History Week, both February observances would be asked to join in the Philadelphia fete.

Local denominational organizations have already pledged assistance in honoring Richard Allen.

A CITIZENS COMMITTEE under direction of Bishop David H. Sims has been formed. Mayor Richard H. Dilworth is honorary chairman.

Born a slave in Delaware in 1760, Richard Allan purchased his freedom at an early age; he later became one of the best known preachers in the Philadelphia, Delaware, New Jersey area. Widely known as a leader in the abolition movement, Allen in 1794 was the recipient of a citation from the Mayor of Philadelphia for outstanding civic services.

Each of the Episcopal Districts of African Methodism is expecting to send representatives to the events. Headquarters for the bicentennial will be at Mother Bethel, AME Church, 6th at Lombard Sts., Rev. John Douglas Bright, host pastor.

Honor AME Founder on February 14

PHILADELPHIA, Pa.—Noting that for the year 1960, Feb. 14 has been designated as Race Relations Sunday, Bishop Sherman L. Greene, of Atlanta, Ga., chair-

AME body gives conference $5,000

LOS ANGELES, Calif. — Over $5,000 was reported here last week by the AME churches from the 14 - state Fifth Episcopal District for the entertainment of the 36th session of the General Conference in Los Angeles, May 3 - 15.

The Rt. Rev. R. R. Wright Jr., presiding bishop and host to the quadrennial meet, praised the ministers for their support of his efforts to give the delegation its finest entertainment.

* * *

REPORTS WERE made at a one - day meeting of the 18 presiding elder and 54 General Conference delegates from the District, which reaches from Missouri to California, here at Grand Chapel AME Church, where the Rev. I. C. Coleman is pastor.

In addition to funds for the General Conference, $45,227 was reported for the general budget fund of the AME Church—representing one - half of the annual funds from the western section of the district.

THE REV. D. V. KYLE, presiding elder of the Los Angeles district, reported the largest sum, $11,768.00.

The sermon for the meeting was delivered by Presiding Elder H. C. McMillan of the Topeka, Kan. district, with devotions under the direction of the Rev. J.S. Bagneris of Richmond, Calif., and the Rev. Palmer S. Ross of Omaha, Nebraska.

1,000 outside as AMEs cite Allen

By WILDA R. SMITH

PHILADELPHIA

More than 1,000 persons were turned away from the Academy of Music at Broad and Locust Sts., Sunday, Feb. 14, who could not obtain seats in the packed auditorium — with persons assembled to celebrate the 200th birthday of Richard Allen. An estimated 4000 persons gained entrance.

THE AFRICAN METHODIST CHURCH held a three - day celebration of its founder's Feb. 14 birthday, that closed yesterday (Tuesday.)

Thousands of constituents of the denomination began arriving in the city as early as last Thursday, bent on witnessing all of the events planned by program committee of the Bi Centenniel Commission co chaired by the Rt. Revs. Sherman L. Green of Florida senior prelate and George W. Baber of Philadelphia, president of the Council of Bishops, the host prelate.

SUNDAY'S PROGRAM in the academy, marked the official opening of the celebration. High point was the opening address by the senior prelate who gave a glowing address on life of the founder, and the progress made by his followers, who today number some 800,000 members in nearly every part of the world.

A chorus of several hundred voices comprised of choirs of Philadelphia, New York, and New Jersey provided music.

THIS BRILLIANT PROGRAM was preceded by an early morning radio "Introduction Hour," over local station WCAM with Dr. George A. Singleton, of Philadelphia, editor of the AME Review, author. nationally known pulpiteer. He He also served as executive secretary of the Bl-Centenniel Commission.

IT WAS ON SUNDAY NIGHT that the AME's trekked back to Old Saint George's Church, where Allen got up from his knees, in a protest against segregation in religious worship, to start a new denomination, some 173 years ago.

The Rt. Rev. R. R. Wright Jr., 82 - year - old prelate, who has served the church in nearly every foreign area where it operates, and is now bishop over the Far West area, was principal speaker.

Bishop Wright said Richard Allen was "perhaps the only native Philadelphian to be so honored after 200 years of his nativity, in history of the city."

MONDAY MORNING, precisely at 9 o'clock, the bishops augmented by numerous leaders of the ministry and laiety, assembled in the Supreme Court of Independence Hall for a "rededication" ceremony.

Bishops Greene, Baber, Bonner, Gomez, and others, participated. It was Bishop Joseph Gomez, of Chicago and Detroit, who read a Proclamation of the Council of Bishops, designating " the year 1960 to be celebrated in honoring Richard Allen." A most distinguished guest-witness to the rites, and who brought greetings, was Dr. Harold Roberts, president of World Methodism.

DR. ROBERTS was brought to the United States from his headquarters in London, England to preach the Bi-centenniel sermon, which he offered at 11 a.m., following the Independence Hall rites.

Before entering the pulpit of "Mother" Bethel Church, 6th St., below Pine for this service, the solemn procession of bishops, all clad in ecclesiastical robes marked with attachments denoting high degrees, engaged in another "re-dedication" ceremony, this time at the tomb of Allen in the lower exchange of Church. The permanent Shrine is adjacent to the historic Richard Allen Museum.

Dr. Roberts, after being introduced to the mammoth audience that filled the mother church, paid a glowing tribute to Bishop Greene, who introduced him.

He said the senior prelate is held in "high regard, not only in World Methodism, but by the entire Church world, because of his straight - forwardness to Christian duty."

Bishop covers 100,000 miles as missionary

The Afro-American
Baltimore, Md.
Sat. 2-15-60

AME churches, schools founded to meet challenge in Africa

NASHVILLE, Tenn. — Bishop William Franklin Ball has traveled some 100,000 miles — the equivalent to four trips around the world — in his duties as missionary in Central Africa.

Bishop Ball, assisted by his wife, Mrs. Agnes Ball, is one of a number of missionaries carrying out the work of the AME church in meeting the challenge

When they landed at Capetown, South Africa, the missionaries were met by thousands of African members of the AME church, which is under the leadership of the Right Reverend Francis Gow, bishop of the 15th Episcopal District.

Later they left Capetown for Bulawoyo, South Rhodesia, where they worked. Bishop Ball founded six mission schools within his district, providing education for more than two thousand African children. In addition, he obtained teacher subjects Education for five schools in Basutoland.

Bishop Ball appointed a committee in Southern Rhodesia to purchase 300 acres of land in the Fort Victory District. Plans are now being made to build a college on this land, under the auspices of the AME church.

Under the system of apartheid (segregation), Africans are working in gold and diamond mines for only $2.47 a week. Bishop Ball used his influence to obtain government aid for these underpaid workers.

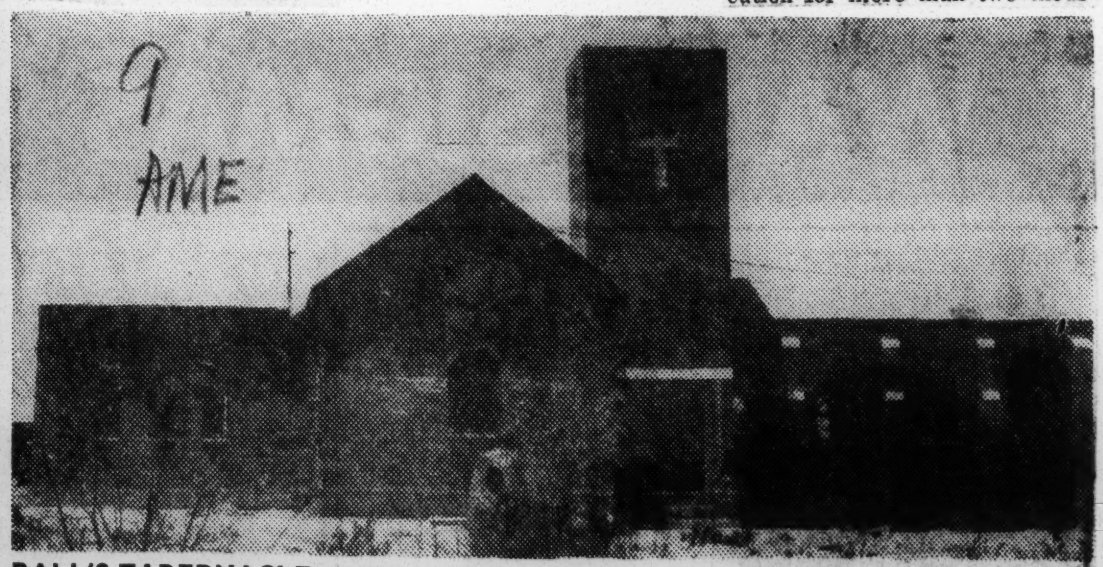
* * *

DURING HIS STAY, he completed more than 13 churches in the 17th and 18th Episcopal Districts. In Northern Rhodesia more than 5,000 persons joined church and confessed their belief in Christ. Bishop Ball ordained 167 deacons and elders during his four-year stay.

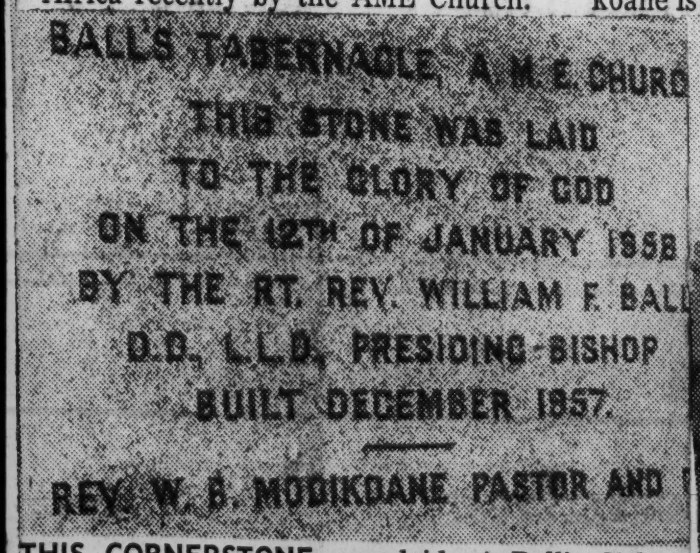
His work carried him over 52,000 miles in Northern and Southern Rhodesia in Central Africa. In his travels back and forth to work, he covered over 48,000 miles, making a total of more than 100,000 miles for the period.

The African government is cooperating with the AME Church in its effort to raise the educational level of Africans. The Wankie District of the Department of Native Education gave the church 25 acres of land for the erection of a new school in that area.

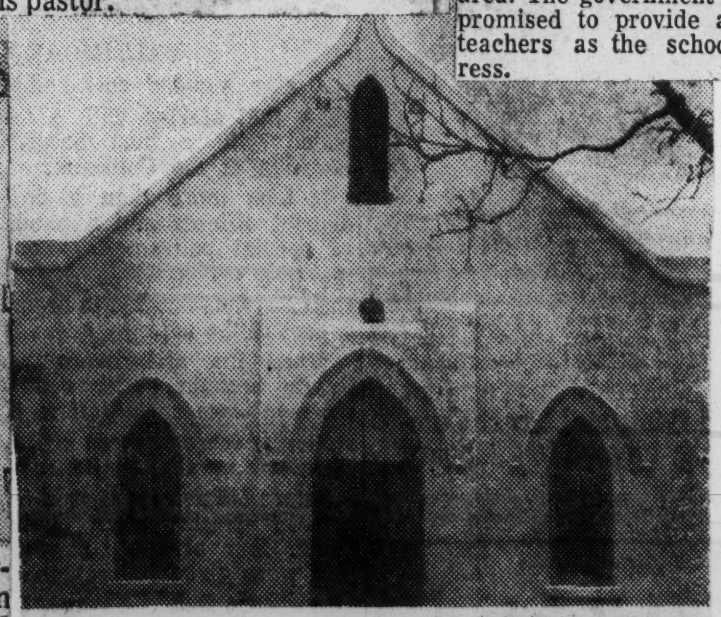
At present, there are five mission schools in Basutoland. The government has paid for four teachers' salaries in this area. The government has also promised to provide additional teachers as the schools progress.



BALL'S TABERNACLE — This is one of a number of churches erected in Africa recently by the AME Church. This church is located in Bulawayo, South Rhodesia. The Rev. W. B. Modikoane is pastor.



THIS CORNERSTONE was laid at Ball's Tabernacle AME Church, Bulawayo, South Rhodesia on Jan. 12, 1958. Bishop William Franklin Ball and his wife spent four years in the development of missionary work in Central Africa. They founded schools for thousands of African children.



YOUNG CHAPEL in Bulawayo, South Rhodesia, shown above, is another of the churches erected by the AME Church. This, the mother church in this area, was erected by the late Bishop Young.

'We don't want Wright,' shout 60 picketing AME's

The Afro-American
Baltimore, Md.
Sept 5-14-60

(By STAFF CORRESPONDENT)

LOS ANGELES — "We don't want Wright," shouted 60 parading pickets in the Shrine Auditorium here, scene of the 36th AME Quadrennial Conference. The pickets are members of the Laymen's League of Los Angeles, headed by the Rev. Joseph B. Patterson.

A total of 29 policemen and six motor patrolmen attempted to disperse the pickest. Firemen tried to clear the aisles as, delegates howled down Bishop Wright's attempt to seat the church's General Board. Bishop D. Ward Nichols was denied a seat on the rostrum, but most delegates feel he will be reinstated.

The embittered spokesman for the pickets, seized a microphone and shouted: "When we are in sympathy with free picketing in the South are we going to prohibit it where the church is concerned?" The crowd continued in disorder.

Superior Court Rules

The Pittsburgh Courier
Pittsburgh, Pa.
Sat. 12-3-60

Bishop Nichols Must Stand Trial in Penna.

PHILADELPHIA—Handing down a unanimous verdict, the Superior Court of Pennsylvania has ruled that AME Bishop D. Ward Nichols must stand trial in Criminal Court.

• The Prelate is accused of having failed to account for nearly $500,000. The enbanc ruling means, in effect, that Bishop Nichols must account to the church for the funds in question.

The Superior Court ruling marked one of the most decisive moments in a running court fight between Nichols and his church opponents which has lasted for approximately three and one half years.

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THE HEARING marked the third time that Nichols has appeared before an Appelate Court.

The Bishop is being represented by Atty. Samuel Dash, former District Attorney for Philadelphia County. Mr. Dash's opponent was Atty. Clifford Green of the firm Norris, Higginbotham and Green, prominent local legal team.

D. H. Sims restored as bishop

BY ELIZABETH M. OLIVER
Staff Correspondent

LOS ANGELES—Bishop David H. Sims, expelled from the AME Church in 1946 at a special session of the General Conference at Little Rock, was restored as a full bishop today amid cheers, shouting and hallelujahs.

After 14 years "fighting a long battle which I never gave up," Bishop Sims was returned to the church, "I love more than life itself."

He will be 70 - years - old July 18. He will be assigned to a District on Sunday and will receive $17,000 salary. This high point of the conference came Monday afternoon by a standing vote from the 814 delegates.

After the excitement subsided Bishop Sims told the AFRO:

* * *

"YES, I wept bitterly when I was expelled. That was 14 years ago but today I have no time for tears. I am all smiles. I am as happy as any man could be."

According to Bishop Sims the fight for his return to the church showed signs of success four years ago at the General Conference in Miami when suspension was removed and he was made bishop without salary or voice or location.

Reviewing the story over the years, he told the AFRO:

"In 1946, when the trouble began, I was presiding bishop over the prize district, the First Episcopal District.

"At that time other men's ambitions exceeded their sense of justice and right and so there were moves to get me out. It was political.

"The bishops at Miami in 1956 interpreted my situation as the result of a political scheme.

"But I have no malice for anyone. I shall continue the precious fellowship in the spirit of Christ. My desire is that all men may be up and no men down. That has been my philosophy all the time.

"I especially want to thank Bishops Hatcher, Gomez, Greene, Wilkes and Sherman who have worked for my restoration for four long years."

Among those who escorted Bishop Sims to the platform was H. Ralph Jackson, president of the Brotherhood organization which has also supported Bishop Sims for return as full bishop.

THE RESTORATION of the Rt. Rev. Mr. Sims leaves but one vacancy in the bishopric. More than 30 men aspire to the post.

The enthusiastic vote given Bishop Sims dims chances for the restoration of Bishop D. Ward Nichols, suspended for the past four years.

If Bishop Nichols should be returned to full status, all posts will be filled.

Church spokesmen, in reviewing the events of the past 14 years, recall that Bishop Nichols played an important part in events which led to the expulsion of Bishop Sims in 1946.

Efforts of church factions to have Sims restored are now translated as moves to bar Bishop Nichols' return.

* * *

ALSO A step to further limit the election of any more bishops was the Monday afternoon decision of the conference not to add or create another Episcopal District.

The unanimous decision came prior to the restoration vote for Bishop Sims.

The motion to restore Bishop Sims was made by George A. Singleton, editor-manager of the AME Church Review.

WEST AFRICAN DELEGATES—Pictured are some of the delegates from West Africa who attended the 36th session of the General Conference of the AME Church in Los Angeles, Calif. Left to right, seated: The Rev. S. Pater Wilson, Laura Little, the Rev. John F. Little and Mrs. Annie Banks, all of Liberia; Bishop Samuel R. Higgins, 14th Episcopal District; Mrs. E. J. Randall, Ghana, and the Rev. Richard Watkins, Liberia. Standing: The Rev. J. B. Mason, Liberia; the Rev. S. D. Friday, Sierra Leone; the Rev. G. M. Joseph, Sierra Leone; Dr. A. Chester Clark, secretary, Board of Missions; the Rev. W. Orlando Price, Sierra Leone; the Rev. Martei Markwei, Ghana, and the Rev. R. A. Ansah, Ghana. — McLain Photo

Rumor Says The Call May Leave Kansas City, Mo. A. M. E.'s.

PHILADELPHIA. — (ANP) — Reports were circulated here last week of a secret meeting held by a group of ministers and laymen to urge deposed Bishop D. Ward Nichols to withdraw from the denomination and organize an independent church.

The participants were here from several large midwestern cities, southern states and nearby eastern strongholds of the AME church, it was reported.

Several who asked that their names not be disclosed, said the group is attempting to persuade former Bishop Nichols to form a new denomination.

The Philadelphia Tribune reported it was called to the meeting by a well-known AME conference official in this state. The paper said Dr. Nichols' attorney, Isaiah W. Crippins, refused to confirm or deny knowledge of the move.

Ousted In Los Angeles

Nichols was removed from active duties in the church as the result of action at the recent general AME conference in Los Angeles.

Representatives attending the meeting here said they were speaking for nearly 300 congregations and their conference officials.

A spokesman said successful initial steps could start a major split in the "mother" denomination in Western Christianity.

Bishop Nichols last week was in Charlottesville, Va., at the bedside of a brother who underwent an operation for a lung tumor at the University of Virginia hospital.

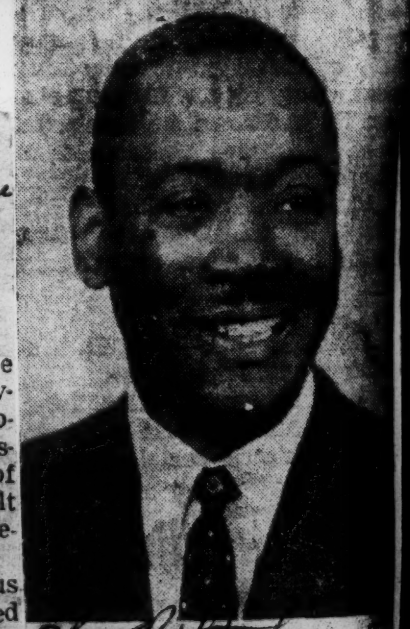
Contacted in that city at the home of friends he would only say that he was aware of such efforts in his behalf, and would give it serious consideration.

AME Rebels Gather for Philly Meet

PHILADELPHIA, Pa. — The case within the ranks of the powerful African Methodist Episcopal Church, concerning the suspension from AME Bishopric of Dr. D. Ward Nichols, may result in the formation of a new denomination.

An embryo for a new religious order may have been conceived last week when a dozen nationally known connectional leaders of the AME church met with Dr. Nichols in a mid-city hotel, it was reported here.

Several of the participants from several large midwestern cities, Southern states and nearby eastern strongholds of the AME church, reportedly, asked Dr. Nichols to form a new denomination.



AME 'FIRST—The Rev. F. James, of Mount Pisgah AM Church, Sumter, S. C., was elected the first Consultant Director of Social Action of the American Methodist Episcopal Church at a recent meeting of the Bishops' Council and the General Board.

Philly Rumor Says Bishop Nichols Friends Urging Separate Church

Atlanta Daily World Atlanta Ga.
Wed 6-8-60

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Bishop Nichols Expects To Be Cleared In Court Of AME Church Charges

The Call, Kansas City, Mo.
Fri 6/10/60 p. 5

By C. W. BEVERLY

Bishop D. Ward Nichols, who will face trial in Philadelphia June 7 on charges brought by the AME church that he mishandled church funds, is confident that he will be cleared on all counts.

In an exclusive interview with this writer at the conclusion of the recent AME General conference in Los Angeles, Bishop Nichols told this reporter, "When all the facts are in, I'll be exonerated."

Nichols already has the support of the church's highest legislative body, the Judicial Council, and was cleared by a majority of the Episcopal committee, which reviewed the charges during the last month's General conference session.

However, the General conference voted 401 to 359 to adopt the minority report of the Episcopal committee calling for the suspension of Bishop Nichols for four years, pending the outcome of the trial in Philadelphia, June 7.

This committee listed the following charges:

1. Illegal handling of connectional funds.

2. Disobedience to the order and discipline of the church and administration.

3. Placing burdensome assessments upon the church and brethren, for personal gains.

On the opening day of the conference sessions, Bishop Sherman L. Green, senior prelate, announced that Bishop Nichols would be given an opportunity to state his case during the conference sessions.

Prior to concluding the reading of the minority report of the Episcopal committee to the general conference, a motion was made and passed that the body vote at the completion of the reading report without discussion.

Recalling this motion, Bishop Gibbs, presiding officer, denied Bishop Nichols the opportunity he sought to discuss his case on the floor of the convention.

In an interview with Bishop Nichols at the close of the conference in California, THE CALL reporter received this statement:

"The unfortunate occurrence in Los Angeles was wholly uncalled for and without any basis of facts.

"I reported to the Episcopal committee which is the committee on bishops in the church, submitting to the committee checks vouchers, receipts and certified public accountants records for eight years. On the basis of these exhibits I was exonerated.

"It exonerated me on the basis of the facts. I am a bishop in good standing in the AME church. In due time this fact will be established.

"I appreciate the confidence expressed by my numerous friends and their loyal support.

"I have no doubt in final victory and in the establishment of my innocence.

"I have the records to establish my innocence and to bring the victory.

"I was grossly mistreated in that Presiding Bishop Gibbs refused me the opportunity to present my exhibits and defend myself.

"After a slashing attack on me by a group proporting to have a so-called minority report, which report was never given to the Episcopal committee, I feel the law of our church, not to mention the law of the land, grants to every man a fair trial. This was denied me as I was deprived of my rights even to speak. Not to mention my right to a trial.

"Five thousand people can testify to the fact that I sought the floor of the general conference to defend myself and was denied the same.

"I shall continue to exercise every means at my disposal to undue the wrong that has been done me."

A.M.E. Delegates Rout Bishop With Hymns

By C. W. BEVERLY

(The CALL Church Editor)

LOS ANGELES. — The afternoon session of the AME General Conference, convening here in the Shrine auditorium, recessed early Wednesday following a series of heated discussions in which delegates demanded to hear a report from the credentials committee, debated a motion to seat the chaplains and broke up in confusion over another motion to seat the general officers of the church.

The controversy followed an early morning prayer service at the Rose Bowl marking the opening of the 36th quadrennial session of the conference.

Bishop Sherman L. Greene presided over the session which began with the usual devotionals but which ended in a spontaneous song service as delegates sought to drown out the voice of the presiding officer as he announced his decision that a ballot vote should be taken to decide whether or not to seat the general officers.

Leading delegates crowded around micraphones to sing such hymns as "Leaning On The Everlasting Arms" and "What A Fellowship" as they protested the bishop's rule.

The debates began early in the first of the conference business sessions when a number of delegates demanded that the report of the credentials committee be heard before going into the affairs of the conference.

The confusion was set off when the Rev. Archibald Carey of Chicago took the floor to read a resolution. Aroused delegates protested that no resolution could be acted upon until delegates were certified, a function of the credentials committee.

Bishop Greene overrode the objections, declaring, "We not only are going to have this report, but we're going to have others."

His declaration drew vehement protests from delegates. Parliamentary procedure went out the window as dissidents leaped to the floor to shout their objections. Other delegates took advantage of the confusion to offer their own motion that the chaplain of the conference be seated.

The house was not brought to order until the credentials committee, headed by the Rev. R. C. Everhart, rose to the floor to report that it had certified 816 delegates. A list of the delegates was read by the Rev. Russell S. Brown, secretary of the AME church. There were no protests.

The conference was again thrown into an uproar when Bishop Greene called for the report of the judicial committee as the next item of business. The Rev. Ben Hill of Tulsa moved that the general board be seated, a motion that was vigorously protested by a sizable number of delegates. In an effort to end the confusion, the presiding officer ruled that delegates should vote on the motion, taking a ballot vote.

This brought even more shouts of disapproval from the assembled body and as the tumult increased the Rev. L. S. Odom, pastor of the Ward AME church here and a former Kansas City pastor, leaped to his feet and moved that the conference be recessed until Thursday.

Odom's motion won the vocal support of a number of delegates. Many of them crowded around him and at other microphones throughout the auditorium singing hymns.

The voices of the singers drowned out the voice of the presiding officer who finally instructed the conference secretary to declare the session recessed.

Thursday's session was less stormy as the vast assembly of delegates and observers heard Bishop Joseph Gomez deliver a 20,000-word state-of-the-church message. The report, representing recommendations of the 17 active bishops of the General council, ranged in subject from world peace and racial segregation to the controversial subject of jurisdictional dispute.

The bishop indicated that a union of all Negro Methodist churches is an ideal favored by the General council.

Bishop Gomez declared, "within the past few years there has been exploratory talks of the question of a united American Methodism including all Negro Methodist branches. It is our opinion that the particular work and destiny to which we were called has not been fulfilled. The American atmosphere is yet beclouded by fogs of separation both in the church and state and the question of the colored man's fullest participation is yet unsolved."

Among the 17 recommendations were:

That there be recognized the rights and responsibilities of annual conferences and episcopal districts for church extension within their borders subject only to such provisions as will conform to budget requirements.

—"That the rights of the General conference to expenditure of its contingent funds as recommended by the finance committee and approved by said conference be recognized.

—"That the question of merger and-or extension of departments of the church be studied by a special committee of this General conference, the committee to submit reommendations to the body. Further, that the department heads be given authority to elect their staffs.

—"That all restrictions of women relative to their status as itinerant ministers of the church be removed.

—"That the Women's Missionary society be given the right to collect financial dues and to conduct projects of the local church, conference branch and connectional levels, and that all laws in conflict with this recommendation be repealed.

—"That Episcopal district residences be provided for each district and plans for such be worked out by the Council of Bishops, regional board, or cooperation of the board of trustees of the district.

—"That the number of episcopal districts be 19.

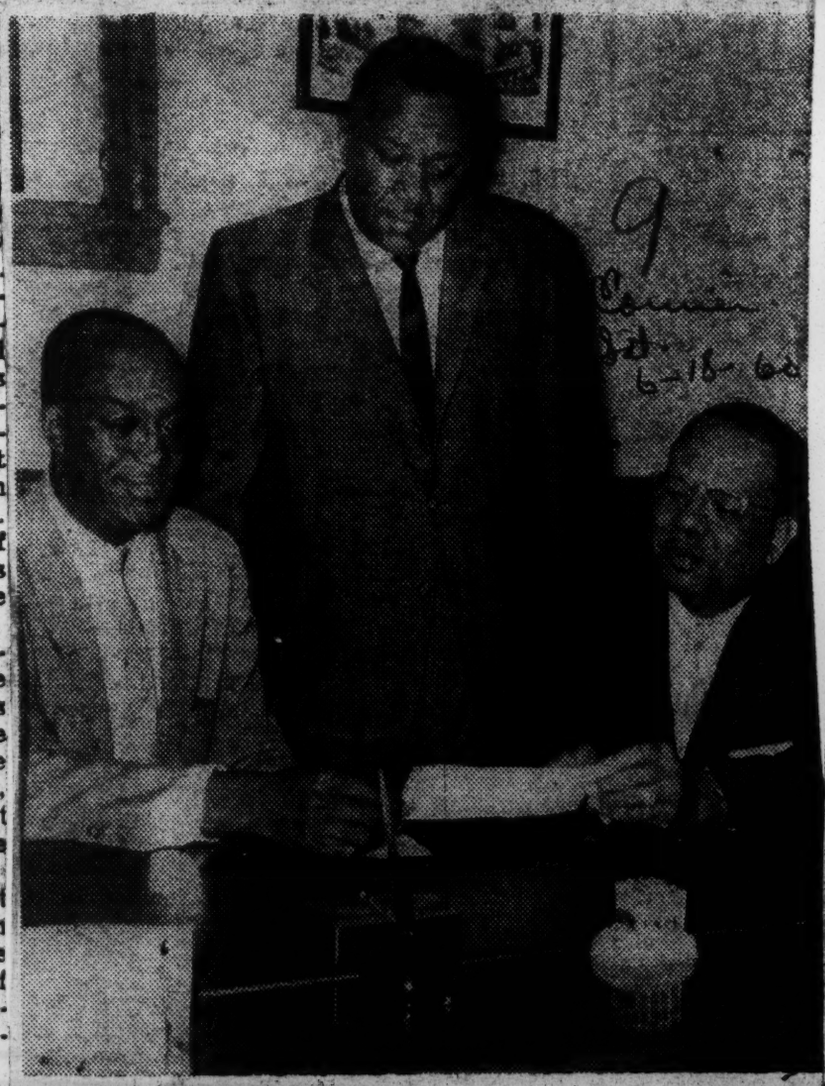
—"That two bishops be elected.

—"That the Council of Bishops present to the general board, the committee on revision, the committee on temporal economy and the episcopal committee, specific recommendatons, amendments and adjustments of the budget laws, in order that they be made more effective in the administration of the church.

—"That the restoration of Bishop David Henry Sims to full episcopal status be granted."

Will Encourage Young Ministers

AMEs Set $1,200,000 For Minimum Salaries



150,000 DEPOSIT—Jesse H. Turner, left, vice president and cashier at Tri-State Bank of Memphis, receives a $150,000 deposit from Dr. H. Ralph Jackson, right, new head of the AME Church Minimum Wage Department. Rev. E. Melvin Johnson, assistant to Dr. Jackson and AME Brotherhood leader, looks on. This new department was created at the General Conference held in Los Angeles recently. The conference set aside $1.200.000 as operating capitol.

MEMPHIS, Tenn.—The African Methodist Episcopal Church has announced the formation of a new Minimum Salary Department. At the General Conference held recently in Los Angeles, Calif., Dr. H. Ralph Jackson, former pastor of St. Andrew Church of Memphis, was named director of the newly created department. The General Conference set aside a fund of $1,200,000 for the operation of the department.

Dr. Jackson, who proposed the project, will supervise the fund. He will be aided by his assistant, Rev. E. Melvin Johnson, AME Brotherhood Leader. The fund is designated to supplement the salaries of under-paid ministers in the AME Church.

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THE FIRST deposit of $150,000 which constitutes one year's operating allocation, was made at the Tri-State Bank of Memphis. The bank is also slated to receive all future deposits totaling more than a million dollars.

Dr. Jackson stated, "the fund will enable small congregations to enjoy the services of capable ministers without sacrifice to themselves and families. It will also encourage young ministers to finish their college training before engaging in full time pastorial work.

Savannah Church Sold To Negroes

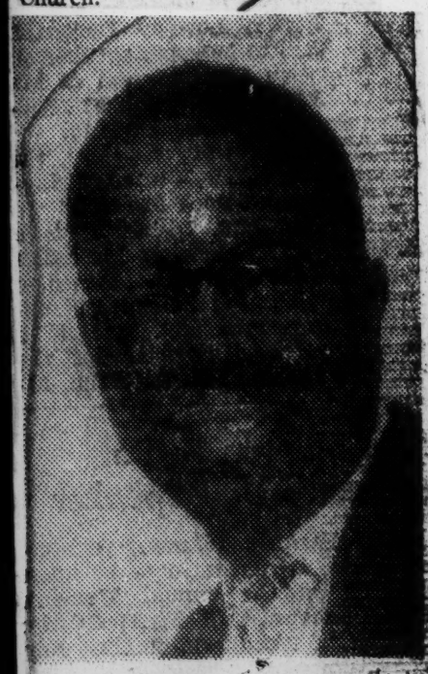
SAVANNAH (AP)—Grace Methodist Church, located in the western part of the city, has been purchased by St. Phillips African Methodist Episcopal Church for $100,000.

It will be the first move of location in the history of both churches.

Grace church will begin construction late this summer on the $224,000 initial stage of a planned $300,000 building program.

St. Phillips, a Negro church, will be razed as part of the west-side urban renewal program.

The site now occupied by St. Phillips was once occupied by another white church, which became what is now Epworth Church.



JAMES F. KIDD

BON A. M. E. COMPILATION COMMITTEE. — James F. Kidd, professor of education at Daniel Payne College, was chosen at the 1960 A. M. E. Church General Conference which met in Los Angeles, Calif. in May to serve on the Compilation Committee.

Bishop Frank M. Reid of the Second Episcopal District is chairman of this committee. He has called a meeting of the Compilation Committee for Friday, July 15 in Chicago, Ill.

At this meeting the committee will begin its work of compiling the Discipline of the great African Methodist Episcopal Church. Prof. Kidd was an active and influential member of the important Revisions Committee during the General Conference.

He distinguished himself throughout the connection by his enthusiasm and effective participation. All legislation adopted by the 36th General Conference was handled by the Revisions Committee.

AME Report Shows 1,250,000 Members

CHICAGO — The total membership of the African Methodist Episcopal Church is 1,250,000, according to a report from Dr. Russell S. Brown, general secretary of the AME Church. A summary was made of the number of Bishops and general officers of the church and its property values.

Dr. Brown's report was in essence a reply to a recent news article which said that the AME Zion Church now has some 770,000 members and the AME Church had 625,000. The figure was used for budgetary purposes. It simply means that children and others unable to meet the demands of the church would not be included with those required to meet the church's connectional assessments.

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THE AME CHURCH has 20 Bishops and 20 general officers who supervise its departments, supports eight colleges and six seminaries, participates in the Interdenominational Seminary at Atlanta, Ga.; supports the Douglas Hospital at Kansas City, two community centers in South Carolina, Camp Baber in Michigan, its mission department in New York City and its Sunday School Union Publishing House at Nashville, Tenn. The AME Church has 5,115 pastors.

Recently the AME Church gave $10,000 each to the following Bishops who were assigned to supervise the work of the church on the foreign fields. They are Bishops D. H. Simms, 14th District, West Africa; Francis Gow, South Africa, where Wilberforce Institute is located; Bishop John D. Bright, South Africa, and Bishop George N. Collins, also of South Africa.

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TO ASSIST the Bishops with their work are 272 presiding elders. Many of these men are outstanding leaders in their respective communities. The AME Church is active in all movements that are making a contribution to the Negro's fight for first-class citizenship.

Recently a moving picture, the story of Richard Allen, the founder of the AME Church, was authorized. A Social Action Commission was recently authorized and a minimum salary fund for pastors established. The church has $28,000 in property values. Dr. Brown says that the AME Church won't decry the greatness of any sister Methodist denomination, but are proud of the AME heritage. The AME Church espouses, "God is our Father, Christ our Redeemer and Man is our Brother."

81-year-old N. Philly Church stands on former swampland

PHILADELPHIA

Did you know that at one time the immediate area surrounding 24th and York Sts. was once known as "Swamp Poodle?" Yes, in 1879 when the Trinity AME Church that is now situated there—just shortly after the Civil War — this area consisted of little more than large open fields and grass. It was used chiefly for pasturing cattle and persons of color tended the cows.

It was during that period of time that a former slave, who wanted his people to learn how to read and write, began an evening school. This school gradually evolved into a Sunday School and then into the great Trinity AME Church it is today.

This tremendous growth of Trinity AME Church has been due in large measure to a motley and multi - colored group of persons, but they all shared one single emotion — faith in God. This faith sustained them through heavy setbacks.

At one time the church was sold through Sheriff sale for mortgage and other debts. The way looked bleak indeed. But, Rev. Kelsey Keeys, pastor of Allen AME Church repurchased and paid for the church property after raising sufficient funds. It was then that the church gained its present name, Trinity AME; it had been called Emanuel AME.

In the past many pastors have served the church, each in his own way leaving it better than when he found it. Today under the pastorate of Rev. Isaac N. Patterson, Trinity AME is still busy expanding. A few of the forward thinking membership are represented by the trustee board's president; Homer Soloman; LuBelle Fitts, secretary; Martha Jacobs, treasurer; the Golden Agers, Hattie Burley, president; Minnie Fulton, secretary and Amy De Shields, treasurer; and the Story Dept., Hattie Burley, president; Rev. Etta Mosley, secretary; and Hattie Gross, treasurer.

Virginia AME Bishop Says Hate Undermining American Democracy

NORFOLK — The Rt. Rev. Frank Madison Reid, bishop of the Second Episcopal District of the AME Church, told delegates and visitors at the closing meeting of the 95th session of the Virginia Annual Conference Sunday that "it's hypocrisy that is undermining our country." He said hate is America's worst enemy.

Journal and Guide

Other highlights of the session which opened Thursday April 21, at St. John Church were the sermon preached at the morning service Sunday by the Rt. Rev. Francis H. Gow, bishop of the 15th Episcopal District in South Africa, adoption of a resolution pledging support to the NAACP and endorsing the current sitdown protest against segregation at lunch counters in the South, and the report on education.

Norfolk, Va.

The resolution adopted at the conference also called upon President of the United States and other federal officials to urge Framville and Virginia to respect the Supreme Court's school desegregation decision. Bishop Reid said the school boards should cease closing schools and that Prince Edward county should not be permitted to treat the U. S. Constitution like a "scrap of paper."

MORE THAN 2,000 delegates and other church leaders and officials attended the four - day session. Churches in the conference raised more than $22,000 during the year . . . The new financial system adopted at the Miami General Conference in 1956 requires each church in the denomination to raise at least $4 per member during the conference year for the conference program.

Jat. 5-7-60

Bishop Reid said "no matter how many people turn out to welcome President Eisenhower on his visits abroad, America is no greater than its practice of democratic principles at home." He praised the young people for their courage in the current sitdown protest against lunch counter segregation.

BISHOP GOW told the overflowing congregation at the 11 11 a.m. service that Christianity is the answer to the racial problem in South Africa. He said today as in the days of Paul political leaders and government officials are unsettled in their thinking about the world's problems and "they are not sure what to do."

Leaders have tried many organizations like the Atlanic Charter, Wilson's 14 points for freedom and the United Nations, but none of these has worked, he said. He added that "there is no security except that found in the blood of Jesus."

OTHER PARTICIPANTS in the Sunday morning service were Dr. M. R. Camper, president of Kittrell College; Dr. W. L. Hildebrand, host pastor, and other conference leaders including Dr. L. C. Mitchell, host presiding elder, and Presiding Elders R. W. Williams, Portsmouth District; C. B. Brown, Roanoke District, and L. P. Herring, Richmond District.

The 96th session of the conference will be held next year at Hampton, Va.

Kennedy Win Blow to Bias

The Pittsburgh Courier

SHRINE AUDITORIUM, Los Angeles—The victory of Senator John Kennedy in West Virginia primary election was seen as a significant blow at religious bigotry by the Council of Bishops of the AME Church which is holding its general conference here.

Pittsburgh Pa.

A statement carrying the signatures of Bishop George W. Baber, president, and Bishop Joseph Gomez, secretary of the council, said in part:

Jat. 5-28-60

"The victory of Senator Kennedy in the West Virginia primary is an event of great significance in American public life. In effect, it is the triumph of the Christian ideal which is fundamentally opposed to any form of religious bigotry.

"Without in any way indicating support for the distinguished Senator as a presidential candidate, we are pleased to note that the good people of West Virginia rejected appeals based on religion."

Bright, Collins Elected Bishops In AME Church

Bkham World

Bkham, Ala.

Wed. 5-18-60

LOS ANGELES — (UPI) — Delegates to the annual conference of the African Methodist Episcopal Church Sunday elected two new bishops.

Elevated to the post of bishops were Rev. John B. Bright, pastor of Bethel Church of Philadelphia, and Rev. George N. Collins, presiding elder of New Orleans.

By THOMAS JEFFERSON FLANAGAN

SHRINE AUDITORIUM, LOS ANGELES, Calif.—Delegates attending the 36th Quadrennial General Conference of the African Methodist Episcopal Church Friday suspended Bishop D. Ward Nichols and in other action voted to restore Bishop David H. Sims in full connectional duties.

The vote to suspend Bishop Nichols was 473 for and 295 against, made on a minority report.

Another minority report called for action against Bishop R. R. Wright, Jr., but Bishop Gibbs, the presiding officer declared the session adjourned and refused to act on the Wright reports.

The report on Bishop Wright was scheduled to be on the business agenda for Saturday.

SIMS OUSTED IN 1946

Bishop Sims, who was ousted in 1946, had always contended that his ouster was illegal because the action was taken at a "special" general conference called at Little Rock. His attys. contended that the church discipline made no provision for a special general conference and that any action taken during the session was illegal.

It is of interest to his many friends that Bishop Sherman L. Greene, senior bishop, was given a clean bill of health.

BUDGETS TO BE REVISED

The General Board recommended a reduction in the budget of all of the 18 episcopal districts. This recommendation called for a reduction of the Sixth Episcopal District's (Georgia's) budget from $94,000 to $68,000.

Action followed later on a resolution by Delegate Glover of Florida, who said:

1. In many sections of the Deep South we labor under the heavy burden of an inflated membership. The cotton industry is gone and thousands of farms have been turned into grazing cattle with out people fenced outside to go to the nearby cities and towns. Many of them have gone North, East, and West.

2. The pulpwood industry also retired thousands of farms growing pines and paper.

3. In many of these sections the Ku Klux Klan rides every night and our people live in constant fear of the abuse of their liberties and violation of their civil rights.

Wild applause followed and Bishop Gomez decided to put the motion which was carried.

The provisions of this new resolution call for bishops to call pastors and presiding elders together within sixty days at which time a new budget adjustment will be given them.

According to available information the meeting may end by 3 p.m., Monday as the Shrine Auditorium must be vacated.

NEW BISHOP—A hilarious demonstration was made for John D. Bright, new Bishop of the AME Church, following his election at Los Angeles on May 14. Front row, left to right: Mrs. Celia Baber, Mrs. Bright, wife of the Bishop; Bishop Bright, Bishop George W. Baber, Bishop Joseph Gomez, A. D. Nearn and Bishop D. H. Sims. In the back row can be seen the heads of the Rev. E. L. Blake, R. R. Stokes, campaign manager; Mrs. Stokes, W. L. Freeman and others. — McLain Photo

AMEs Close Historic Meet at Los Angeles

By BERT LOGAN

LOS ANGELES, Calif. — The 1960 General Conference, the 36th session, is now in the limbo of history. Its many ramifications will have far-reaching significance not only on its members, but the country-at-large for years to come. The conference opened and closed with the same enthusiasm.

It is amazing to have seen the interest the members around the world manifested in the African Methodist Episcopal Church. Over 5,000 visitors and delegates were in almost every session. Men and women of all professions came to see and hear the proceedings of the sessions of the General Conference.

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FROM THE TIME Senior Bishop S. L. Greene called the opening session to order until Bishop E. C. Hatcher put the final motion, the large auditorium was filled with tension, with interest, with competitive debate and discussion.

Following the report of the credentials committee, the delegates were ready for action. Bishop Sell Brown, general secretary of the church.

Mrs. Dorothy R. Lampkins, Savannah, Ga., served as one of the secretaries on the staff of the general secretary, and Mrs. Helen B. Suber, Youngstown, Ohio was secretary of the staff of the public relations office.

Atlantic City is asking for the General Conference for 1964. The General Conference remembered the Negro Press during its proceedings. Dr. Archibald J. Carey offered a strong resolution in honor of the golden anniversary celebration of The Pittsburgh Courier and a resolution was also adopted in honor of the 20th anniversary celebration of the National Newspaper Association.

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THE BISHOPS WERE assigned as follows: Sherman L. Greene, senior Bishop, went back to Florida, 11th District; Frank M. Reid, back to the Second District; Joseph Gomez, Fourth District; George W. Baber, First District; I. H. Bonner, Ninth District; W. R. Wilkes, Sixth District; Carey A. Gibbs, 16th District; H. Thomas Primm, Fifth District; F. D. Jordan, Eighth District; E. C. Hatcher, Third District; Francis H. Gow, Fifteenth District; E. L. Hickman, 13th District; S. R. Higgins, Seventh District; W. F. Ball, Tenth District; O. Sherman, 12th District; John D. Bright, 17th District, and George N. Collins, 18th District.

Bishops John D. Bright and George N. Collins were elected on May 14.

Greene called for the report of the Judicial Council. The council read a fine report which was followed by a minority report. Judge Perry Jackson, chairman of the Judicial Council, read the report, and the Rev. Philip Van Putten read the minority report.

The minority was asking the General Conference to endo... the verdict of the trial committee, which found Bishop D. Ward Nichols guilty and suspended from serving as a Bishop in the African Methodist Church. The delegates voted to sustain the minority report, 451 to 359.

The conference voted to have a Minimum Wage Department, and voted the Rev. H. Ralph Jackson, the first director.

The General Conference voted to lift all barriers against women preachers. This for the first time grants to the woman preachers equal rights with men in the ministry. That was one of the recommendations of Bishop Joseph Gomez in the Episcopal address.

Another highlight was the report of the Episcopal committee, the highest committee in the church. It hears charges through its Judicial Committee and assigns the Bishops and endeavors to assist in regulating the affairs of the church along ecclesiastical lines. This committee brought in a report to restore Bishop D. Ward Nichols, but was defeated when a minority report was presented.

The minority report was similar to the minority brought in by the Judicial Council. The General Conference adopted the minority report, 473 to 295, to adopt the report of the majority, thus suspending Bishop Nichols for four years.

The General Conference voted to consolidate the two papers, the Christian Recorder and the Southwestern Recorder. Rev. B. J. Nolen was elected editor, and Dr. Fred Hughe, associate editor. Bishop R. R. Wright was made at his own request historigrapher.

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THE GENERAL OFFICERS elected to serve for four years are: Drs. A. Chester Clark, secretary of missions; J. E. Beard, secretary-treasurer pension department; A. G. Gaston, secretary church extension; E. A. Selby, Sunday School Union; Dr. Rus-

Film to depict life of Allen

WASHINGTON

The planning committee—in charge of arrangements for the 200th anniversary celebration of the birth of Richard Allen, founder of the AME Church, met here Wednesday, at the call of Bishop Sherman L. Greene, committee chairman.

A steering committee of 25 church leaders, associated with a group of prominent AME laymen, have formed the Richard Allen Foundation to produce a motion picture film based on the life and work of Richard Allen, "a man in search of freedom."

Hollywood producers are being engaged for the film production and Etta Moten-Barnett, concert artist and TV and radio personality, will assist with the direction.

Dr. Russell S. Brown, secretary of the church board, will act as consultant.

The premiere of the Allen epic will be a feature of the $25 a-plate dinner at the AME General Conference in May, 1960, at Los Angeles.

More than 1,000 delegates and visitors are expected to attend.

Officials of the Richard Allen Foundation include E. A. Selbu, Nashville, president; Dr. J. L. Leach, Flint, Mich., secretary; Dr. R. W. Mance, Washington, D.C., treasurer.

Cooperating laymen include A. L. Lewis, board chairman, Afro-American Life Insurance Company, Jacksonville, Fla., and A. G. Gaston, prominent businessman of Birmingham. Ala.

Bishop calls for 'massive resistance'

BISHOP SHERMAN L. GREENE, senior prelate of the AME Church, last week issued a call for massive resistance in "the struggle to achieve the dream of our forefathers." The call was endorsed unanimously by the Council of Bishops of the denominations.

AME hospital marks 61 years

KANSAS CITY, Kan. —Installation of an automatic fire alarm system in the AME owned and operated Douglass Hospital here, is one of the many major improvements being made as the institution observes its 61 years of service to the community.

This was embodied in the report to the recent annual meeting of the board of directors, by Rev. Eugene H. Kelly Jr. hospital administrator.

Douglass Hospital, located on grounds in suburban Quindaro is the only hospital owned by the AME Church. Funds for its operation are received from the General Board, Bishop S. L. Greene, Atlanta, chairman and by community donations.

During the past year, the hospital served 1,009 patients, recorded 221 births and 103 emergency and out-patient visits. A 33 member staff, medical, professional and administrative, serves the 50-bed hospital.

ATLANTA NEWS:

Prof at Morris College cited by AME Church

By ALLENE JACKSON

Dr. Samuel H. Giles, professor at Turner Theological Seminary of Morris Brown College and pastor of Trinity AME Church, has received a citation for his three - act drama, "The Apostle of Freedom," depicting the life of Richard Allen, founder of the AME Church.

The play was staged by Edward Waters College of Jacksonville, Fla., in Philadelphia, Feb. 15. The citation was made the next day. The AME Church Review called it "interesting and rich."

Miss Joyce Pauline, Jacksonville, Fla., has been named "Miss UNCF" at Clark College. Miss Pauline also was honored for exceptional services to the Fund's annual campaign.

North Carolina Mutual Life Insurance Co., recently opened new offices at 206 Auburn Ave. "Open House" was held Feb. 21.

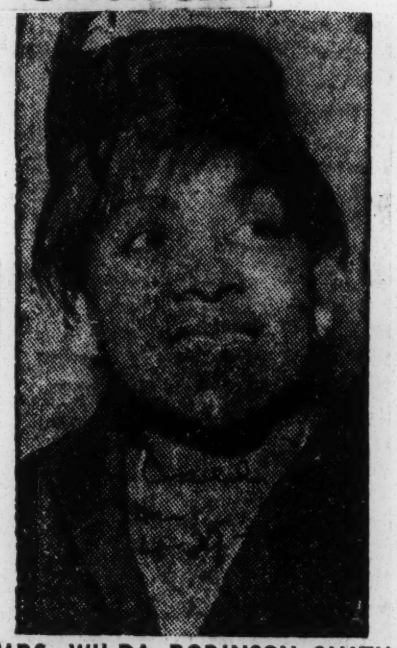
Dr. L. V. Reese, ophtalmologist, was winner of the door prize, an automatic clock radio. The presentation was made to Dr. Reese Monday morning in the District Office by Manager C. W. Leathers.

New Associate To Public Relations

LOS ANGELES. — The Rt. Rev. R. R. Wright Jr., host prelate to 36th Quadrennial session, A. M. E. General conference today announced appointment of a woman associate public relationist to Dr. Emory G. Davis, of St. Louis.

Mrs. Wilda Robinson Smith, Camden, N. J., is to fill the important post publicizing all women's activities during this historic meet, the bishop announced.

This woman writer comes highly recommended by host Bishop Wright, currently serving him in that capacity in the East. She is also PR director of the first Episcopal district, by appointment of Bishop George W. Baber, Philadelphia, who is also president of the AME Council of Bishops.



MRS. WILDA ROBINSON SMITH

Mrs. Smith is a columnist on the Camden Courier Post daily, South New Jersey reporter to the Philadelphia Afro-American, and a feature contributor of AME news in the Afro's national edition.

Many years she has contributed the "Woman's Column" in the AME Christian Recorder and her column "Morning-Glory Dots" appears in all other AME periodicals.

An ardent African Methodist, Mrs. Smith is the daughter of the late Dr. J. G. Robinson, editor of the AME Church Review, oldest Negro magazine published in America. Her late mother, Mrs. Wilda D. Robinson, was a connectionally-known missionary worker and writer. Chaplain (Lt. Col.) Douglas L. T. Robinson, stationed at O'Teen V. A. hospital, Ashville, N. C., her brother, is president of the AME Connectional Council.

Dr. Davis when apprased of the appointment said he considers Mrs. Smith "one of the best prepared women writers in the church." "She can well take care of the reportorial interests of the hundreds of women expected to attend the General conference," he said.

Bishop Wright making the assignment said, "Mrs. Smith has full knowledge of AME women and others in continental U. S., and over the world where we AME's operate . . . she dignifies the place of women throughout churchdom, in her writings," he added.

AME board assails S. African racism

LOS ANGELES — The leadership of the million - member Church has taken a bold and forthright stand against white supremacy in its preparation for the 36th quadrennial session of the General Conference coming here May 4 for 15 days.

Speaking last week at the executive meeting of the general board held in Memphis, board president, senior Bishop Sherman L. Greene, Atlanta, denounced the "rising tide of the abuse of law, authority, economic and political superiority in the name of the State" as perpetrated in South Africa.

Comparing the South African crisis to that in America the veteran prelate charged, "it is not sufficient to lift holy hands and voice against wanton practices in distant lands in the name of democracy and only soft pedal and wink at the same atrocities in both our front and back yards." He called again for the churches and all other reputable organizations within our country to urge a greater militancy and "mass insistence" on a larger scale.

Similarly, Bishop R. R. Wright Jr., host to the General Conference, has issued a call throughout America for people of every race and creed to join with the 50,000 who will be praying in the Rose Bowl, Wednesday, May 4 at 5:01 a.m., for the "rise of the peoples of Africa and the abolition of racial prejudice and discrimination."

"A Salute to Africa" evening will be held, Thurs., May 5, at the Shrine sponsored by the missionary department, Dr. A. Chester Clark, N.Y. executive secretary, the Assistant Secretary of State for African Affairs and delegates from Ghana, Liberia, West and South Africa will provide up-to - date information from this rising continent.

The women's point of view on Africa will be discussed when they gather in Santa Monica's Civic Auditorium, Sunday afternoon, May 8, with connectional missionary president, Mrs. Anne E. Heath, Washington, D.C.

Native South African AME Bishop Francis Gow in addition to leading a section in the Prayer Meeting is scheduled for TV, radio and speaking engagements before many interesting groups.

Other events of note include the welcome address by California's Governor Edmund G. Brown, Vice President Richard M. Nixon, Rev. Dr. Edwin T. Dahlberg, St. Louis, president of the National Council of Churches, labor leader A. Philip Randolph and NAACP Church secretary, Rev. Dr. E. J. Odom.

Methodist inaction deplored by AME's

(Special To The AFRO)

LOS ANGELES — Failure of the Methodist Church to abolish its segregated Central Jurisdiction drew fire Friday from the African Methodist Episcopal Church meeting here in its 36th Quadrennial General Conference.

The attack was contained in the 20,000 word State of the Church message bearing the signatures of 17 active bishops. It was read by Bishop Joseph Gomez of Cleveland, secretary of the Council of Bishops.

Bishop D. Ward Nichols was denied a seat with the 16 other bishops after a vote of 814 delegates accepted a minority report from the AME judicial council.

The council fonud Bishop Nichols not guilty of charges preferred against him three years ago. If he had been seated, he would have been entitled to $17,000 in back salary and other reimbursement.

His seating would also have thrown the bishopric race into a larger turmoil than it is now by reducing the number of vacancies.

Vote machines will be used in the balloting for new bishops.

Failure of the Methodist Church to "bring about a union on all branches of American Methodism, despite the earnest desire of the body to do so, indicates that the particular work and destiny in which we (the African Methodist Church) were called, have not been fulfilled," the message said.

"The American atmosphere is yet beclouded by foggy separatism, both in church and state and the question of the colored man's fullest participation unresolved.

"We await the coming of the Lord's Day, but it welcomes offers of discussion and explorations."

THE ADDRESS reaffirmed the AME Church's support of student sit-down protests. Several college presidents attending the conference indicated they will take no disciplinary action against demonstrating students as long as such demonstrations are peaceful and conducted with dignity.

Registered at the conference which will extenr to at ence which will exend through May 18 are 850 delegates to the denomination's official policymaking and legislative body, evenly divided between ministers and laymen, representing 18 Episcopal Districts covering continental United States, Canada, the West Indies, South America and Africa.

A record of 83 elected delegates from overseas areas, including 12 from South Africa are present.

* * *

ONE OF the more controversial subjects in the message concerns the significance to the Christian world of the recent invitation of the Pope of the Catholic Church to join in a world meeting of church leaders.

The report states that "despite general approval of the idea of strengthening Christian unity, an evident gap exists in that it is felt that the logic of such a movement calls for first the inauguration of a liaison on community and national levels now totally absent, since Catholics refuse, and in many places are forbidden to attend Protestant meetings."

Excerpts on other subjects follow:

COMMUNISM — "We have faced alternately in its more attractive forms and again in its boldly sinister and deadly manifestations. For the church it is most important always to recognize its negation of God and its disregard for the sacredness of human personality. Its weapon of ruthlessness and dominance, its practice of intrigue and violence are directly in contradistinction to the teachings of Christ."

COMMUNITY MORALS: "Your Bishops express their growing concern and justifiable alarm at the increasing moral decadence that has weakened our national prosperity and educational advance. Juvenile delinquency has had a 25 percent increase. Nearly 2 million and a half divorces have been granted within the last year. Alcoholism has visibly and tragically increased. States have justified the large number of liquor permits on the ground of the revenue gained. As though this is adequate compensation for the havoc wreaked on the American social life!"

WORLD MISSIONS: "The people of the Caribbean where we have been at work since 1830 have at long last secured Federation status. France, England and Belgium are granting autonomous powers to once subjected peoples. A cry that is fast becoming a roar, a cloud like a man's hand which is fast becoming a storm are heard and seen in the nationalism of Africa and Asia. With 80 percent of the peoples of the world being colored and constituting the majority race; with their progress in education and military science accelerated there can be great danger of world conflict of races unless the church can bring to bear the full force of the Gospel of Christ to this most dangerous situation, dangerous to the future world peace."

AFRICA: "Those who argue for a change in the word "African" in the name of the African Methodist Episcopal Church would do well to remember that the name "African" goes far beyond the ethnic connotations. For as the word "Methodist" carries a meaning or commitment relevant to the needs of the past and of our generation, and will be for generations to come, so the word "African" in the traditional and historic sense means commitments and a dedication far beyond the change that time may bring."

Principal recommendations of the Episcopal address were:

1. That we encourage and support all efforts made in the direction of a more extensive ecumenical cooperation.

2. That this General Conference establish a Department of Social Action. This department shall concern itself also with the problems and duties of good public relations and service.

3. That there be organized on the local church district an annual conference levels, commissions on the Migrant Movement, the Rural and Urban Church problem with coordinating authority.

4. That this General Conference take action in the direction of fostering greater unity among the various Methodist bodies of the world.

5. That there be recognized the rights and responsibilities of Annual Conferences and Episcopal Districts for church extension within their borders as will conform to budget requirements.

6. That the right of the Annual Conference to expenditure of its contingent fund as may be recommended by the finance committee and approved by said conference, be recognized.

7. That the question of merger and/or expansion of departments of the Church be studied by a special committee of this General Conference, the committee to submit recommendations to this body. Further, that department heads be given authority to select their staffs.

8. That all restrictions on women relative to their status as itinerant ministers of the church be removed.

9. That the Women's Missionary Society be given the right to collect financial dues and to conduct projects on the local Church, Conference Branch and Connectional levels. All laws in conflict to be repealed.

10. That the Missionary Department be authorized to conduct such financial efforts as may be made necessary by the exigencies of the foreign fields subject to the consent of the Bishop's Council and the General Board.

11. That Episcopal District Residences be provided for each district and plans for such be worked out by the Council of Bishops, the General Board, with the cooperation of the Board of Trustees of the District.

12. That the number of Episcopal Districts be 19.

13. That 2 Bishops be elected.

14. That the restoration of Bishop David Henry Sims to full Episcopal status be granted.

AME Conference In Los Angeles

By THOMAS JEFFERSON FLANAGAN

LOS ANGELES, Calif.—History was made when the Santa Fe "Golden Gate Special" and the powerful Union Pacific lines arrived in this beautiful city with the "cream of the crop" delegations to the General Conference of the A.M.E. Church from every corner of the United States.

The City of Miami, long streamline "Yellow Gal," of the Flagler System, with passengers from Key West, the orange groves of Daytona Beach, Smithville, Ga.; Columbus and Birmingham, brought the biggest delegation to the site of the General Conference of the great African Methodist Episcopal church. Host Bishop R. R. Wright is a friend of Conrad Hilton, who lives out at Beverly Hills, and this hotel magnate loaned him his personal chauffeur along with "courtesy cars for use of AME's. Your editor-scribe rode in a "courtesy car" to his motel suite, which includes a living room, two bedrooms and a kitchenette.

"JUST FROM GEORGIA"

The AME Special, which left Atlanta Saturday afternoon was late, arriving around 12 noon. After waiting most of the morning, your reporter was well rewarded by the long stream of home-folks coming through the gates after the AME Special "Just from Georgia" arrived.

First to be seen was Dr. Frank Cunningham. Then there were the H. C. Carswells, L. A. Atkins, of Flipper Temple; his pastor, Rev. Ruben Bussey; the Dave Townsleys, of St. Paul; their pastor, Dr. J. R. Hurley; and the H. I. Beardens, of Big Bethel.

Dr. John A. Booker, pastor of the AME Church, at Lithonia and one of the big wheels in the Monticello District, came up Sunday from Atlanta with your humble servant. He reported a fine trip through Shreveport, La.; Dallas, Texas, and Phoenix, Arizona.

Other well-known Georgians here include: Rev. and Mrs. R. L. Smith, Rev. J. N. Miller, Dr. Allen R. Cooper; Willie Bailey, of Eatonton; Willie Johnson, Monticello; Jesse Byars, Jackson; Dr. and Mrs. W. B. L. Clarke, Atlanta; Rev. O. F. Maddox, Atlanta; Rev. [illegible] Thrett, Thomasville; Rev. and Mrs. H. Vernon Greene, Moultrie; Dr. C. K. Knight, Columbus; Mrs. Homer Bryan, Columbus; Rev. and Mrs. Ben Gay and daughter, Albany; Moses Gay, Miami; Miss Velma Moses, West Palm Beach; Rev. and Mrs. J. F. Moses, Atlanta; and Miss Clara Dennis, Cuthbert.

Mail will reach this reporter at the Elrich Motel, 4924 West Washington Boulevard.

BIG WHEELS AROUND THE UNION STATION

Big Wheels around the Union Station awaiting delegates included: Dr. Harrison Bryant, of Baltimore; Dr. Bob Mance, Washington, D. C.; Dr. A. G. Gaston, Birmingham, Ala.; Dr. E. A. Adams and Fred Hughes. In the group from New York was Bishop D. Ward Nichols.

In the party with this reporter were Miss Jackie Long, of Birmingham, Ala., and James E. Wright, personal chauffeur of Conrad Hilton.

Among the Georgians found in California were: Dr. E. I. Robinson, Father H. Randolph Moore, Dr. Mark A. Thomas, Misses Dorothy and Willie B. Crowder.

Fisk U. president gets AME post

NASHVILLE, Tenn. — Dr. Stephen J. Wright, president of Fisk University, has been elected to the executive committee of the more than 10,000 member Association for Higher Education. The announcement was made here by C. Kerry Smith, executive secretary of AHE, a department of the National Education Association.

To serve from June 1, 1960 to June 1, 1963, Dr. Wright was elected to the executive committee after a nationwide mail ballot on April 15.

Other new members of the Committee are Lawrence E. Dennis, vice president for academic affairs, Pennsylvania State University, and Horace T. Morse, dean of the General College, University of Minnesota.

9 1960 AME

Expect 50,000 at AME Celebration

PHILADELPHIA, Pa. — The 200th anniversary celebration commemorating the birth of Richard Allen, founder of the African Methodist Episcopal Church, will be held at Mother Bethel Church, Philadelphia, Pa. Feb. 14-19.

Purpose of the pilgrimage of dedication and devotion is "to re-think our rich heritage of convictions, principles, spiritual fellowship and religious love, to make commending and imperative our moral obligation for world redemption, and to gear our church for a mighty crusade with Christ for expansion and growth through evangelism."

The bicentenary celebration will portray the birth of Richard Allen, the organization, development and expansion of the AME Church and her contribution to the religious, cultural and social development of the race, nation and world.

The celebration has the full participation and interest of all the Bishops in the African Methodist Episcopal Church, supported by the general officers, college presidents, deans of seminaries, chaplains, presiding elders, pastors, evangelists, missionaries, and laymen of the church.

Fifty thousand African Methodists are expected to attend this 200th anniversary celebration, and every mission, circuit and station will send a delegation to participate.

The 16 Bishops of the AME Church are: Sherman L. Greene, Richard R. Wright, Frank M. Reid, George W. Baker, Joseph Gomez, Isaiah H. Bonner, William E. Wilkes, Carey A. Gibbs, Howard T. Primm, Frederick D. Jordan, Eugene C. Hatcher, Francis H. Gow, Ernest L. Hickman, William F. Ball, O. L. Sherman, and David H. Sims.

AME Bicentennial Is Hailed In Congress

WASHINGTON—A resolution extending greetings and sincere felicitations to the members and clergy of the African Methodist Episcopal Church was introduced in Congress by Representative Adam C. Powell of New York.

The resolution (H. Res. 422) introduced in tribute to the two hundredth anniversary of the birth of Richard Allen follows:

"Whereas Bishop Richard Allen, the founder of the African Methodist Episcopal Church, was born a slave in Philadelphia, Pennsylvania, on February 14, 1760, but purchased his own freedom and became eminently respected by his contemporaries and fellow Philadelphians, Benjamin Franklin, Dr. Benjamin Rush, and others whose names were affixed to the Declaration of Independence in 1776; and

"Whereas February 14, 1960, is the two hundredeth anniversary of the birth of Bishop Richard Allen; and

"Whereas the African Methodist Church, commencing on February 14, 1960, in the city of Philadelphia with appropriate ceremonies, will hold a year-long observance of the two hundredth anniversary of the birth of Bishop Richard Allen; and

"Whereas the name of Bishop Richard Allen is revered not only by members of the African Methodist Episcopal Church in America, but throughout the world wherever the message of brotherhood as a Christian principle has been carried: Therefore be it,

"Resolved, That the House of Representatives extends greetings and sincere felicitations to the members and clergy of the African Methodist Episcopal Church on the occasion of the two hundredth an-

OFFICIAL CONGRESSIONAL CITATION TO A.M.E. CHURCH is presented to Bishop Sherman L. Greene (center) by Congressman Adam Powell of New York. The citation, a resolution introduced by Powell, pays tribute to Richard Allen, founder of the denomination on the occasion of the Bi-Centennial of Allen's birth. Others shown: Dr. George A. Singleton, A.M.E. Review editor and author; Bishop David Sims, of Philadelphia, Bi-Centennial Commission chairman; and Dr. R. W. Mance (right), financial secretary of the A.M.E. Church.

AMEs to Celebrate 200th Birthday of Bishop Allen

The Pittsburgh Courier
Pittsburgh, Pa.
Feb. 2-20-60

By BERT H. LOGAN
Church Editor

PHILADELPHIA — Three outstanding speakers addressed the 200th birthday celebration of Richard Allen, founder of the AME Church, at the Academy of Music, Feb. 14 at 3 P. M. The speakers were Rev. A. J. Carey Jr., pastor, Quinn Chapel AME Church, Chicago; Rabbi Rosenthal of Cleveland, Ohio, and Thurgood Marshall, chief counsel of the NAACP.

The Bicentennial celebration of the founder of the AME Church was headed by Bishop S. L. Greene Sr., senior Bishop of the AME Church. Richard Allen was born in Philadelphia, Feb. 14, 1760, and founded the church in 1787. He was made its first Bishop when the connection was organized in 1816, at historic Mother Bethel Church, located at Sixth and Pine Sts.

From its humble beginning of 15 ministers and laymen, the denomination has now over a million members in the United States, Canada, the West Indies, Bermuda, South America and various sections of Africa.

The celebration began on the morning of Feb. 14 when the 17 Bishops were preaching in various churches of the City of Brotherly Love. The afternoon symposium was held at the Academy of Music and the day ended with a service at old St. George Methodist Church, where Richard Allen was a member, class leader and licensed preacher, and from which he and his friends walked out in protest over discrimination in its services.

The service on Feb. 14 at Mother Bethel featured Dr. Harold Roberts of London, England, president of the World Council of Methodism, as speaker. Mother Bethel, where the service was held, is located on the site purchased by Richard Allen in 1794. It was dedicated as a worship site by Bishop Francis Asbury.

The connectional Women's Missionary Society, under the leadership of Mrs. Anne E. Heath, Washington, D. C., conducted a service in honor of Sarah Allen, wife of the founder, Feb. 15, at 3 P.M.

Vice President Richard M. Nixon was invited to speak Tuesday afternoon when the Division of Education and various church departments relate their history. A banquet was held at the Benjamin Franklin Hotel on Feb. 16.

Bishops D. H. Simms and S. L. Greene were co-chairmen of the celebration.

AME Brotherhood In Conference

The Pittsburgh Courier
2-6-60

CHICAGO (ANP) — "We are here to defend every inch of progress we have made," declared the Rev. R. Ralph Jackson, Memphis pastor, to more than 500 AME ministers at St. Stephen's AME Church, the Rev. Dr. G. W. Reed, pastor.

Dr. Jackson is president of the Brotherhood of the AME Church, an organization formed under his leadership over eight years ago, composed of ministers from throughout the AME Church, and is recently the object of much controversy.

Connectional Council In Meeting With Bishops

The Pittsburgh Courier
Pittsburgh, Pa.
2-27-60

By B. H. LOGAN

PHILADELPHIA — The highlights of the recent meeting of the AME Church here recently, included the joint session between the Bishops and Connectional Councils. The similarity in thinking of the two councils on legislation to be presented at the General Conference at Los Angeles was clearly indicated.

The entire board of Bishops participated in the session of the Connectional Council with the exception of Bishop Frank Madison Reid who was absent on account of illness. Mrs. Gibbs, wife of Bishop Carey A. Gibbs was reported ill as was Mrs. Anne E. Heath, president of the Women's Missionary Society of the AME Church.

Bishops S. L. Greene and George W. Baber make a fine working team for the council of Bishops and for the church. Bishop Greene is a master at presiding and is a very cool and calculating manipulator of the affairs of church. Bishop Baber made it clear that the budget is here to stay. But his inferences were such as to imply the need of some changes.

■

THE FOLLOWING Bishops were presented by Bishop Baber to speak in the Connectional Council: W. R. Wilkes of the Sixth Episcopal District, delivered a fine mesage on the need of rural church support. F. H. Gow of the 15th District gave a fine resume of the work carried on in South Africa. Bishop Gomez gave a message on the general program of the church, how its many institutions should be supported and its evangelistic program boardened to become an accepted part of the churches of the denomination. Bishop Jordan and Bishop Greene also gave talks.

Dr. J. L. Roberts, pastor of Bethel AME Church, Detroit, was presented by Lt. Douglas Robinson, president to make an official response to the expressions of the Bishops. Dr. Roberts did just that. He was emphatic in his exposition of proposed legislation for the 1960 General Conference. Lt. Robinson is president of the Connectional Council and Dr. Roberts is vice president. The lieutenant is chaplain in the Veteran's Hospital at Asheville, N.C. His father organized the Connectional Council and was its first president. At the same time his wife became the first female member of the council.

Another faithful member of the Connectional Council is the sister of Lt. Robinson, Mrs. Wilda R. Smith, a versatile churchwoman, writer, lecturer and musician.

■

THE CONNECTIONAL Council, the Brotherhood, the Laymen's Movement and the Bishop's Council are all interested in the kind of laws that will be presented at the General Conference next May. The Brotherhood and Connectional Council are very much together in the things they desire to do. The sermon of Dr. H. Ralph Jackson before the council ought to serve notice on every one that these two groups are at peace with each other.

"An Apostle of Freedom," a motion picture based on the life of Richard Allen is certainly a fine project and delighted over 1,000 African Methodist stalwarts attending a banquet at the Benjamin Hotel on Feb. 16. The new film of Bishop Allen's life is under the sponsorship of the newly formed Richard Allen Foundation Inc., headed by Bishop S. L. Greene of the 11th Episcopal District and Dr. E. A. Selby, Nashville, secretary-treasurer of the AME Sunday School Union.

S. African prelate is Morris Brown speaker

The Afro-American
Baltimore, Md.
2-27-60

ATLANTA — Pointing to the onward march of Morris Brown College since its founding in 1881, Bishop Francis H. Gow of South Africa told a Founders' Day audience last Monday morning to meet the challenge with the courage, wisdom, foresight and fortitude of the founders.

Bishop Gow was presented to the audience by Bishop S. L. Green, senior bishop of the AME Church. Bishop W. R. Wilkes, chairman of the trustee board was presented to the audience by President Frank Cunningham.

The noted divine referred to the high place that Morris Brown holds in the world due to the fact that its graduates are serving all over the world. Some he said, "serve under peculiar circumstances, going into the swamps and otherwise dejected areas." But said he, "God is with us as He was with the fathers."

Bishop Gow concluded by reminding his listeners that our founding fathers intended that Morris Brown serve not only Georgia but the world, and that the faith of our fathers be passed on to all.

* * *

THE READING of the report on the financial campaign showed Dr. Ann S. Cochran leading with a record-breaking $4,500 out of a total report of $13,303,71. This represented the most successful student-faculty campaign in the history of the institution.

Following Dr. Cochran in the campaign were William M. Pace, director of public relations, who reported $1,046.77; and A. L. Jessie, director of the evening classes, who reported $1,015.00.

The money reported by Pace is to be applied to a special scholarship endowment fund of which the ultimate goal is $100,000.

Bishop Nichols Is Suspended By AMEs 473 To 295

Atlanta Daily World
Atlanta, Ga.
Sun. 5-15-60

Bishop Sims Restored To Full Church Duties

By THOMAS JEFFERSON FLANAGAN

SHRINE AUDITORIUM, LOS ANGELES, Calif. — Delegates attending the 36th Quadrennial General Conference of the African Methodist Episcopal Church Friday suspended Bishop D. Ward Nicolas and in other action voted to restore Bishop David H. Sims in full connectional duties.

The vote to suspend Bishop Nichols was 473 for and 295 against made on a minority report.

Another minority report called for action against Bishop R. R. Wright, Jr., but Bishop Gibbs, the presiding officer declared the session adjourned and refused to act on the Wright reports.

The report on Bishop Wright was scheduled to be on the business agenda for Saturday.

SIMS OUSTED IN 1946

Bishop Sims, who was ousted in 1946, had always contended that his ouster was illegal because the action was taken at a "special" general conference called at Little Rock. His attys. contended that the church discipline made no provision for a special general conference and that any action taken during the session was illegal.

It is of interest to his many friends that Bishop Sherman L. Greene, senior bishop, was given a clean bill of health.

BUDGETS TO BE REVISED

The General Board recommended a reduction in the budget of all of the 18 episcopal districts. This recommendation called for a reduction of the Sixth Episcopal District's (Georgia's) budget from $94,000 to $68,000.

Action followed later on a resolution by Delegate Glover of Florida, who said:

1. In many sections of the Deep South we labor under the heavy burden of an inflated membership. The cotton industry is gone and thousands of farms have been turned into grazing cattle with out people fenced outside to go to the nearby cities and towns. Many of them have gone North, East, and West.

2. The pulpwood industry also has retired thousands of farms for growing pines and paper.

3. In many of these sections the Ku Klux Klan rides every night and our people live in constant fear of the abuse of their liberties and violation of their civil rights.

Wild applause followed and Bishop Gomez decided to put the motion which was carried.

The provisions of this new resolution call for bishops to call pastors and presiding elders together within sixty days at which time a new budget adjustment will be given them.

According to available information the meeting may end by 3 p m., Monday as the Shrine Auditorium must be vacated.

AMEs May Elect Two More Bishops Today

Atlanta Daily World
Atlanta, Ga.
Sat. 5-14-60

Bishops Laud Kennedy's "Triumph" Over Bigotry

By THOMAS J. FLANAGAN

LOS ANGELES, Calif. — (SNS) — The election of new bishops of the AME Church is scheduled to take place today during the General Conference, with 65 candidates for the two available offices i nthe bishop's council.

It has also been strongly rumored that no bishops would be elected, but much of this changed with the talk of retiring Bishops R. R. Wright and Sherman Greene, it is believed an election will be held after all.

TRIUMPH LAUDED

Meanwhile, the Council of Bishops hailed the victory of Senator Kennedy in the West Virginia Primary as a "triumph of the Christian ideals which is fundamentally opposed to any form of bigotry."

In a statement issued by Bishop George W. Baber, president, Council of Bishops, and its secretary, Bishop Joseph Gomez, the Kennedy triumph was cited as an event of "great significance in American life."

The statement continued:

"Without in any way indicating support for the distinguished Senator as a presidential candidate, we **are pleased to note that the good** people of West Virginia rejected appeals based on religion.

The Council of Bishops of the African Methodist Episcopal Church wishes to express the hope that the membership of our denomination in whatever section or state located will remember that our own Church was born out of protest against bigotry in religion, and that it would be hypocrisy for us to allow a man's religion or the color of his skin to interfere with his right to elective office.

"We are urging the ministers of all our local churches to give primacy to the matter of registration and vote. We believe that the right of franchise properly exercised is our Christian duty," the statement concluded.

GEORGIANS ACTIVE

Georgians took the spotlight of the General Conference session Thursday.

It was "Georgia Day" here in **California and Georgia's William** Reid Wilkes took the chair for the most hectic session of the conference.

The order of the day was set aside for the reading of certain reports dealing with the revision of the Book of Discipline.

With such technicians on the floor at the mike as United Nation's lawyer Archibald Carey, Big Bethel's Harold J. Bearden and Wilberforce's Charles Spivey. There were many points of order and parliamentarian gymnastics to splash around Bishop Wilkes, who proved equal to the occasion.

The big show of the session got under way when Bishop Isaiah Hamilton Bonner of South Carolina yielded the chair to Bishop Wilkes.

The program of which Dr. Amos J. Harris of Augusta toasted, got underway with a poem "Here's Georgia" composed and delivered by Thomas Jefferson Flanagan, presiding elder of the Monticello District.

Loud applause intercepted the poem as he read.

Dr. Frank Cunningham, president of Morris Brown College portrayed the gains made by Morris Brown under the administration of Bishop Wilkes. Full accreditation, the enrollment of nearly a thousand students and the gift from Dr. William Holmes Borders and others were among the many accomplishments narrated. Mrs. Lois Bryan of Columbus, Ga., sang a solo, while Mrs. Daisy Lampkin of Savannah, Ga., followed with an address.

Dr. John S. Bryan of Savannah, Ga., made the introductory address, while Dr. H. I. Bearden electrified the audience with achievements as did Georgia's Dr. Thomas J. Davis, also a candidate for bishop. Dr H. C. Carswell read the 49th Psalm, a favorite of Bishop Wilkes, while Mrs. M. L. Carswell presented Mrs. Wilkes with a corsage which she pinned on the first lady of the 6th Episcopal District.

JUDGE PERRY JACKSON HEADS JUDICIAL COUNCIL

The members of the Judicial Council were elected on Thursday with the result of the balloting declared at the morning session. Judge Perry Jackson, Attorney at Law and Judge of Cleveland's Municipal Court, was elected Chief Judge. Dr. Philip Van Putten, who succeeded in bringing in a minority report on actions of the council and getting it passed over the majority report, received the next highest ballot.

MINIMUM SALARY FUND NEARLY CAUSED UPROAR

Dr. Archibald Cary of Chicago's Quinn Chapel and former alternate at the UN at Geneva New York, secured the floor to get the minority report adopted over the original as a first tilt of the morning. Many old timers see a lot of red-tape to be cut around the payment of minimum salaries.

Apparently part time ministers, regardless of qualification or work, will fall in the E class, which spells "ineligible." How this will work out on the field where all ministers must contribute while gaining no benefits themselves might be ironed out to the ends that somehow all will be provided for.

Georgians continue to arrive by train, auto and plane and one going about the Shrine would feel that he is on Auburn Avenue.

The W. B. I. Clarkes are in their vis' booth talking about the program of Cosmopolitan. He would to allow his name to be used. Arplaces in the meetings every day. The doctor is holding his own and chie is young enough to wait and not accept the bishopric if it were answers more roll calls than many ther four years when possibly more tendered him. bishops wil lbe elected of us younguns!

The surprise of the occasion is the failure of Dr. Archibald Carey to qualify for bishop. He refused

* * * *

Dr. J. F. Moses sitting in Dr. Da-

A.M.E. Vote Stormy

Reinstated, then dropped by 473 to 295

By ELIZABETH M. OLIVER
AFRO Staff Correspondent

LOS ANGELES — Bishop D. Ward Nichols was suspended for four years Friday by a secret ballot of the delegates attending the 36th AME General Conference.

The vote was 473 to 295.

The action of the delegates came despite the recommendations of the high court of the conference, the Episcopal Committee, which had recommended to the body that the bishop be restored to full status.

But instead of taking the Episcopal Committee's majority vote, the delegates accepted the committee's minority report which recommended the suspension.

* * *

BISHOP NICHOLS on Saturday promptly filed papers to counteract the delegates' action.

In a memorandum to the General Conference and to the Judicial Council, he stated he was denied an opportunity to speak and defend himself against accusations.

He also complained that the vote was taken under circumstances contrary to church law, to justice and to his constitutional rights.

The Nichols case came up Friday after many hours of delay.

After the majority report was read, pandemonium broke out on crowded first floor of the auditorium.

Bishop Carey Gibbs was presiding. Persons in the audience rushed to the stage, fights broke out on the stage and in the crowd in the auditorium.

* * *

DELEGATES STOOD in the aisles and on their seats and angrily chanted "We want Nichols."

Bishops, ministers, members of the general board and church offices seated on the stage, scattered and some fled the scene.

Cries and screams penetrated the vast auditorium. The curtain was rung down and the meeting recessed until 5 p.m.

However, delegates and others present remained in the auditorium in complete disorder.

At 4 p.m., all delegates were asked to be seated on the first floor and non - delegates were ushered to the balcony. The 5 p.m. session opened in disorder.

BISHOP GIBBS announced from the platform loud speaker— strict rules and regulations are going to be handed down because of the gravity of the situation.

"Our bishops in council, with fire inspectors and managers of the building, want to point out to you in no uncertain terms that he rules of the auditorium must be observed if we are to continue our conference here.

"This auditorium costs us $2,000 a day, but we will have to find another building unless order is restored."

* * *

BISHOP GIBBS pointed to two fire lieutenants standing on the platform and said "they are here to see that you obey the rules.

"No person will be allowed in the aisles at any time except the one who is speaking. This is not a request, it is a demand if we are to stay here."

When silence was restored, the Rev. J. J. Simmon read the minority report to the delegates.

Bishop Nichols went to a microphone in the audience and asked to be heard.

His plea was "any court in the land would give me a chance to speak and defend myself."

His request was ignored. Many persons pleaded for him to be allowed to speak. An unidentified Bishop asked that Bishop Nichols be heard.

* * *

ALL REQUESTS were ignored and the voting began. The delegates marched in line across the stage to drop their votes in the ballot box for more than an hour.

Disorder broke out again when Bishop Nichols was repeatedly denied an opportunity to speak. About two hours later reported the vote and announced that Bishop Nichols was suspended.

The crowd was again thrown into turmoil. After all attempts to restore order proved futile the curtain was rung down. When the people refused to leave the auditorium the lights were turned off.

Although the auditorium was in darkness delegates remained in the auditorium for more than two hours. Bishops, ministers and church officials fled the stage.

Bishop Nichols' "motion to reconsider" was not heard. The Page failed to deliver it secretary and failed to obtain proper receipt from whomever he did give it to.

Bishop R. R. Wright was that he not be returned to the Fifth Episcopal District or sent to the Fifteenth Episcopal District. He said "instead of sending me back give me this special job of historiographer. I can put my heart into it one hundred percent."

The 82-year-old Bishop added "I am too young to be retired and in too good health not to work. I have always wanted to write the history of the church."

57th bishop of the church and was born April 16, 1878 in Cuthbert, Ga. He joined the church in 1891 69 years ago at Bethel AME Church in Augusta, Ga.

He was licensed to exhort in April, 1889. He was assigned Bishop of the Thirteenth Episcopal District in 1940, 20 years ago and was assigned to the Los Angeles District in 1957. His wife, the former Miss Charlotte Crogman, died May 21, 1959. The couple would have celebrated their 41st anniversary this year.

H. Ralph Jackson, Memphis Tennessee Layman and President of the Brotherhood was elected director of the newly-created minimum salary department Friday.

The fund to be administered amounts to one one quarter million dollars and has accrued since the 1956 Miami

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THE REV. DR. EDWIN T. DAHLBERG of St. Louis president of the National Council of churches, addressed the delegates on Thursday.

They adopted the following resolutions:

"The AME Church reaffirmed its faith in the loyalty and patriotism of the National Council of Churches and adds its voice to the repudiation of smear charges of communism recently made against the National Council of Churches and some of its personnel."

Miss Josephine Baker, Friday was presented, the George Washington Carver Memorial Institute's Supreme Court of Merit and Honorary Fellowship, for outstanding contribution to the Arts Better Race Relations and Human Welfare.

* * *

DR. VERN O. KNUDSEN, Chancellor of UCLA made the presentation on behalf of the institute in a ceremony in his office before a group of notables including Norwegian Consul - General A Moltke-Hansen and representatives from the French and Belgium consulates.

In presenting the award to Miss Baker, Dr. Knudsen praised her outstanding contribution to improve racial understanding and human welfare with particular reference to her "one dozen" children of various races and creeds which she has adopted and is raising in her home outside Paris, France.

In addition to the AFRO, the International press was represented as well as news services throughout the world.

* * *

MISS BAKER in accepting the award stated that she has never ceased to love her native land and is proud and happy to receive the high honor conferred upon her by the George Washington Carver Memorial Institute.

Assisting Dr. Knudsen was Mrs. Mallie Robinson, National Chairman of the Institute and mother of Jackie Robinson, the ex-baseball star.

The program was under the direction of Robert D. Hobday, institute president, who was here in Los Angeles from Washington for the occasion.

Bright, Collins Elected Bishops In AME Church

Atlanta Daily World

LOS ANGELES, Calif. — Dr. John Douglas Bright, a native Georgian and pastor of Mother Bethel AME Church, Philadelphia, Pa.; and Dr. George Napoleon Collins, native of Florida and presiding elder of New Orleans, La., are the newly elected bishops of the African Methodist Episcopal Church.

They were elected to the bishopric here Saturday by the delegates to the 36th Quadrennial General Conference in session at the Shrine Auditorium.

Bishop R. R. Wright, Jr., host bishop to the General Conference, voluntarily retired from the bishopric to become the historian of the AME Church.

Born in Americus, Ga., Bishop Bright attended the McKay Hill public School here, and went on to continue his education at Harlem Evening School, Wilberforce High School, Wilberforce University and Daniel Payne Seminary.

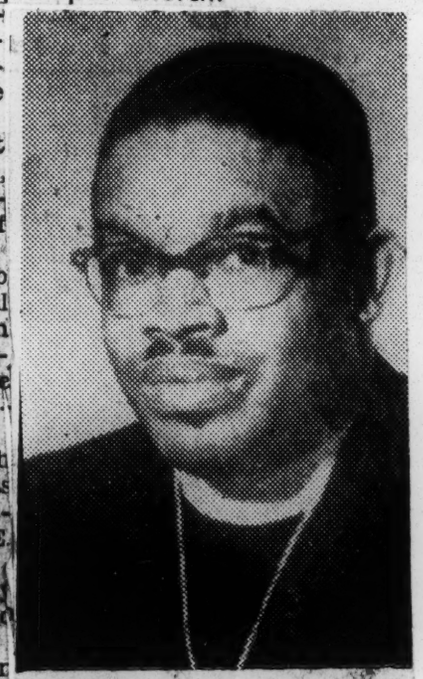
After serving in the local church as Sunday School teacher, class leader and steward, he was licensed to preach at Bethel A. M. E. Church, New York City in 1935.

He has served as pastor of many of the leading churches in Ohio and Pennsylvania.

Bishop Collins was born in Quincy, Florida, and attended the Quincy and Daytona Beach public schools. He completed both his high school and college work at Edward Waters College and did his seminary work at B. R. Lee Theological Seminary.

Before being licensed to preach at Mt. Zion AME Church, Daytona Beach in 1915, he was active in his local church as Sunday School teacher, superintendent, class leader, steward and president of the ACE League.

Before going to Louisiana, he served as pastor of several churches in Florida and Arkansas.



BISHOP JOHN D. BRIGHT

. 9 1960

AMERICAN BAPTIST CONVENTION

RELIGION

The Gospel and Infidels

The American Baptist Convention (1.6 million members) maintains a historic tolerance for the views of its congregations —however unpopular they may be. Last week, for example, some Wichita, Kans., delegates to the annual meeting in Rochester, N.Y. insisted that the denomination sever all ties with the National Council of Churches. Lay leader Preston Huston of Wichita's 4,300-member First Baptist Church attacked the NCC as a mishmash of "watered-down Christianity" and some of its leaders as supporters of Communist causes. "We feel we should be preaching the true Gospel," Huston declared, "instead of trying to find ways to cooperate with infidels."

Countering the Wichita arguments, the Rev. Dr. Joseph I. Chapman of Pontiac, Mich., maintained that only the "enemies of Protestantism" would gain by taking the Baptists out of the National Council.

Later, the Rev. Dr. Edwin T. Dahlberg, Baptist president of the NCC, criticized "the barrage of accusations hurled at the church today, [which say:] 'Stay out of politics. Lay off preaching about race relations and international affairs' ... That is precisely what all the modern dictators have said to the church." A huge majority of the 3,398 delegates passed, with thunderous applause, a resolution supporting membership in the NCC. However, they did provide that any local church wishing to "express dissent and ... withhold financial support" from the council could do so. In other actions, the group:

▶Asked its congregations, which number more than 6,000, to launch a unique program of educational courses on the "principles and methods of Communism and other totalitarian systems" with an aim toward combating them.

▶Elected C. Stanton Gallup, millionaire lumberman from Plainfield, Conn., as the convention's new president. Genial, 49-year-old Stan Gallup has long been active in both state and national Baptist groups; he attributes his success in business to a "partnership with the Lord."

▶Elected a Negro to a top-level convention position for the first time. She is serene, dignified Mrs. Wade McKinney of Cleveland, who becomes second vice president.

Mrs. McKinney: Baptist leader

BAPTISTS SUPPORT NATIONAL COUNCIL

Convention Votes to Remain in Protestant Body—Lets Local Churches Dissent

By GEORGE DUGAN

Special to The New York Times.

ROCHESTER, N. Y., June 6 — The American Baptist Convention, representing 1,500,000 Protestant churchgoers, overwhelmingly endorsed the program and policies of the National Council of Churches today.

About 5,000 accredited delegates voted by a show of hands. It was estimated that fewer than fifty opposed the convention action.

The decisive vote was a crushing defeat for conservative Protestants, who have attacked the council for years for what they described as its "softness" toward communism, its practice of issuing pronouncements on controversial social issues and its tendency to promote "one universal church."

Opposition From Wichita

Opposition to the National Council was led by delegates from the First Baptist Church of Wichita, Kan., one of the largest in the denomination.

The convention approved the recommendation from its general council affirming its support as a denomination of the National Council and "our faith in its purposes, policies and leadership."

The recommendation went on to say:

"In keeping with our basic Baptist principle of the autonomy of the individual church, we also reaffirm the right of any local church to express dissent and to withhold its financial support from the National Council of Churches."

The National Council represents thirty-four major Protestant and Eastern Orthodox church bodies with a constituency of 40,000,000.

Last March the Wichita church voted to withhold support from the council.

The text of the recommendation approved by the delegates follows:

"Whereas, from the beginning American Baptists have stood in the forefront of cooperative Christianity, repeatedly reaffirming our American Baptist position as a part of the National Council of Churches, and

"Whereas, distinguished American Baptists in our times are providing trustworthy leadership in national, state and local councils of churches in complete consistency with our historic position,

"Be it hereby resolved that we reaffirm our participation in the National Council of Churches and our faith in its purposes, policies and leadership."

In additional actions the convention affirmed the right of individuals to aspire to all public offices, regardless of race, creed, color or sex and supported student sit-in demonstrations in the South.

It also called on churches to oppose segregation in country clubs, fraternities, service clubs and all exclusive groups that deny membership on the basis of race or national origin.

MRS. WADE McKINNEY

The Montgomery Advertiser
Weekly Magazine

CLEVELAND — Mrs. Wade McKinney's church work is bringing her national prominence but she feels the biggest job in her life has been "my home and my children." She's the first Negro to reach a high-level post with the American Baptist Convention —as second vice president, elected this summer. While she was a student at Spellman College in Atlanta, Mrs. McKinney studied voice and thought she might make a career of singing. Her views changed after she married Dr. McKinney in 1924. Dr. and Mrs. McKinney are the parents of four children, 2 sons and a set of twin daughters. One son, Wade Jr., is industrial secretary for the Urban League of Milwaukee, and Samuel B. is a minister in Seattle, Wash.

Baptist Confab Elects Negro

Chicago Defender

ROCHESTER, N. Y.—(UPI)—Mrs. Wade H. McKinney of Cleveland, Ohio, became the first Negro woman to reach a high office in the American Baptist Convention when she was elected a vice president Tuesday.

Sat. 6-18-60

Mrs. McKinney, the daughter of a minister, is the wife of the pastor of Antioch Baptist church in Cleveland.

American Missionaries Return To The Congo

By LOUIS CASSELS

WASHINGTON (UPI) — American missionaries who were withdrawn from the Congo when rioting broke out in July are beginning to return to their posts.

The Disciples of Christ denomination, which evacuated 56 missionaries from the Congo, already has sent eight of them back to help in quieting the nation and returning it to normal. Four of the returning missionaries are women.

Denomination officials said it is expected that other missionaries will be going back to the Congo soon. Seven disciples missionaries remained in the troubled republic throughout the crisis.

The Methodist church said that five of its missionary families, including wives and children, have returned to the Congo from Southern Rhodesia, and that others probably will return "in the near future."

GREAT NEED

The Rev. John Wesley Shungu, a native African minister who is one of the leaders of the Congo. Methodist conference, said in a message to U. S. Methodist officials:

"There was no time when missionaries were needed like this time. We need more and more missionaries to train Africans for leadership."

The American Baptist convention said that eight of its missionaries remained in the Congo when 63 others were ordered home for safety in July. Baptist mission leaders have scheduled a meeting in New York Sept. 21, to discuss plans for a gradual return of missionaries to the African republic.

Catholic Missionaries in the Congo are mainly from Belgium, France and other European countries. Most of them remained in the Congo, although some Belgian nuns were sent home to insure their safety.

FOREIGN DELEGATES AT ZION MEET — The persons shown above are foreign delegates who attended the 36th quadrennial session of the General Conference, AME Zion Church, held in Buffalo, N. Y., May 4-18. Left to right: Mrs. Georgia Payne Cooper, Monrovia, Liberia; J. G. Longden, Cape Coast, Ghana; the Rev. A. K. Esheen, Cape Coast, Ghana; Mrs. Alecia Lartey, Monrovia, Liberia; Dr. F. K. Fiawee, Keta, Ghana; Dr. S. Dorme Lartey, elected first native Bishop while at the meet, Monrovia, Liberia; the Rev. and Mrs. R. C. Rodney, British Guiana, South America, and the Rev. A. C. Rolle, Nassau, Bahamas.

By Harry Naltchayan, Staff Photographer

Protest Leader Arrested

The Rev. Cecil Bishop, pastor of the Clinton AME Zion Church, Rockville, is shown as he was arrested by a Montgomery County policeman following an antisegregation protest at the Hi-Boy Restaurant in Rockville. The officer is carrying a warrant for his arrest. Police arrested 25 persons in the group. Story on Page B1.

Bishops' Council Meet Learns:

The Pittsburgh Courier

AMEZ's Now Have 770,000 Members

Pittsburgh Pa.

Aug 8-13-60

ATLANTIC CITY—The summer session of the Board of Bishops and the annual meeting of the Connectional Council of the AME Zion Church convened at Price Memorial Church on July 27 and adjourned on July 30.

Thirteen of the 15 Bishops of the church were present. Bishops W. W. Slade of Charlotte, N. C., and S. Dorme Lartey of Monrovia, Liberia, were absent. Bishop Lartey was the first African elevated to the Episcopacy of the church.

Present were the Right Revs. William Jacob Walls of Chicago; Raymond Luther Jones of Salisbury, N. C.; Herbert Bell Shaw of Wilmington, N. C.; Stephen Gill Spottswood of Washington, D. C.; William Andrew Stewart of Washington, D. C.; Daniel Carleton Pope of Washington, D.C.; Charles Ewbank Tucker of Louisville, Ky.; Joseph Dixon Cauthen of Norfolk, Va.; Felix Sylvester Anderson of Louisville, Ky.; William Milton Smith of Mobile. Ala.; William Alexander Hilliard of Detroit, Mich.; William Cornelius Brown of Brooklyn, N. Y., and Hempton Thomas Medford of Washington, D. C., attended.

■

THE OPENING service was held Wednesday morning, with the procession of the Bishops in their Episcopal vestments.

The annual message was delivered by Bishop J. D. Cauthen, retiring president of the Board of Bishops. It was a challenging message calling upon the church to put on its beautiful garments and to launch out in soul-saving and kingdom building.

After the celebration of the holy communion, Bishop Felix S. Anderson was elected president for the ensuing term. The business sessions of the Connectional Council presided over by Bishop Anderson heard reports during the week from the 13 departments of the church and from the executive officers of the Woman's Home and Foreign Mission Society of which Mrs. Abbie Clement Jackson is the connectional president.

■

A RESOLUTION urging aid to the Congo was sent to President Eisenhower by Bishop W. J Walls on behalf of the council and the Board of Bishops.

The report of the general secretary, E. M. Graham, revealed a membership of 770,000, which makes the AME Zion Church the largest Negro Methodist denomination in America. The published report of membership to the AME General Conference at Los Angeles was 625,000.

Several of the Bishops occupied the pulpits in Atlantic City and adjacent towns on Sunday.

Rev. Anderson Elected As AMEZ Bishop

Bucalo, N. Y. — The Rev. Felix S. Anderson of Louisville, was one of four ministers elected Bishop this week during the 36th Annual African Methodist Episcopal Zion Church's Conference at Buffalo, N. Y.

Rev. Anderson, pastor, Broadway Temple AME Zion Church, 13th and W. Broadway, was consecrated Sunday as Bishop following his election on the third ballot Saturday afternoon.

Bishop Anderson's election brings to a total of two Louisville Bishops of the church. Bishop C. Eubank Tucker is presiding Bishop of the Episcopal District, AME Zion Church.

Former Representative

A former state representative from the 42nd Legislative District, the new Bishop has pastored Broadway Temple for 12 years. Prior to assuming pastoral duties here, he was pastor of the Big Zion AMEZ Church, Mobile, Ala.

Bishop Anderson, a native of Wilmington, N. C., was reared in Boston, Mass. He attended high school in Boston prior to entering Livingstone College. The Bishop is also a graduate of Hood Theological Seminary and has done graduate work at Western Seminary, Columbia University and the University of Chicago.

The new Bishops first charge was in the Rock Creek Circuit at Iredell County, N. C. Other pastorates were in Albermerle, Elizabeth City and Edenton, N. C.; Tuscaloosa, Ala., and Augusta, Ga.

While at Big Zion Church in Mobile, Rev. Anderson refinanced nine debts of the church and paid off one debt of $22,500. He also renovated the entire property of the church including a new heating plant.

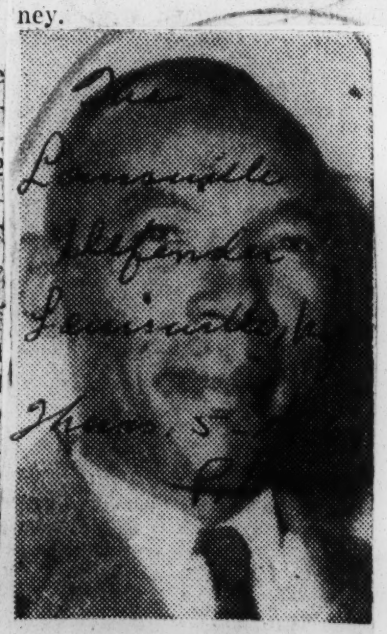
At Louisville

Since becoming the pastor of Broadway Temple, Bishop Anderson has installed an all-new modern heating system. The entire renovation of the structure was paid for in cash.

An outspoken champion of civil rights, Bishop Anderson received a citation from the Kentucky Teachers Association for extensive work in the field of education.

Bishop Anderson is a member of the Mayor Committee on Human Relations, the Urban League, Ministerial Alliance and affiliated with a number of church organizations.

The minister and his wife, Mrs. Bessie Bizzell Anderson, of 800 Cecil Ave., are parents of six children. Children of the couple are Felix S., Jr., Rev. H. L. Anderson, Joseph Daniel, Theodore, Mrs. Vivian E. Robinson and Mrs. Helren Sylvia Haney.



Bishop Anderson

1st Native African To High Office

BUFFALO, N.Y. (ANP) — Four new bishops were elected by delegates to the general conference of the African Methodist Episcopal Zion church here Saturday. One of them, Dr. S. Dorme Lartey, is the first native African to be elevated to the episcopacy in the history of the denomination. He is from Monrovia, Liberia, West Africa.

Other new bishops are Dr. Felix S. Anderson of Louisville, Ky.; Dr. W. M. Smith of Mobile, Ala.; and Dr. W. M. Hilliard of Detroit.

Dr. Lartey was headmaster and builder of a school in Liberia for which he advanced $25,000 of his personal funds. He is also postmaster of Monrovia.

Dr. Anderson who was pastor of Broadway Temple in Louisville has had a distinguished career both in the ministry and politics. He was a member of the state legislature for three terms.

Dr. Smith was pastor of Big Zion church in Mobile where his work has commanded nationwide attention in the denomination.

Dr. Hilliard distinguished himself in Detroit by consumating the purchase of the $250,000 edifice now occupied by St. Paul church of which he was pastor.

The A.M.E. Zion conference automatically retired five bishops, but two of them were recalled to active duty.

Those recalled were Bishop W. J. Walls of Chicago, the senior bishop, and Bishop Daniel C. Pope of Washington, D. C.

Those who failed to be recalled are Bishops Hampton T. Medford of Washington, D. C., William C. Brown of Brooklyn, and Walter W. Slade of Charlotte, N. C.

The conference voted on recall of five bishops on a single ballot. All five names were on the ballot. The delegates were instructed by Bishop Stephen G. Spottswood of Washington, D. C., who was presiding, to scratch the name of each bishop whom they did not wish to recall.

With a majority of 242 votes necessary for recall, Bishop Walls received 374 votes, Bishop Pope 343, Bishop Medford 230, Bishop Brown 202, and Bishop Slade 134.

Under the laws of the church bishops are retired at the general conference nearest their 74th birthday.

Before the vote, a motion by the Rev. A. J. Blake of North Carolina to suspend the rules and recall all five bishops was ruled out of order by Bishop Spottswood.

The point of order was made by Bishop C. Ewbanks Tucker of Louisville that procedure for the recall of bishops was laid down in the church discipline.

This procedure requires each retired bishop to ask recall of the General Conference. The vote on recall was by secret ballot.

Bishop Walls was the only one of the retired bishops who did not specifically ask for recall. He said he was willing to do whatever his church wanted him to do. He construed this as a pledge to serve, but said he did not think that bishops should be reduced to being candidates.

Zionists In Dispute With Bishop Walls

By LOUIS LAUTIER

BUFFALO, N.Y. (NNPA) — A lengthy row broke out at the Thursday morning session of the AME Zion church which may spill over into the fight over the retirement of bishops who are over or have reached the retirement age.

The central figure of the row was Bishop William J. Walls of Chicago, the senior bishop of the church.

Bishop Walls suffered a stinging defeat when one of his rulings was overturned by a vote of 225 to 47.

The revolt against Bishop Walls was led by three lawyers, who are lay delegates to the conference. They were George W. Lawrence of Chicago, Oscar Adams Jr., of Birmingham, Ala., and S. A. Burnley of Louisville, Ky.

Act on Judicial Council

Immediately after devotional exercises, Mr. Adams obtained recognition from Bishop Walls, who was presiding, and moved that the general conference proceed to elect a nine-member Judicial council.

He said legislation creating the Judicial council was passed at the 1956 General Conference. The resolution authorized the board of bishops to appoint five elders and four laymen. The members had not been appointed during the four year interim.

Bishop Walls refused to entertain the motion. He said the bishop were responsible for interpreting all legislation. There was a chorus of "noes" from the delegates.

Bishop Walls added that there can be no legislation passed by the general conference until it has gone "through the constitutional process."

What Bishop Walls said amounted to a contention that the board of bishops was the supreme body of the church on both judicial and legislative questions.

Challenge Interpretation

Mr. Lawrence challenged this interpretation of the church's discipline. Mr. Adams read a section from the discipline providing that the general conference shall have the power to revise the rules whenever it is deemed necessary and all such rules shall become valid immediately after adoption.

Mr. Burnley told Bishop Walls that if he wanted to debate the question "get out of the chair."

"I will not debate the question and I will not get out of the chair," Bishop Walls replied heatedly. He said he was exercising the perrogatives of a presiding officer in ruling on the question.

Adams disputed Bishop Walls' contention that there was anything in the discipline which requires legislation passed by the General Conference to be submitted to the annual conferences before it becomes law.

Refuses To Put Appeal

On the earlier appeal from Bishop Walls' ruling that the matter could not be discussed because the order of business called for the quadrennial episcopal address, the ruling was not sustained. The vote was 225 of 47.

But Bishop Walls repeatedly refused to put Adams' appeal from his ruling that the motion to elect members of the Judicial Council.

Adams told Bishop Walls that if his opinion were correct "there is no need of our meeting here. There is no need to spend the church's money where we have no authority to make decision." Applause followed his remarks."

An unidentified delegate shouted: "A point on the procedure! We are disgracing ourselves here. The chair is ruling that the creature is higher than the creator."

Bishop C. Ewbanks Tucker of Louisville tried to pour oil on troubled waters. He said he thought the question of the Judicial Council should be taken up at the proper time and that the resolution creating the Judicial Council should be re-written.

Bishop Tucker added that members of the Judicial Council should not be permitted to be members of the General Council to make laws and later pass upon them.

This brought about further disagreement on the authority of the board of bishops.

Finally, Bishop Walls asked the conference to stand and sing with him "Jesus Lover of My Soul."

There were cries of "No, no." Less than half of the delegates stood as the hymn was sung.

When the singing was finished, Bishop Walls called on Bishop Hampton T. Medford to read the quadrennial episcopal address.

Mr. Adams said he still had a question pending, but Mr. Lawrence walked over and whispered to him that the majority of the delegates were with him and not to alienate their support by insisting on his appeal from the ruling of the chair.

Bishop Medford then started reading the message.

The 36th quadrennial General conference opened Wednesday morning, May 4, with indications of a bitter fight over retirement of

Blames Row Over Campus Rules For Dormitory Fire

FRANKFURT, Ky. — (ANP) — he sit-down demonstrations ainst jim crow facilities in town d nothing to do with it."

With the statement, Dr. Rufus Atwood, president of Kentucky te college here, sought to ex- in the dismissal last week by o faculty members and 12 stu- nts.

Dr. Atwood was forced to make e explanation when it was wide- reported that the dismissals ame as a result of student sit- own demonstrations in down- wn Frankfurt recently.

Sees Work of Arsonist

He further voiced the suspicion at there was a definite connec- n between the dismissals and destruction of the $100,000 Bell mnasium by fire early last Mon- the integrated Kentucky institution which he has headed for 30 years was a student demonstration against campus regulations, At- wood said.

Atwood said he had dismissed an assistant professor, Arthur Nor- man, 31 years old, of Philadelphia, and an instructor, Robert E. Boyd, 32, of Johnson City, Tenn., because an investigation had con- vinced him that they had furnished leadership for the campus demon- strators.

Deny Participation

Norman said he, Boyd and the twelve students had taken no part in the demonstrations.

He said all were Negroes and members of the local chapter of e Congress of Racial Equality. CORE has organized sit-in dem- strations here and in other ies, mainly to protest racially gregated lunch counters.

The students expelled were:

Samuel H. Bolden, 20, of New rk City; Owen L. Carter, 22, Newport, Ky.; Mary A. Cassey, of East Chicago, Ind.; Jay D. tweyler, 21, of Lynch, Ky.; Lil- n Graves, 18, of Brooklyn, N. ; Amanda Hodges, 17, of In- napolis; Frank T. Howard, 27, Coxton, Ky.; Lester Tripp Jr., of Brooklyn, N. Y. and Jerome William, 19, of Fort Knox, Ky.

9 1960 AMEZ CHURCH

Bishop Walls Suffers Stinging Rebuke In 225 To 47 Zion Vote

3 lawyers challenge his decision

By LOUIS LAUTIER

BUFFALO, N.Y. (NNPA)—A lengthy row broke out at the Thursday morning session of the AMEZ Church which could spill over into the fight over the retirement of bishops who are over or have reached the retirement age.

The central figure of the row was Bishop William J. Walls of Chicago, the senior bishop of the church.

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* * *

THE REVOLT against Bishop Walls was led by three lawyers, who are lay delegates to the conference. They are George W. Lawrence of Chicago, Oscar Adams Jr., of Birmingham, Ala., and S. A. Burnley of Louisville, Ky.

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What Bishop Walls said amounted to a contention that the Board of Bishops was the supreme body of the church on both judicial and legislative questions.

Mr. Lawrence challenged this interpretation of the church's discipline. Mr. Adams read a section from the discipline providing that the General Conference shall have the power to revise the rules whenever it is deemed necessary and all such rules shall become valid immediately after adoption.

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* * *

"I WILL not debate the question and I will not get out of the chair," Bishop Walls replied heatedly. He said he was exercising the prerogatives of a presiding officer in ruling on the question.

Adams disputed Bishop Walls' contention that there was anything in the discipline which requires legislation passed by the General Conference to be submitted to the annual conferences before it becomes law.

On the earlier appeal from Bishop Walls' ruling that the matter could not be discussed because the order of business called for the quadrennial episcopal address, the ruling was not sustained. The vote was 225 to 47.

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* * *

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An unidentified delegate shouted: "A point on the procedure! We are disgracing ourselves here. The chair is ruling that the creature is higher than the creator."

The controversy was temporarily quieted down by the naming of a committee to study the matter.

The conference elected a 10-member committee to make the study after Bishop C. Ewbank Tucker of Louisville, read to the delegates an opinion of the Board of Bishops that the legislation creating the commission, passed at the 1956 General Conference, was incomplete.

The committee is required to submit its report on Monday.

* * *

IN ANOTHER action late Thursday, S. A. Burnley, an attorney of Louisville, refused to apologize for having called Bishop Williams J. Walls a liar during the heat of the discussion over the Judicial Council when Bishop Walls questioned his loyalty to the church. Bishop Walls also declined to apologize.

When the minutes were read Friday morning reciting the incident, the Conference adopted a motion to strike out the derogatory remarks.

The conference opened in the morning with indications of a bitter fight over retirement of five bishops and their recall after retirement.

Under the church discipline, bishops may be retired at the General Conference closest to their 74th birthday.

* * *

THE FIVE bishops who are eligible for retirement are Bishops Walls, Brown, Walter W. Slade of Charlotte, N.C., Medford, and Daniel C. Pope of Washington, D.C.

Immediately after retirement, they may request the General Conference to recall them to active service.

There were predictions that the General Conference would recall three of these five bishops — Walls, Medford and Pope. Some delegates were saying that the fight over appointment of the Judicial Council may have changed this picture.

The probability is that the General Conference will elect three bishops—two to replace those who may not be recalled and one to fill the vacancy created by the death of Bishop Charles C. Coleman on July 17, 1958. One of those elected may be an African.

* * *

THE BISHOPS' quadrennial address suggested the creation of two additional episcopal districts, which would require two additional bishops, making 14 in all.

The address said this would keep the number of retired bishops to a minimum.

The Bishops recommended that none of their number be retired at this General Conference. But again there were cries of "no."

The highlight of the opening session Wednesday was the sermon by Bishop Herbert B. Shaw of Wilmington, N.C.

The church must assert its leadership or all the progress that has been made for more than 100 years will be lost, Bishop Shaw said.

* * *

SPEAKING TO an overflow crowd of about 1,000 in St. Luke's AME Zion Church, Bishop Shaw said:

"We need both ministerial and lay leaders who have the courage and ability to stand up front when the fundamental laws of the church are being attacked.

"If we but had state and national leaders who would seek to guard the sanctity of God's Holy Word, instead of selling out for political advantage, what a blessing it would be."

Bishop Shaw declared that if America "would rid herself of her enemies within — immorality, segregation and discrimination — her power against the enemy would be doubled."

Bishop Walls celebrated Holy Communion.

* * *

THE REV. HUNTER B. BESS, pastor of St. Luke's Church and civic leaders gave the welcome at a meeting Wednesday evening in Buffalo Memorial Auditorium.

A substitute, Robert A. Hoffman, executive director to the Board of Community Relations, appeared in place of Mayor Frank A. Sedita, who reportedly was suffering from laryngitis, and Archie Burrell, assistant prosecutor, appeared for John A. Tutuskka, who was to deliver the welcome address on behalf of law enforcement agencies of Erie County.

Capital Spotlight

By Louis Lautier

Louis In Buffalo At AMEZ Conference

BUFFALO, N.Y. — Buffao was the northern terminus of the underground railroad during slavery. From here, escaped slaves, piloted by Harriet Tubman, crossed over into Canada, where the Fugitive Slave Law could not reach them.

Here the 36th quadrennial General Conference of the AME Zion Church is in session.

One of the early questions brought up on the conference floor was the appointment of Americans to fill the quota of delegates from African conferences.

* * *

THE APPOINTMENTS were made by Bishop Daniel C. Pope and confirmed by the Board of Bishops. It is a custom. The Board of Foreign Missions assumes responsibility for the expenses of one ministerial and one lay delegate from Africa.

There are four African conferences — Liberia, East Ghana, West Ghana, and Nigeria.

Here from Africa is the Rev. S. Dorme Lartey, a Liberian postmaster who built a school in Liberia for the AME Zion Church with his own money. He is accompanied by his wife, Mrs. Alecia Lartey, and is one of two African candidates for the bishopric.

The other is the Rev. F. K. Fiawoo of the East Ghana Conference.

* * *

ONE OF THE persons attending the conference is Dr. Victor J. Tulane, who is on leave as a professor from Howard University. He is due to be retired in June. Currently, Dr. Tulane is serving as professor of chemistry and dean of Livingstone College, Salisbury, N.C

Zionists Retire 3 Bishops Walls, Daniel Pope are recalled

By LOUIS LAUTIER

BUFFALO, N.Y. (NNPA) Three bishops, who were automatically retired Wednesday, failed to win recall in a vote of the 36th Quadrennial General Conference of the AME Zion Church.

Two of the five bishops were recalled. They were senior Bishop William J. Walls of Chicago and Bishop Daniel C. Pope of Washington, D.C.

Those who failed to be recalled are Bishops Hampton T. Medford of Washington, D.C., William Brown of Brooklyn, and Walter W. Slade of Charlotte, N.C.

* * *

THE CONFERENCE voted on recall of the five bishops on a single ballot. All five names were on the ballot. The delegates were instructed by Bishop Stephen G. Spottswood of Washington, D.C., who was presiding, to scratch the name of each bishop whom they did not wish to recall.

With a majority of 242 votes necessary for recall, Bishop Walls received 374 votes, Bishop Pope 343, Bishop Medford 230, Bishop Brown, 202, and Bishop Slade 134.

Under the laws of the church, bishops are retired at the General Conference nearest their 74th birthday.

Before the vote, a motion by the Rev. A. J. Blake of North Carolina to suspend the rules and recall all five bishops was ruled out of order by Bishop Spottswood.

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THE POINT of order was made by Bishop C. Ewbanks Tucker of Louisville that the procedure for the recall of bishops was laid down in the church discipline.

This procedure requires each retired bishop to ask recall of the General Conference. The vote on recall was by secret ballot.

Bishop Walls was the only one of the retired bishops who did not specifically ask for recall.

He said he was willing to do whatever his church wanted him to do. He construed this as a pledge to serve, but said he did not think that bishops should be reduced to being candidates.

* * *

THE RETIREMENTS came after the time set for adjournment of the afternoon session had been extended for 10 minutes. The conference had earlier agreed to raise a defense fund for the Rev. W. M. Clovers of Charlotte, N.C.

Funeral services were held this morning (Friday) for the Rev. William B. Baker, 70, presiding elder of the Washington District of the Baltimore and Philadelphia Conference of the AME Zion Church at John Wesley AME Zion, 14th and Corcoran St., NW. Washington.

Cavers of Charlotte, N.C., before it quit for the day —

The Rev. Mr. Cavers has been sentenced by South Carolina courts to three to five years on the chain gang in connection with the death of an 83 - year-old white man in an automobile accident in York, S.C., in 1957.

When Bishop Joseph D. Cauthen of Norfolk, Va., finished reading his report and the conference had approved it, the Rev. E. Franklin Jackson of Washington, called for the next order of business.

The secretary, Mrs. Willie G. Alstork, then announced the names of the bishops who had reached retirement age.

* * *

BISHOP HERBERT B. SHAW of Wilmington, N.C., who was presiding, ruled that a special order of business. A collection to help defray legal expenses of the Rev. Mr. Shavers took precedence.

But Bishop Walls arose and insisted that the secretary announce the names of the bishops who had reached retirement age, in accordance with church law.

The AMEZ Church discipline provides that a bishop retires automatically at the General Conference which convenes nearest his 74th birthday.

It is the duty of the secretary, when a bishop has reached retirement age, to announce it to the General Conference after the bishops have finished reading their reports.

The discipline also provides that the presiding bishop shall declare him retired, but each bishop, as he is retired, has the right to request his recall to active duty.

It also is provided that a bishop may be recalled for four years of service by a majority vote via secret ballot of the General Coonference.

* * *

MRS. ALSTORK read the names and Bishop Shaw declared each of them duly retired.

The Rev. A. J. Blake of North Carolina said it would not be to the best interest of the church to retire the five bishops and deprive the church of their services while giving them retirement pay of $70,000 over the next four years.

He moved that the five bishops be recalled collectively by the General Conference.

Bishop Shaw changed his ruling. He first ruled that the law specifically states how bishops may be recalled and that a two - thirds vote was required to suspend the law.

THE CONTROVERSY brought out that there is a split among the bishops.

Bishop C. Ewbanks Tucker of Louisville, Ky., told the conference eight years ago at Brooklyn that he had opposed a similar motion which "flagrantly violates the law of the church dealing with retirement of bishops."

Bishop Shaw, who had yielded the gavel to Bishop Stephen G. Spottswood of Washington, asked Bishop Tucker if he was taking exceptions to his ruling.

Bishop Tucker replied that he was taking exceptions to the effort to "evade the plain language of the discipline."

Bishop Shaw then ruled that the discipline provided the procedure for the recall of bishops.

* * *

THE CONFERENCE is expected to elect at least four bishops.

The four leading candidates are the Reverends Alfred G. Dunston, Philadelphia; William Smith, Mobile, Ala.; Felix Anderson, Louisville, and James A. Clement, Philadelphia.

Also being mentioned are the Reverends R. H. Collins Lee, Washington; J. W. Wactor, NYC; Hunter Best, host pastor, Buffalo; A. A. Perry and E. R. Michael, both of Charlotte, N.C.; Arthur Marshall, Kansas City, who was fraternal delegate to the Methodist General Conference.

George L. Smith, formerly of Asheville, N.C., now of Washington; L. C. Asbury, Concord, N.C.; U.S. Johnson, Wilson, N.C.; J. W. Watson, Fayetteville; S. J. Burke, Suffolk, Va.; S. P. Perry, Richmond, Va.; W. A. Blackwell, Atlantic City; Albert L. Fuller, Cleveland.

I. Benjamin Pierce, formerly of Columbus, Ohio, now of Indianapolis; W.A. Hilliard, Detroit; J. C. Hoggard, Secretary of Foreign Missions, Washington; R. A. G. Foster, Oakland, Calif., who is the fraternal delegate to the AME General Conference in Los Angeles, and S. H. Marion, Palo Alto, Calif.

* * *

FIAWOO, WHO pastors an AME Zion mission at Keta, Ghana is a graduate of both the college of liberal arts and the divinity school at Johnson C. Smith University. He is campaigning on the platform that a permanent resident bishop in Africa will be cheaper to maintain and more convenient to the field from his home base.

Others attending the conference are the Rev. Edgar N. French, member of the faculty of Hood Theological Seminary at Livingstone College, who was one of the leaders of the Montgomery (Ala.) bus boycott; the Rev. Henry H. Sink, pastor of Lomax AMEZ Church Arlington, Va.; the Rev. James Addison Clement, Varick Memorial Church, Philadelphia.

* * *

DR. RUFUS CLEMENT, president of Atlanta University, who bears the distinction of not wanting to be a bishop; the Rev. S. R. Lomax, Price Memorial Church, Concord, N.C., and vice president of the Cabrarrus County NAACP.

The Rev. G. W. Beard, Mt. Pisgah AMEZ Church, Rockingham, N.C., leader of the delegation from the West Central North Carolina Conference, who has planned a $35,000 educational building at Mt. Pisgah.

Mrs. Willa Mae Rice, Pittsburgh, a lay delegate and supervisor of the Second Episcopal Church, over which Bishop W. C. Brown of Brooklyn presides. She also writes local church news.

The Rev. R. A. G. Foster, Cooper AMEZ Church, Oakland Calif.

* * *

THE THURSDAY morning session, scheduled to start at 9:30, was nearly two hours late in getting underway. The Bishops had to have a breakfast meeting.

Also attending the conference is the Rev. William A. Pottdr, Shaw Temple AMEZ Church, Atlanta, who has recently completed a parsonage at a cost of $25,000.

The Rev. E. Franklin Jackson, pastor of John Wesley D.C., and president of the Humphrey slate of delegates to the Democratic National Committee in the District of Columbia primary, said:

"I think it indicates that the political strength of the District of Columbia rests in sound leadership of clergymen and is saing to the Democratic Party, whether or not Sen. Hubert Humphrey is nominated, we must have a liberal candidate of his caliber and that there will be no compromise with Southern conservatives."

Dr. Jackson said he has no second choice for the Democratic Presidential nomination.

AMEZ EXECUTIVE BOARD—Members of the executive board of the Women's Home and Foreign Missions Deparament of the AME Zion Church met simultaneously with the Bishops Council in Washington, D. C., recently. Seated, left to right: Mmes. Sallie V. Moreland, Rock Hill, S. C.; Alcestis Coleman, Salisbury, N. C.; Elsie G. Keyes, Washington; Abbie C. Jackson, Louisville, Ky., general president; Margaret May, Auburn, N. Y.; Mae Slare, Charlotte, N. C., and Willie G. Alstork, Washington. Second row: Mmes. Savannah J. Medford, Washington; Willa Mae Rice, Pittsburgh, Pa.; Juanita G. Adjahoe, Long Island, N. Y.; the Rev. Amelia M. Tucker, Louisville, Ky.; Mmes. Dorothy J. Walls, Chicago, Ill.; Idonia E. Rogerson, Winfall, N. C.; Josie E. Fuller, Cleveland, Ohio, and M. Ardelle Shaw, Washington, D. C. Back row: Mrs. Cordelia Elliott, Indianapolis, Ind.; Mrs. Hildred H. Wactor, The Bronx, N. Y.; Bishop H. T. Medford, chairman, Foreign Board; Dr. J. C. Hoggard, Foreign Missions secretary; Mrs. Medis G. Warren, Portsmouth, Va., and Mrs. Mabel M. Jones, Salisbury, N. C., host supervisor.

AME Zion Bishops Urge Civil Rights Support

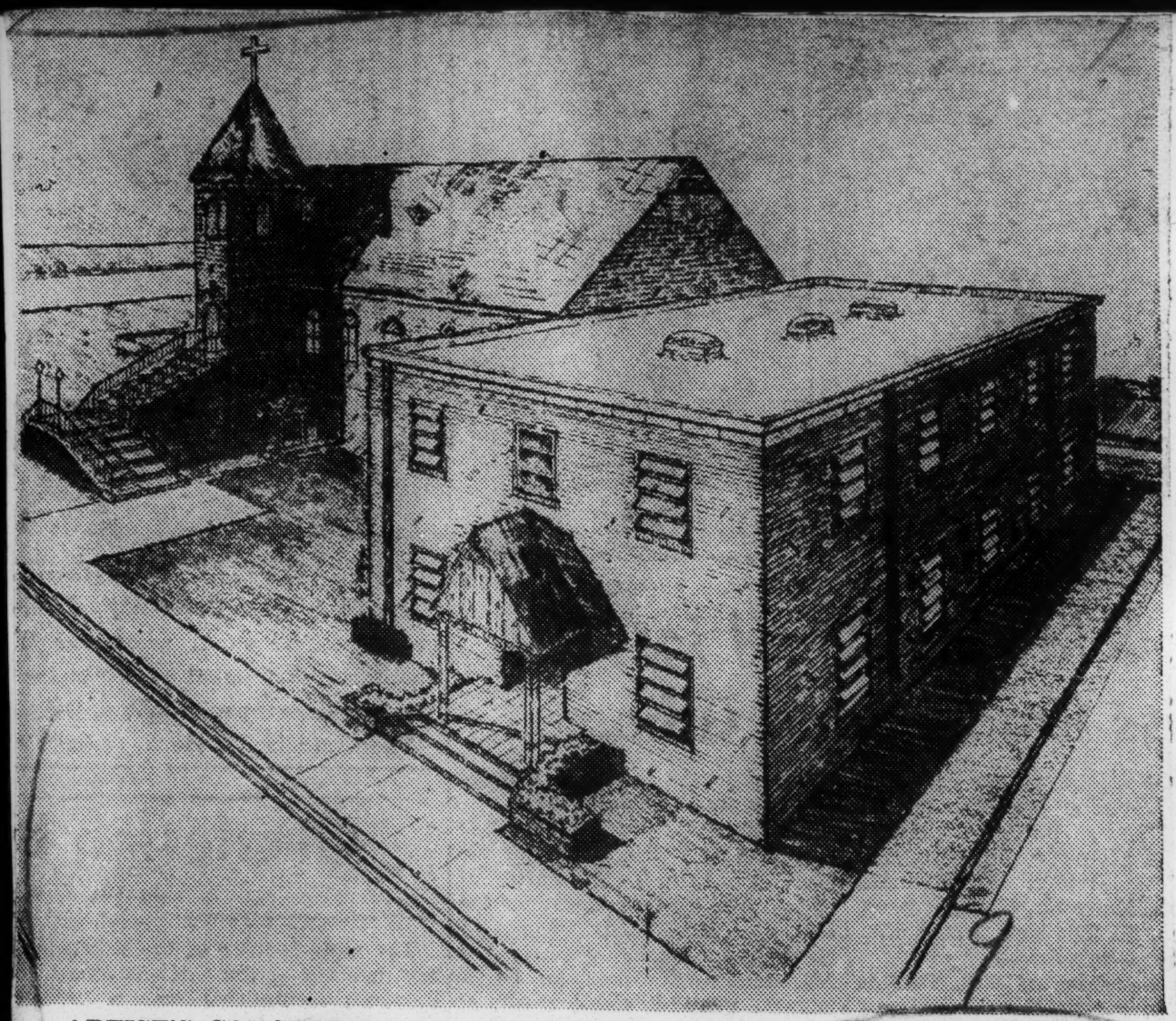
ZION LEADERS VISIT—During the meeting of the Board of Bishops of the AME Zion Church, along with the Ministers and Laymen's Association, a delegation called on Vice President Richard M. Nixon. Shown in the office of the Vice President, looking over relics are, left to right: F. R. Brown, dean of Hood Theological Seminary; R. A. G. Foster, pastor of Cooper AME Zion Church, Oakland, Calif., and Alexander Barnes, public relations director of the church.

WASHINGTON, D. C.—Meeting in their mid-year session the Board of Bishops of the AME Zion Church took a firm stand on all questions pertaining to civil rights. They also heard reports from all department heads and general officers. Bishop C. Ewbank Tucker, president of the Board of Bishops presided over the sessions.

Senior Bishop W. J. Walls is secretary.

The Bishops' actions on civil rights included full support of the Supreme Court's decision against segregation in public schools. The Virginia school situation involving Negro children at Norfolk, Front Royal and Farmville were given full consideration and methods discussed for giving aid.

The Bishops concurred with all agencies in their fight against discrimination in housing even in the deep South. It is deplorable to be deprived decent housing even when money is not the question, said Bishop W. J. Walls, who was emphatic in urging Negroes to take a militant stand in defense of their rights as first-class citizens.



ARTIST'S CONCEPTION OF NEW BUTLER CHAPEL AME ZION CHURCH

. . . new church and parsonage dedicated

Butler Chapel Dedicates New Buildings

By SPENCER WILLIAMS

TUSKEGEE, Ala.—The dedication of a new educational building and parsonage by the Butler Chapel AME Zion Church, Tuskegee, was a source of great pride to Rev. K. L. Buford and his congregation.

Joining them on the occasion was an overflow crowd of friends and well-wishers.

The new educational building is named the Booker T. Washington-Lewis Adams Memorial Building. It was on the grounds of this church that Booker T. Washington opened his first school on July 4, 1881. Lewis W. Adams, superintendent of the church's Sunday school, was instrumental in the establishment of the school.

■

IN THE span of 3½ years Rev. Mr. Buford has pastored this church, many improvements have been made. The membership has been increased by approximately 150 members, bringing the total to nearly 500. Physical improvements to the church's property have been made at an approximate cost of $75,000.

Rev. Mr. Buford came to Butler Chapel from the Martin Chapel AME Zion Church, Los Angeles, Calif. He is active in many community projects of civic and educational natures. He presently serves as vice president of the Tuskegee Civic Asosciation and during the past year served as the organization's acting president. The first meeting of the "Crusade for Citizenship" by the Tuskegee citizens following their removal by gerrymander from the city limits was held at Butler Chapel.

The new educational facility provides space for many church and community-related activities. It includes an overflow auditorium with a seating capacity of 150 persons, classrooms and several additional facilities found in well organized churches.

■

THE PARSONAGE is of modern construction, containing eight rooms and provides both family and guest accommodations.

Presiding at the dedicatorial ceremonies was Bishop William A. Stewart of the denomination's Eighth Episcopal District. Appearing on the program were Frank J. Toland, Dr. Howard W. Kenney, Dr. E. L. Jackson and Rev. V. A. Jones, bringing greetings from the Tuskegee Civic Association, Tuskegee Institute, the Veterans Administration Hospital and the Tuskegee Ministers' Council, respectively.

Rev. C. H. Boyd read the opening sentences; Rev. L. R. Baskin, scripture; Rev. C. C. Scott, prayer, and Rev. W. J. Powell, pastor of Old Ship of Zion Church, delivered the sermon while the Old Ship of Zion Choir furnished the music.

All participants were loud in their praise of Rev. L. K. Buford and members of Butler Chapel for their outstanding accomplishment.

Tubman will give $5,000 for Bishop

MONROVIA, Liberia — President Tubman has promised the African Methodist Episcopal Zion Church in Liberia that he is willing to pay half the salary of a Liberian bishop in the church.

Dr. Tubman explained that his promise was based on reports that the church was considering the appointment of an African Bishop for field work.

The President also promised the church a donation of $10,000 as a contribution to make the church independent.

* * *

HE MADE THE pronouncement while speaking at the 24th annual session of the Liberian Conference of the AMEZ Church which met in Monrovia for five days.

The conference was held at Brown Memorial AME Zion Church and was presided over by Bishop Daniel C. Pope, presiding Bishop of the Second District.

Special guests from the United States were Bishop William C. Brown and Mrs. Abbie Clement Jackson, national president of the Women Home and Foreign Missionary Society.

L.I. Interfaith Drive Is Helping Negroes Build New Church

Special to The New York Times.

GREAT NECK, L. I., May 15 —Religious and community organizations have joined hands to help a Negro congregation build a new church and recreation hall here.

The first phases of a community building fund drive to raise $60,000 for the St. Paul African Methodist Episcopal Zion Church took place today with a breakfast sponsored by the Kiwanis Club and with the youth of Temple Beth-El working at odd jobs in the community.

The proceeds will be used to enable the 300-member congregation to erect a new sanctuary across the street from its present building at Potters Lane and Steamboat Road and to convert the old structure into a recreation hall. The congregation, consisting mostly of domestics, has raised $15,000.

The Great Neck Chamber of Commerce will sponsor a door-to-door canvass of homes here June 5. Teen-agers will ask for donations for the church.

The building fund drive, started by Temple Beth-El, a Reform Jewish congregation, became a community effort under sponsorship of the Great Neck Association of Ministers and Rabbis.

9 1960 ✓

Clerics back rights fight

The Afro-American
Baltimore Md.

By JIM BOOKER

LITTLE ROCK — The Arkansas Christian Movement, an organization of some 200 ministers and churches of all denominations about the state, celebrated its Third Anniversary by passing a resolution calling for continuing the fight for human rights and endorsement of the sitdown strike staged by local college students here recently.

The resolution said in part:

"We go on record as expressing our belief that the youth of America who are dramatizing the discontent with racial segregation and discrimination that is or should be in the heart and soul of each and every Christian who believes that God created all men equal, are deserving of our moral, spiritual and financial support. . . ."

The resolution was signed by a special committee named by the group including the Reverends R. K. Young, T. P. Johnson, G. P. Pulliam, Mrs. Bernice Moore, Mrs. Daisy Bates, Harold B. Anderson and the Rev. Robert Dickerson.

Dr. Roland Smith, pastor of First Baptist Church and president of the Arkansas Christian Movement, told the audience that the "colored Baptists and other denominations" must lay aside petty prejudices and work together. . . . "The keynoter for the occasion added a blow to what he called the "hate mongering ministers" when he said that "you can't preach when you got hate in your heart. . . ."

The principal speaker, Dr. J. H. Jackson, president, National Baptist Convention, Inc., and pastor of Olivet Baptist Church of Chicago, Ill., said "Man must fight against those forces that would bind your soul to the past. . . ."

"Soon," the Baptist leader said "the church not devoted to the struggles of mankind will go out of existence. . . ."

Leveling strong criticism against those churches who fail to support the members in the present day struggless, he called upon the church to "work for the liberation of the poor. . . ."

He said that "a church concerned with keeping itself and not concerned with the affairs of man is no church!"

On the subject of church integration, he said: "An integrated church that is not a regenerated church is going to hell and a segregated church does not have much God in it. . . ."

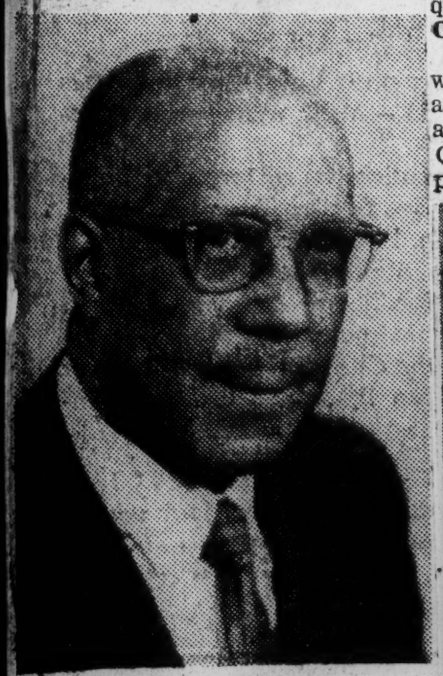
He concluded by describing the recent sitdown strike as a "demonstration of their urge and dissatisfaction with segregation. . . ."

Officers reelected include Dr. Roland Smith, president, Dr. N. Nichols, Treasurer, Rev. R.K. Young, Secretary and Mrs. Bernice Mootr, president, of the Ladies Auxiliary.

Baptists Form One Georgia Convention

Cheers, Applause Greet Merger After 23 Years

ATHENS, Ga. (SNS)—Amid cheers and applause, members of the Georgia Missionary and Educational Convention, headed by Dr. William Holmes Borders, returned to the General Missionary Baptist State Convention of Georgia which has been in session here since Tuesday.



DR. L. M. TERRILL

This was the highlight of the convention. The action came at the afternoon session after the group, which separated from the older group 23 years ago, announced its intention to come back into the parent body.

In announcing the action before a capacity crowd at Hill's Chapel Baptist Church in Athens where the convention is in session, Dr. L. M Terrill, president of the G. B.S. Convention, declared:

"Our heads, hearts and minds are together. Nothing has been said to interfere with unity of all Baptists.

Following Dr. Terrill, Dr. Borders said, "This is unification without qualification."

GIVE UP OFFICERS

He announced, that his group would give up all their officers and join in the General Missionary Baptist State Conventon of Georgia. He said his group had paid $104,000 on his convention's

DR. W. H. BORDERS

indebtedness.

Dr. Borders declared that "Intelligence and numbers are needed for power."

Dr. B. Joseph Johnson, of Atlanta, gave recognition to the people and churches in the Georgia Missionary and Educational Convention. He said they were a group "representing 75 churches, five district associations and more than 5,000 members."

Dr. Terrill said "This is a great occasion and a serious one."

He asked the delegates to accept the new members "in the spirit they come."

The Rev. O. H Stinson, of Griffin, said Negro Baptists were making an unprecedented action. He asked delegate to accept them without reservation. He made a motion to this effect.

The motion was seconded by Dr. W. W. Weatherspool, of Atlanta, and unanimously passed.

EDITOR SCOTT SPEAKS

C. A. Scott, editor and general manager of the Atlanta Daily World, was presented to the convention on the heels of the action of unification, and he expressed high praise for the heads of both groups for their wise action in bringing about this great action.

Editor Scott told the gathering that "our race faces three great needs; 1. The bringing about of the greatest possible unity among our people in all endeavors of life; 2. The provision of the most able and sound leadership to help meet the issue of desegregation which will become more acute with time up to the opening of the schools next September; and 3. He said the continued work for a two-party system in the state must be pursued if we are to be able to solve the current and new problems which face the races.

In the Wednesday morning session, the convention was addressed by Dr. Vernon Johns, noted lecturer; Rev. Leon Tucker of Atlanta; Dr. Harry V. Richardson, president of Interdenominational Theological Center in Atlanta; and Rev. M. R. Dinkins of Gainesville, who preached the Doctrinal Sermon.

Wednesday afternoon the group heard Dr. U. S. McKinnon of ITC; Rev. A. D. Dixon, custodian, Atlanta; Rev. E. D. Thomas, treasurer; Hull, Ga.; and auditors H. S. Dixon, Bainbridge, and Dr. W. M. Jackson, Atlanta, make reports. Also heard were Mrs. Ester Smith, Foreign Missions, Atlanta; Rev. R. R. Freeman, Marietta, "Why We Are Baptists;" and Rev. E. R. Searcy, Home Missions, Atlanta.

DR. TERRIL SPEAKS

Wednesday night Dr. L. M. Terril, state president, delivered annual address In his objectives, Dr. Terrill recommended:

—Financial aid to Bryant Theological Seminary, in the form of $25 from churches and $50 from associations;

That Sunday, Jan. 29, 1961, be set aside as 'Morehouse School' of Religion Day" in honor of the work being done by the school;

—That Baptists look forward to owning an office building of their own in Atlanta to house all departments of the Convention;

—That the Baptist publication be put on a sound basis through subscription and advertisement and the possibility of having trained writers

—That Baptists not criticize students who are fighting to end segregation;

—That a Convention award be presented to Dr. M. L. King, Jr. for distinguished service in the area of civil liberties and human justice and dignity;

—That $1,000 be raised for the NAACP and Southern Christian Leadership Conference;

—That Rev. Marcus Williams become the Convention's part-time field secretary, and

—That an award be given to Rev. Samuel Williams for his work in desegregating the buses in Atlanta.

Wednesday night's events also included: motion pictures by the Rev. Taschereau Arnold, of Atlanta; annual address by Professor H. S. Dixon, President of the Laymen's Convention; annual address by Mrs. W. W. Weatherspool, Atlanta, President of the Woman's Convention; music by Zion Hill Baptist Church, and presentation of the president by the Rev. C. M. Alexander of Macon.

9 1960

BAPTIST

TO THE MISSION FIELD. — Mary Sue Thompson, daughter of Mr. and Mrs. Lloyd Thompson of 426 West Ming st., Warrensburg, Mo., has been selected by the Home Mission board of the Southern Baptist Convention to serve on the mission field in New Orleans, La., for a period of ten weeks beginning June 6-August 12. Born and reared in Warrensburg, Mo., she is now a third term sophomore at the Central Missouri State College where she is a member of the Baptist Student Union, serving as Stewardship Chairman and Treasurer.

A member of the Shiloh Baptist church, the Rev. Price Ellis, pastor, Mary Sue is active in all youth activities of the church. She is the secretary and the pianist of the Sunday School; president of the Young People's choir; and the secretary, of the Y.W.A.'s. In the district work, she is vice president of the Central District Baptist Youth Fellowship, and first vice president of the Central District Junior Convention. Mary Sue also holds the office of recording secretary of the State Youth Fellowship. Mary Sue welcomes such opportunities for service. Her deep concen for others does not find release in gushy expressions or in meaningless platitudes. She really cares, and that concern sends her to the field of service.

Wife of Negro Minister Elected to High Baptist Post

By George Cornell

ROCHESTER, N. Y., June 7 (AP)—A Negro was elected today to a top-level post of the American Baptist Convention for the first time.

She is Ruth McKinney of Cleveland, named second vice president.

Delegates elected C. Stanton Gallup of Plainfield, Conn., head of the Gallup Lumber Co., as president.

Elected first vice president was the Rev. Roger Fredrikson of Sioux Falls, S. D.

Gallup, 49, succeeds the Rev. Dr. Herbert Gezork of Newton Centre, Mass.

Mrs. McKinney is the wife of the Rev. Wade H. McKinney, pastor of Antioch Baptist Church in Cleveland, one of the largest Negro churches in the country.

The convention neared a finish later today after having squelched a series of thrusts at the Roman Catholic Church in connection with the impending national presidential election.

The convention, however, asserted the right of citizens to inquire into the influences of any candidate's religion on his views regarding public issues.

On a related matter, delegates commended Protestants and other Americans United for the Separation of Church and State for 'its-vigilance in ferreting out infringements" of the separation principles.

It was specified, however, that the action was "not necessarily a blanket endorsement" of all of the group's actions.

One pastor, the Rev. Quinton Ivy of Warren, R. I., wanted the convention to condemn use of public school buildings by a religious group without rental charges, except in an emergency.

However, a parade of Baptist ministers, including the Rev. John Laney of Rockville, Md., told of various cases of Protestants and others, including Baptists, using school buildings at times. The proposal was defeated.

Baptists Vote Anti-Red Guidance Plan

ROCHESTER, N. Y., June 7 (UPI) — The American Baptist Convention voted today for a program of anti-communism guidance in Baptist schools and churches.

The educational proposal which was incorporated in a general council resolution on communism first appeared as a separate motion sponsored by the Council on Christian Social Progress. Leaders of the educational campaign are the Rev. Dr. John W. Thomas, executive secretary of the social progress division, and Herbert Philbrick, former FBI undercover agent.

The communism resolution urged every American Baptist Church and school to set up a program dealing with the principles and methods of communism and other totalitarian systems under coordination of the Council of Christian Social Progress.

Delegates of the 1½-million member denomination passed resolutions deploring gambling, alcohol and narcotics.

"Since Christians are responsible for using their possessions as stewards under God, we are appalled at gambling in all its forms," the general council resolution said.

"When a government legalizes gambling for the sake of adding to its revenue under the pretext of easing the tax burden, it participates in a mass swindle . . . The presence of widespread gambling is a symptom of economic and cultural decay and we caution our people to be suspicious of anything which promises 'something for nothing.' "

Baptist leaders called for more alcohol education in the home, church and school and asked for legislative restrictions in the advertising of beverage alcohol in publications, radio and television.

They advocated the treatment of narcotics addicts "not as criminals but as sick people."

The convention tabled a resolution recommending the abolition of capital punishment.

Baptists Elect Negro To Top-Level Post

From Wire Dispatches

Rochester, N. Y., June 7.—A Negro was elected Tuesday to a top-level post of the American Baptist Convention for the first time.

She is Mrs. Ruth McKinney, Cleveland, named second vice-president.

Delegates elected C. Stanton Gallup, Plainfield, Conn., head of the Gallup Lumber Company, as president.

Elected first vice-president was the Rev. Roger Frederickson, Sioux Falls, S. D.

Succeeds Herbert Gezork

Gallup, 49, succeeds the Rev. Herbert Gezork, Newton Centre, Mass.

Gallup is married and a father of four children. He lives on a 100-acre farm outside Plainfield.

He has served eight years on the General Executive Council of the denomination and also held other major church offices.

Mrs. McKinney is the wife of the Rev. Wade H. McKinney, pastor of Antioch Baptist Church in Cleveland, one of the largest Negro churches in the country.

Communism Study Urged

A tall, dignified woman, she has been vice-president of Christian Service for the National Council of American Baptist Women since 1956. She also is on the national executive board of the United Church Women, a national interdenominational group.

The more than 6,000 churches affiliated with the convention were called on Tuesday to provide special study courses for their members in the principles and methods of communism.

Congregations will be furnished with educational material through the church's Council on Christian Social Progress. It is anticipated that the courses will stress an "intensive" study program on what communism is, how it works, and what Baptists can do to combat it.

The delegates approved the following meeting sites: Portland, Ore., 1961; Philadelphia, 1962; Detroit, 1963, and Atlantic City, 1964.

Associated Press Wirephoto

MRS. RUTH McKINNEY
Elected to Baptist post

Mrs. McKinney Elected By American Baptists

The Pittsburgh Courier Pittsburgh, Pa
Sat. 6-18-60 P. 6

ROCHESTER, N. Y.—History was made and a new day dawned when the American Baptist Convention elected Mrs. Ruth McKinney of Antioch Baptist Church, Cleveland, Ohio, second vice president of the convention. She is the wife of Rev. Wade H. McKinney, minister of Antioch Baptist Church, Cleveland.

This is the first time in the history of the American Baptist Convention, which was formerly the Northern Baptist, that a Negro has been elected to a national office.

Mrs. McKinney is active in several country-wide Baptist organizations in the United Church Women, and ecumenical group of the National Council of Churches. She is an impressive speaker and the embodiment of dignity on the platform.

MRS. RUTH McKINNEY
makes history

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OTHERS ELECTED are: C. Stanton Gallup of Plainfield, Conn., head of the Gallup Lumber Company, as president, and Rev. Roger Fredrikson of Sioux Falls, S.D., first vice president. Mr. Gallup, 49, succeeds the Rev. Herbert Gezork of Newton Centre, Mass. Mr. Gallup is married and father of four children. He lives on a 100-acre farm outside of Plainfield.

Virginia Pastor Against Merger Of Baptist Bodies

WASHINGTON, D. C. — (NNPA) — Merger of the two National Baptist Conventions would be "a colossal blunder and an unholy alliance," the Rev. E. C. Smith, president of the Virginia Baptist State Convention and pastor of Metropolitan Baptist Church here, declared Tuesday.

In an open letter to Dr. C. D. Pettaway, Dr. Smith said he was happy to see in the press a denial by Dr. Pettaway that he was sponsoring any move to consolidate the National Baptist Convention, Inc., of which the Rev. Joseph A. Jackson of Chicago is the president, and the National Baptist Convention of America, of which Dr. Pettaway is president.

"It is my understanding that what you desire is a closer fellowship between these two great Baptist religious bodies," Dr. Smith wrote, adding:

"This, I am sure, all will agree is a sacred and laudable desire.

"However, I cannot imagine a more colossal blunder and an unholy alliance than the consolidation of these two conventions at the present time.

LARGER FOLLOWING

"Everyone will admit that the National Baptist Convention, Inc., has the larger following of the two conventions. It must also be admitted that this large following, in recent years has been controlled by cheap convention machine politics.

"The National Baptist Convention of America is very well organized and has conducted its affairs in a manner that has commended it highly to the religious forces of the world.

"Therefore, it seems to me that a merger of the two conventions would be harmful to the high standing of the National Baptist Convention of America and would not help the condition of the National Baptist Convention, Inc., as it is now constituted.

"I speak as one who has been affiliated with both of these conventions for the past 25 years, as our church has held membership in both during these years.

"The time may come when a union of these two bodies may prove profitable, but, from the foregoing, it seems certain that the climate is not now right for a merger."

Southern Bapist Convention Will Avoid Petty Arguments

MIAMI BEACH, Fla. — (AP) — Southern Baptists have a hint from their president he doesn't want any arguments started for publicity purposes during the convention opening tonight.

Dr. Ramsey Pollard of Memphis, president of the Southern Baptist convention, told the convention's Pastors Conference Monday:

This can be one of the greatest conventions in the history of Southern Baptists. We don't have a lot of pesky problems to argue about. I don't know everything about the rules of order but I am aware the convention can hear messengers or not hear them."

The Pastors Conference was a preliminary to the four-day meeting of the convention. Upward of 10,000 messengers — delegates — are expected.

Although the agenda contains no sure-fire controversial subjects, any messenger may bring up a matter from the floor.

The convention could be asked to take a stand on a Catholic in the presidency. Eight state Baptist conventions took some type of stand on the issue last fall.

But any action by the convention would not bind individual churches or state conventions.

Each Southern Baptist church is an entity to itself.

Other issues that could come up could include integration. There may be some objection Friday to a report of the Christian Life Commission of the convention. The report is understood to recommend that Southern Baptist people help Negroes secure rights through peaceful and legal means and "to thoughtfully oppose any customs which may tend to humiliate them in any way."

Billy Graham, the evangelist is scheduled to preach to the convention Friday night.

Dr. R. W. Puryear Among Delegates To Baptist Assembly

GREEN LAKE, Wis., June 29— President R. W. Puryear and Dean Sankey C. Choa of Florida Normal and Industrial Memorial College were among the delegates in attendance at the American Baptist Assembly held here June 25-29. One hundred and thirty American Baptist Educators studied the effect changing America has upon Christian higher education at this annual meeting of the American Baptist Association.

Some of the basic and essential questions presented to the delegates for discussion purposes were:

Does the rapid urbanization of America, the intnerconnection of major cities, the mushrooming of suburban patterns, call for a rethihnking of the role of American Baptist higher education? How do these changing patterns affec etth these changing patterns affect the building of caculties, the recruitment of students, the expansio n of student centers?

The keynote address, "Analysis of Cultural Changes in America," was given by Dr. H. Conrad Hayer, New York City, associate executive secretary of the division of home Churches. Other special activities missions, National Council of taking place at theh Baptist Assembly included: "Incident at White mountain," an original play written for the conference by Dr. Warren Mild, New York City, was presented on June 26 to highlight the crucial issues in cultural change; educational adjustment to cultural chahnge was presented on June 27, by Dr. Milton K. Curry, Jr., president of Bishop College, Marshall, Texas and Rev. Richard Broholm, Baptist University pastor at the University of Wisconsin.

Future strategy for Baptist higher education was discussed at the final session on June 28, by Dr. Eugene E. Dawson, president of Colorado Women's College in Denver, and Dr. Ronald V. Wells, executive director of the division of Christian higher education for the American Baptist Board of Education and Publication.

Dr. King Jr. Goes To World Baptist Meeting In Brazil

Dr. M. L. King, Jr., co-pastor of Ebenezer Baptist Church, left Friday, June 24, to attend the Tenth Baptist World Alliance in Rio De Janeiro, Brazil. This meeting promises to be one of the greatest gatherings of Baptists in all history. Dr. King will also make brief visits to Puerto Rico, Caracas, Venezuela, and Buenos Aires, Argentina. He will return to the states in time to attend the Democraic Convenion in Los Angeles, Calif., and the Republican Convention in Chicago, Illinois.

Columbia's Biggest Baptist Church

Flock Ousts Dr. Reeder!

COLUMBIA, S. C.—Unless further developments change the picture, a prominent veteran Baptist pastor and civic leader has lost his 31-year-old pastorate of what was once Columbia's largest Baptist congregation.

During a fiery and stormy general church meeting last Wednesday night, members of historic Zion Baptist Church voted to dismiss Dr. James P. Reeder, who also attended the meeting.

A spokesman for the congregation said the dismissal vote climaxed several years of friction between the pastor and his members.

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THE MEMBERS requested that Dr. Reeder hand over his resignation to a special committee.

They voted to pay him three months salary in advance, and to allow him to remain in the parsonage on Washington St. for three months.

There were hints that the issue may wind up in court; however church officers indicated that it was unlikely that the congregation would reconsider its action.

■

SOME MEMBERS said that they reacted bitterly when the pastor, two Sundays before the church meeting, refused to conduct funeral services for a veteran deceased church member unless the services were conducted after 6 P.M.

The pastor had announced he'd officiate at funerals only after 6 P.M., several weeks ago. Deacon Robert Pearson, who made the motion to ask for the pastor's resignation, told the congregation that the church had steadily lost members to other churches over the last several years, largely because of dissatisfaction with the relationship between the pastor and his members.

Dr. Reeder, a former Secretary of Foreign Misions for the National Baptist Convention, is prominent in S. C. Baptist and civic circles. He is a trutee of Morris College, an officer of the State Baptist Convention, is affiliated with the Victory Savings Bank in Columbia, and was state president of the Negro Citizens Committee for several years. He also has considerable business in-

Bishop President Presides At White Meet

Dr Milton K Curry, president of Bishop College and Dr C F Toles, Director of the Bishop College Center in Dallas, pictured above, were participants in the American Baptist Education Association which met in Green, Lake Wisconsin earlier this week.

Dr Curry is the immediate past president of the convention.

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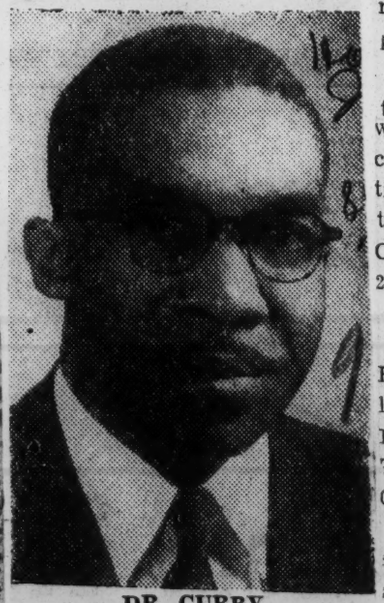
Dr Milton K Curry, president of Bishop College, completed his term as president of the American Baptist Education Association by presiding the association's recent convention at Green Lake Wisconsin.

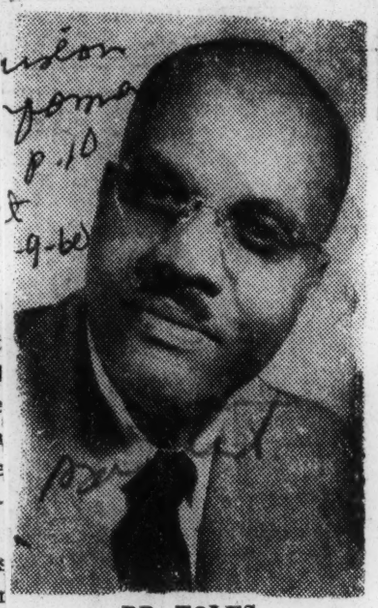
In addition to his duties as president of the conference, Dr Curry made a major address before the convention on the significance of the Bishop College move to Dallas. He predicted that this pioneer project by Bishop College would light



DR. CURRY

the way for many other small private colleges now struggling desperately to keep their doors open.

"Just as the masses of the American people have moved from the small hamlets to seek a better way of life, so must the institutions which have served them move to the great Urban centers to find both the money and the students which they need to survive," Dr Curry explained.



DR. TOLES

At the request of the convention, Dr Curry conducted a workshop in keeping with the convention's theme: "Christian Higher Education and the Challenge of Cultural Change, USA."

2 BISHOP PROFESSORS ALSO AT CONFERENCE

Dr C F Toles, director of the Bishop College Center at Dallas and Dr Walter Storrs of the Department of Religion and Theological Studies joined Dr Curry at the convention.

Dr Toles attended the Division of School Administrators and College Presidents and Dr Storrs attended the division of Baptist Associates in College Work.

Both Dr Curry and Dr Sorrs participated in the report ses-

sion of Mission to the Academic Commnity. Mission to the academic community is currently being conducted in Dallas by Dr Storrs in cooperation with the Inter- Denominational Ministerial Alliance at the Bishop Center on Simpson-Stuart Road.

McNeil To Direct Publications For S.S. Pub. Board

Nashville Globe
Nashville, Tenn.
1-1-60

Dr. Jesse Jai McNeil, minister of Tabernacle Baptist Church in Detroit, has been named Director of Publications for the National Baptist Sunday School Publishing Board.

In his new position, Dr. McNeil will be editor-in-chief of Board publications, which include Sunday School literature and song books for the National Baptist Convention, USA., Inc. In this position he will rank second at the Board, next to the executive director, Dr. D. C. Washington.

To Continue Ministry

He will continue his 12 year ministry at Tabernacle Church, but will divide his time between Detroit and Nashville.

Board headquarters are at 330 Charlotte Ave.

Rev. McNeil is the author of six books. He has held the following positions:

First Community Baptist Church, New York City

Assistant Secretary of Christian Education, Sunday School Publishing Board, Nashville, Tenn.

Minister Spruce Street Baptist Church, Nashville, Tenn.

Dean, School of Religion, Bishop college, Marshall, Tex.

Education

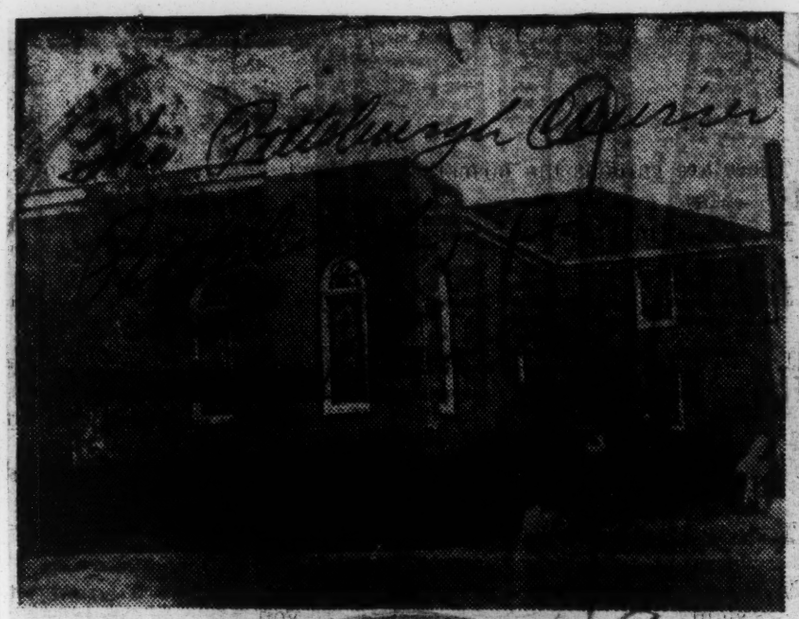
B. S. Teachers College, Columbia university, New York City, 1938

M. A. Teachers College, Columbia and Union Theological Seminary, New York City, 1941.

Ed. D. Teachers College, Columbia and Union Theological Seminary, New York City, 1943

Certificate in Ecumenical Studies, Ecumenical Institute, Celigny, Switzerland, 1949.

B. D. Virginia Union university, School of Religion, Richmond, Va., 1959.



FIRST BAPTIST CHURCH
... historic landmark in LaGrange, Ga

Ex-Chaplain R. L. Hill LaGrange Minister Inspired Leader

The Pittsburgh Courier
Pittsburgh, Pa.
1-16-60

By TREZZVANT W. ANDERSON
(Courier Roving Reporter)

LaGRANGE, Ga. — Negro citizens—and whites too—should be very thankful that they have in their midst an energetic and civic-minded minister and leader such as the Rev. Rufus L. Hill, 48-year-old pastor of historic First Baptist Church, which will be 132 years old next May.

The Rev. Mr. Hill was a chaplain in the U. S. Army during World War II and is well equipped for his job as spiritual leader for the First Baptist congregation, friend and confidante for the general public of the city, and a leader in civic affairs as well. He also conducts a 30-minute radio program every Sunday morning from his church office over station WTRP. He has been a pastor here since 1947.

REV. R. L. HILL
... key civic figure

First Baptist Church dates back to May 11, 1828, when the congregation was interracial, even though the Negro members—slaves—had to sit in the balcony. The church was organized with 253 white members and 144 colored members. On Sept. 13, 1856, it counted 136 whites and 154 Negroes, and later had 149 white members and 232 Negroes. After 1868 some Negroes stayed in the white church until 1885.

■

THE NEGRO FIRST Baptist Church was organized in 1868. The Rev. A. Williams was its first Negro pastor. The church will celebrate its 132nd anniversary in April 1960.

Against this historic background, the Rev. Mr. Hill has made many improvements at First Baptist and it is now one of the prettiest and best equipped churches in the city or state. Attendance and interest have grown extremely during the past 10 years under the Rev. Mr. Hill. There are more church organizations and the church plays a more important and constructive role in the life of the city.

The progressive pastor was born in Gwinnett County, Ga., with two sisters and a brother. The family moved to Atlanta while he was still a baby and he was raised there. He received his A.B. from Morehouse College, and the B. Th. degree from American Baptist Theological Seminary, Nashville, Tenn. He also did work at the Toronto Bible College, Toronto, Canada, where he pastored the First Baptist Church for five years.

■

THE REV. MR. HILL is married to the former Louise Alice Jenkins of Columbus, Ga., and they are the proud parents of a girl, Grace Araminta, and a son, Rufus Edmond, who is a very talented pianist. Both children are exceptionally talented, as is their mother.

Known all over the city, the Rev. Mr. Hill is often confided in by many outside his own church, who are aware of his kind and understanding nature. He has been the spiritual counselor for the three Negro boys in jail here under death sentence for the alleged rape of two white girls last August.

A member of the Baptist state convention headed by Dr. L. H. Terrill, the Rev. Mr. Hill is active in state-wide church circles as well as local. He is truly a man of energy, durability and ability. LaGrange is glad to have him here along with his fine family.

Rejected By Own People

White Minister Named To Staff Of Colored Church

United Press International

DETROIT, Mich. — A white minister has been hired by the all colored congregation of the Second Baptist church here.

The Rev. Willard P. Macy, 44, will be associate pastor and Director of Christian Education, according to the Rev. A. A. Banks Jr., pastor of the church since 1946.

REV. MR. BANKS said. "We hope to stay in the heart of town and serve all the people. We hope to keep up with the times."

A native of New Orleans, Rev. Mr. Macy was reared in Rutherford, N. J. Because his Christian views of racial integration, he was dismissed in 1956 from the Weaver Memorial Baptist church in Louisville, Ky.

a tent situated in what is now the Lake Meadows housing development.

Under his leadership, the congregation grew to 350 members, and progressed to a store-front church. By 1950 it had gathered sufficient money, to complete the purchase of an edifice from another congregation for $85,000.

3d Generation Preacher

The Englewood pastor was born in Canton, Miss., Feb. 18, 1896, one of eight children. His father, Andrew, was a Baptist minister, and his grandfather, Joshua Lambert, was a preacher and slave. His mother, Hannah, was a resort cook.

Young Lambert attended elementary school and Cameron High school in Canton. He afterward entered Jackson college, Jackson, Miss., where he graduated with a bachelor of theology degree.

He was ordained a minister in 1920, and two years later became pastor of Friendship Baptist church, Greenwood, Miss. He returned to rural Canton, where he served as pastor for churches in Lexington, Pickens, and Richland, rotating Sunday services.

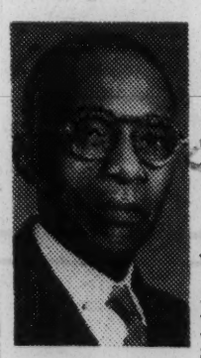
From 1926, he was successively pastor of Liberty Street Baptist church, St. Paul Baptist church, Freeport, Ill., and Bethany Baptist church and Mount Pleasant Baptist church, Chicago.

He is married to the former Laney A. Malone, a graduate of Simmons university, Louisville, Ky., and a former public school teacher. They have seven grown children.

HAS KEY ROLE IN ENGLEWOOD RELIGIOUS LIFE

BY ROI OTTLEY

The Rev. William Lee Lambert, prominent south side clergyman and recently elected president of the Baptist Ministers Conference of Chicago and vicinity, a group of 400 pastors, has successfully combined spiritual and temporal services to the benefit of the Englewood community.



Lambert

He is the pastor of the Greater Mount Hope Baptist church, which conducts a day nursery, free employment agency, a housing placement bureau for recent migrants. The church also operates a recreational program for children and teen-agers under the auspices of the pastor's Religious Crusaders group.

Heads Ministers League

The Rev. Mr. Lambert is also president of the Interdenominational Ministers Civic League of Illinois, chairman of the Interdenominational Ministers and Laymens Planning Committee of Chicago, and chairman of the board of the Good Citizenship organization.

The Negro minister, a member of the Englewood Community Conservation committee, started Greater Mount Hope Baptist church in 1945 with 30 members in

PRESENTS CHECK—Dr. Fred B. Moseley of the Southern Baptist Home Mission Board, Atlanta, right, presents check for $25,000 for the Negro Baptist Center in Jackson to Dr. J. Clark Hensley, Hinds County Baptist superintendent of missions. Looking on are Dr. W. P. Davis, Jackson, secretary of Negro Work Department of the Mississippi Baptist Convention Board, and Mrs. J. T. Lyons, McComb, state WMU president.

Southern Baptists Give $25,000 To Negro Center Here In Jackson

Dr. Fred B. Moseley, secretary, department of City Missions of the Southern Baptist Home Mission Board, Atlanta, was a recent visitor in Jackson for the purpose of conferring with local officials and presenting a check for $25,000 to be used toward the construction of the Negro Baptist Center, formerly the Baptist Children's Nook.

Construction is going forward now on the new building at 232 East Bell Street. It will cost in excess of $30,000.

The Center serves primarily for a kindergarten and nursery day care.

It has been jointly sponsored by the Hinds County Baptist Association and the Home Mission Board since 1953. Under a recent agreement between the Home Board and the Mississippi Baptist Convention Board, Dr. Wm. P. Davis, secretary of the Department of Negro Work of the Mississippi Baptist Convention Board, will administer the board's part of the joint project.

Mrs. Wilburn Buckley of Jackson is chairman of the Hinds Board of Control. Other members are: Rev. Fred Tarpley, Dr. Kermit Canterbury, Rev. J. C. Renfro, Rev. Jasper Neel, Mrs. James Spell, Mrs. A. Y. Williams, Mrs. C. L. Buford, Mrs. W. S. Davis, Mrs. W. Baldwin Lloyd, Mrs. E. D. Estes and Mrs. G. A. Carothers. Gertrude T. Hart is the director and head teacher.

Money for the $25,000 apropriation was given through the Annie W. Armstrong Home Mission Week of Prayer offering sponsored by the WMU of the Southern Baptist onvention.

Mrs. J. T. Lyons of McComb is state president while Miss Edwina Robinson is executive secretary of the WMU.

Baptists Split During '15

BOOKER T., WASHINGTON, an ardent Baptist, was unable to prevent the historic cleavage which divided the nation's millions of Negro Baptists during the 1915 convention at Chicago.

Two factions developed in dispute about ownership of the faith's publishing establishment, in Nashville, Tenn. Dr. R. H. Boyd, an outstanding figure in the church, owned the Nashville printing firm.

The majority supported the viewpoint that the convention, not Dr. Boyd, should own the publishing house. The result was a split that has lasted 45 years.

THOSE WHO sided with Dr. Boyd's ownership of the publishing facility became the National Baptist Convention of America.

The opposed remained the National Baptist Convention, USA, Inc., and Dr. E. C. Morris, Helena, Ark., named president in 1894, was destined to serve in that post until 1923.

C. L. Prince, a Texan, headed the pro-Boyd faction. Dr. Boyd was succeeded at death by his son, Henry Allen Boyd. Both publishing houses are in Nashville, furnishing literature for 6,000,000 Negro Baptists; slightly more than 1,000,000 of whom remain in the Boyd orbit.

WBA elects Dr. Jackson

RIO DE JANEIRO (ANP)— Dr. Joseph H. Jackson of Chicago, president of the 5,000,000-member National Baptist Convention, USA, Inc., was one of two Americans elected vice presidents of the World Baptist Alliance at a meeting here last week.

Dr. Hugo Soren of predominantly Roman Catholic Brazil was elected president of the Alliance. Two Americans, a Russian and William R. Tolbert, the vice president of Liberia also were named as vice presidents.

The other American vice president is Dr. V. Carney Hargroves of the First Baptist Church in Germantown of Philadelphia.

Dr. Jackson, pastor of Chicago's Olivet Baptist Church, was not in attendance here when he was elevated to a vice presidency. He is in Chicago recuperating from an operation.

The organization represents 28,000,000 Baptists in 105 countries.

DR. J.H. JACKSON

Convention Will Meet Sept. 6-11

Jackson Backers Push Drive For His Re-Election

PHILADELPHIA, Pa. — (ACNS) — The 80th annual session of the National Baptist Convention, USA, Inc. meeting here Sept. 6-11, is expected to draw more than 30 thousand delegates.

Dr. Joseph H. Jackson of Chicago, President of the convention, expressed the theme for the meeting, "That Ye All May Be One," as the dominant role for religious leaders throughout the world. His supporters are pushing the drive for his re-election.

HE SAID, "the purpose for our meeting is to review our past year's work, to be inspired and challenged by prayerful and thoughtful messages, to set goals and to articulate the program of the convention for the coming year." He asserted he was confident that the delegates would reaffirm and extend the role of Baptists in the struggle for rights, both civil and religious, as well as urge constructive developments for economic rights for all Americans.

The local entertainment committee, headed by the Rev. Henry T. McCrary of the Tasker Street Baptist church, is making final preparations for the huge delegation of Baptists coming from every state and several foreign countries.

THE REV. CLARENCE M. Smith, of the housing committee, said, "We have ample hotels and private homes for the comfort of all visitors. However, we urge every delegate to write or wire our office stating what accommodations are desired. Simply contact the Rev. C. M. Smith, chairman, housing committee, National Baptist Convention, Metropolitan Baptist Church, 35th and Baring streets, Philadelphia 4, Pa.

The convention will hold all sessions at Convention Hall, 34th and Spruce streets, beginning with a star-studded musical of more than one thousand voices Tuesday night, Sept. 6.

THE METROPOLITAN Baptist church, 35th and Baring streets, the Rev. M. L. Gayton pastor has been named host church and is serving as the meeting place for the entertainment committee which includes, housing, courtesy, transportation, ushers and publicity.

Also, the board of directors of the convention will meet at Metropolitan Tuesday afternoon.

THE WOMEN'S Auxiliary will be meeting in the Philadelphia Arena, 46th and Market streets. Dr. Nannie Burroughs, of Washington, D. C., and president of the Womens Convention reportd that the expected more than 3,000 Baptist women.

Another important auxiliary, The Laymen's Council, will hold its sessions in the Crystal Room of Convention Hall.

DELEGATION reports from various states indicate a record turnout Dr. J. H. Jackson will arrive at Philadelphia"s 30th Street Station on a special President's Train of more than one thousand from Chicago at 11:30 a.m. Tuesday, Sept. 6. The host committee and several thousand early delegates are expected to meet the Jackson train. Other train delegations will come from Georgia,, Tennessee and Alabama. Washington, D. C. delegations are chartering 60 buses besides numerous motorcades. New York reports over 150 buses and half as many motorcades.

Veteran Philadelphians know their home as "The City of Brotherly Love and Sisterly Affection," and they say their welcome mat is out and will make every Baptist feel at home.

DR. FULLER HONORED. — Dr. M. A. B. Fuller, president of the Woman's Auxiliary of the National Baptist convention of American, was honored with a surprise birthday party at her home in Austin, Texas, sponsored by Circle No. 9 of Ebenezer Baptist church. Dr. Fuller recently returned to Austin from Rio De Janeiro where she attended the Baptist World's Alliance of which she is an executive board member. She also visited Jamaica and Panama, inspecting the Mission stations supported by her convention.

Dr. Fuller Honored

AUSTIN, Tex. — A scene of a delightful evening was the home of Dr, M. A. B. Fuller October 7 when friends invaded her domain. The occasion, a surprise birthday party sponsored by Circle No. 9 of Ebenezer Baptist church. Rev. Robert L. Rowe is the pastor. Dr. Fuller was lured into opening her door under pretense of entertaining the circle in their weekly meeting. The joyful sound of "Happy Birthday," when Dr. Fuller entered the living room brought surprise and tears of joy to the honoree.

Dr. Fuller, president of the Woman's Auxiliary of the National Baptist Convention of America, recently returned from Rio De Janeiro, where she attended the Baptist World's Alliance of which she is an executive board member. She also visited Jamaica and Panama inspecting the mission stations supported by her convention.

Dr. Fuller has received numerous awards for her outstanding leadership and unselfish service rendered to humanity. Her latest recognition was a salute from Sears Bill Board of the Air as Austin's outstanding citizen.

Dr. Fuller has traveled extensively. Included in her itinerary abroad for 1961 is a trip to Africa on an inspection tour of the mission station in Monrovia, Africa, and other stations in that area.

The entertainment for the evening included testimonials by various guests and musical selections by Mrs. Hardy Kyle. Guest list: Mesdames, Josephine I. Alexander, Sadie Jones, Claud Baugh, J. L. McNealy, Andrew Humphrey, M. E. Durden, Maude Overton, Myrtle Herbert, Mamie Elder, Hardy Kyle, Olivia Harris, Ruth Manor, and Rev. W. R. White, Mr. and Mrs. Clarence Williams and Mr. and Mrs. T. Moore.

Officers and members of Circle No. 9 are: Mrs. Verlena Hughes, president; Mary Warmoth Lee, secretary; Lula Breedlove, Thelma Wilson, Clara Jones, Gertrude Hudspeth, vice-president, Mr. and Mrs. Lemon Cadd and Mr Abe Haywood Sr., treasurer.

Jackson Talks On Integration

Chicago Defender
Chicago Ill.

BY ALVIN C. ADAMS

Dr. J. H. Jackson, pastor of Olivet Baptist church, this week charged the press misrepresented his speech at Jackson college, Jackson, Miss., Oct. 23, when he was quoted as firing a blast at kneel-in protest demonstrations in segregated churches.

Dr. Jackson recently re-elected to his ninth term as president of the National Baptist Convention, U. S. A. Inc., did state he was opposed to the demonstrations staged in white Southern churches by students. But the clergyman feels the quote was used out of context and thereby misrepresented his idea.

4-(5-11)-60

In an interview at Olivet after he returned from the South, where he addressed the 83rd anniversary of the founding of Jackson college, Dr. Jackson said:

"In any act of worship . . . the purpose must be the quest for spiritual values. I do not believe that a segregating church has within it the Christ of the Who-so-ever, and where this Christ is absent the salvation proclaimed in the New Testament is not available.

"Therefore, I do not believe a segregated church is a church in which all men may seek and accept the way of Christ."

He stated further, "When you 'kneel-in,' you kneel in judgement against a segregated church." He stated Negro churches nor "our own spiritual potential," are not sufficiently developed to be able to "sit-in judgement against churches of other racial groups."

The Chicago pastor distinguished kneel-ins at church from sit-ins at lunch counters by defining the latter as an economic and political move.

They have one thing in common, he said — they are both a form of protest. Not denying the right to protest is needed, Dr. Jackson was quick to point out that protest can not be an end in itself but simply the first step.

A successful protest will lead to an opportunity, he said, but nothing is gained unless the opportunity is utilized.

SIT-INS

Taking a mild rap at sit-ins, Dr. Jackson said "it is unfortunate for a race if leadership has to pass from the hands of adult (community) leaders to the hands of freshmen and sophomores."

He praised the work the students have done in instigating a protest against lunch counter segregation, but stating again that protest alone is not enough he added "a constructive approach harnessing all resources" is needed.

One of Dr. Jackson's major themes is "production as well as protest." If Negroes are dissatisfied with existing conditions, surely they should protest he stated. But they should go beyond protest and take positive action, the prelate said.

He illustrated his point with the story of a friend of his in the South who grew tired of a white landowner's reluctance to keep his property clean. After several futile requests to the businessman to clean up the place, the Negro purchased the property and cleaned it himself.

If Negro students don't want to drink their coffee in the Negro's cubby hole with roaches crawling across the counter, certainly they should seek the right to eat in better places, Dr. Jackson said. But they should also make an effort to get the cubby hole developed into a respectable place, he added.

Chicago Ill.

Blasting the manner in which his address was released to the nation, Dr. Jackson said he has long campaigned "with all my might for a deeper, open frank appreciation of Negroes by Negroes without being called segregationists."

Dr. Jackson said he accepts the Negro as a first class citizen regardless of the race's faults and a "first class black citizen has a right to be criticized along with a first class white citizen."

Self-criticism, the clergyman said, is the first of three steps to elevation of the race. Self-appreciation, even with our shortcomings, and taking on a cause bigger than ourselves are also necessary, he pointed out.

Explaining his stand on the sit-ins, Dr. Jackson said "if refusing to buy at a certain store we cause that store to go out of business, we are not any better off economically if we ourselves are still out of business and do not own an additional store of our own."

Therefore, he contends, a major solution to the entire problem of segregation in lunch counters and other places lies in Negroes developing their economic potential and fighting by competing.

THE TEST

"The test of a people's greatness is determined by what they can do in support of themselves and support of noble causes," he explained.

Clarifying his belief the struggle for civil rights is for equal opportunity (to compete), not simply to integrate with the fairer-skinned race, Dr. Jackson said:

"The time has come when, if the white man wants what the Negro has to offer, he must come to the Negro for it."

DR. JACKSON

Says Negroes Must Elevate Themselves

Chicago Defender
Chicago Ill.

Dr. J. H. Jackson, in answer to attacks on his racial views expressed in Jackson, Miss., on Sunday, admitted that he is against church "kneel-ins."

In a telephone interview with the Chicago Daily Defender Monday Dr. Jackson explained that he was talking on the subject, "The Task Of Racial Elevation" during the celebration of the 83rd anniversary of the founding of Jackson college when the statement was made.

The president of the National Baptist Convention, Inc., said:

"Protest has its place, but we must go beyond protest to production. The value of the sit-ins and the kneel-Ins was the message of protest. But protest alone will not get for us the values we seek as a race.

"Racial elevation is our responsobility. We must harness our own opportunity and make for ourselves a more exalted place in our American economy."

4-(5-11)-60

Dr. Jackson said the steps in the matter of racial elevation are: 1. self-criticism, 2. self appreciation, and 3. taking on a cause bigger than ourselves.

Dr. Jackson also explained that his talk concerned the type of education that should be followed for the next half century.

The clergyman was in an earlier story, accused of attacking those who attempt church kneel-in and lunch counter sit-in demonstrations in the South. He reportedly said such demonstrations would fail to "get (integrationists) anywhere."

He also reportedly said "Negroes talk too much about racial integration and not enough about racial elevation" and, "if you have religion in your church use it. Don't go kneeling in somebody else's church."

9 1960

BAPTIST

Rev. J. P. Reeder Is Ousted by Court Order

COLUMBIA, S. C. — A Circuit court judge has ousted the Rev. J. P. Reeder from the pulpit of embattled Zion Baptist Church, once the city's largest Baptist membership.

A temporary injunction, forbidding Dr. Reeder, Zion pastor for the last 31 years, from functioning as pasto rof the church was served on him Wednesday. The injunction was issued by Judge John H. Grimball, on a complaint signed by J. W. White, a deacon at the church.

Mr. White is also chairman of a 12-man special committee the general church elected to obtain Mr. Reeder's dismissal several weeks ago. The pastor has 20 days in which to contest the injunction if he wishes to do so.

■

A HEATED AND stormy church meeting Wednesday night ended at practically a stalemate. While he reportedly sat on the brick wall in front of the parsonage adjoining the church, the pastor did not attend the meeting, presumably because of the court order. Mr. White said, however:

"He (Rev. Reeder) is welcome to come in the church any time as a visitor. But, he'd better not say anything or try to sit in the pulpit."

Asked what he (Mr. White) would do should the pastor enter the pulpit or try to speak to the congregation, the church deacon said, heatedly: "I'd call police and have him put in jail."

■

MR. WHITE ADDED:

"We don't want to hear Rev. Reeder preach any more at Zion, and the sooner he understands that, the better. We don't want any advice from him as to who should succeed him."

Wednesday night's church meeting blazed over suggestions from a few members that another committee wait on the pastor to hear whom he favored as his successor.

Deacon White said that members had compiled "a long list" of grievances against the former National Baptist Convention officer, whose membership rose against him several weeks ago when he sought to put into a funeraless Sunday program, announcing that he'd not preach or officiate at funerals until after 6 P.M. on Sunday. Other grievances had accumulated over the years, Mr. White said, adding: "For one thing, I can prove that we have not had a church meeting called by the pastor, according to church law in 21 years."

Members asked, and received the pastor's resignation several weeks ago. The church and pastor have differed, however, over how a 90-day period was to be handled. Members contend they have the right to dismiss a pastor and at the same time pay him for the following 90 days. Dr. Reeder has requested permission to continue to preach and officiate during that period; and also to designate or recommend his successor. Members have dissented. When the ousted pastor refused to accept a $900 cashier's check and an authorization permitting him to live in the parsonage for the 90 days, members went into court and obtained the injunctive order.

Alabama Baptists Requested To Give Jack Cooperation

BIRMINGHAM (AP) — Alabama Baptist were asked Tuesday to pledge full cooperation to President-elect John Kennedy, a Roman Catholic. At the same time they were warned to watch for increasing threats to the separation of church and state.

Both items were included in a resolution submitted to the Alabama Baptist State Convention by Dr. Leon Macon, editor of the Alabama Baptist.

The proposal went to the resolutions committee which is expected to report on it Thursday.

Kennedy's religion, and fears that it might affect the separation of church and state, became a campaign issue in Alabama and other Southern states.

The resolution noted that Kennedy "has steadfastly repeated his belief in the complete separation of church and state" and urged "full cooperation as he carries out his solemn pledges and full responsibilities as President."

But the resolution went on to say, "there are definite grounds for us to believe efforts to get tax monies as grants to support parochial schools will be stepped up in the near future."

It also warned of "other threats to our principle of separation of church and state."

To guard against this, the resolution asked that a committee be named to keep watch on any legislation that would channel public money to sectarian schools.

Ky. Baptists drop bars

LOUISVILLE, Ky. — Kentucky Baptists—"on a matter of Christian principle" voted decisively last week to open their hospitals and school of nursing to colored citizens.

The Rev. Henry Beach of Louisville, who introduced the proposal to the General Association of Baptists in Kentucky, said he presumed the vote meant integration would take place immediately.

The vote affects three Baptist hospitals and the School of Nursing at Kentucky Baptist here.

* * *

IN NORTH CAROLINA, it was a different story.

Despite Billy Graham's strong plea to stop "burying your heads in the sands" and accept integration, his home state Baptists refused to adopt a resolution urging integration, at seven Tar Heel Baptist Colleges.

Instead the 90th N. C. Baptist Convention took advice from its powerful resolutions committee.

The Tar Heel Baptists merely re-affirmed their 1955 stand that college trustees should study the problems.

The proposal for integration in North Carolina was offered by the Rev. Robert E. Seymour, pastor of Brinkley Memorial Baptist Church in Chapel Hill.

"Talented colored children are being deprived of a superior college education because the best colleges are currently closed to them," — was one of the reasons the Rev. Mr. Seymour gave to support his proposal that the schools should be integrated.

* * *

ALTHOUGH the Kentucky Baptists okayed the hospital-school resolution, they turned down a proposal that would have put them on record as endorsing the opening of hotels, motels and eating places to all people.

A spokesman for the Kentucky association said their opposition to the latter resolution didn't mean they were voting against integration.

CHURCH TO INTEGRATE

Baptist Congregation in South to Admit Negroes

CHAPEL HILL, N. C. (RNS) —The University Baptist Church here decided that Negroes and persons of other races join the congregation in regular worship. The vote was sixty-six to forty-five.

The 400-member body declared that membership in the church shall be based only on religious grounds. This was the same church whose pastor, the Rev. W. Wesley Shrader, recently resigned as a result of what he termed were his racial integrationist views, which he said some members of the church did not like.

The church, which is still without a pastor, also adopted recommendations that committees be named to draw up a constitution and a covenant. Action on integration was adopted at the suggestion of a five-member committee appointed last spring at the direction of the board of deacons.

Taylor presides at Baptist board meeting

The Afro-American
Baltimore, Md.
Page 1 12-26-60

LOUISVILLE, KY. — A public board meeting of the National Baptist Convention Inc., U.S.A., will be held Nov. 29 and 30 here at Zion Baptist Church, Rev. D. E. King, pastor. Dr. Gardner C. Taylor of Brooklyn, N. Y., president of the Convention, will preside.

It was announced that matters to be considered by the Board will be the legal plight of the convention and the civil rights responsibilities of the organization.

Preachers for the meeting will be the Rev. H. C. Cherry of Mississippi, the Rev. T. M. Chambers of California and the Rev. E. R. Searcy of Gerogia.

* * *

SCHEDULED TO address the Board meeting are the Rev. E. T. Graham of Florida, a leader of the state's convention (who is under indictment for civil rights activities in the 'Sit-In' demonstration breaking down segregation) and the Revs. Ralph Abernathy and Fred Shuttleworth, Ala. civil rights crusaders.

Also speaking will be the Revs. A. L. Lowry of Florida, M. L. Shepard of Pennsylvania, U. J. Robinson of Alabama., S. A. Owens of Tenn., A. A. Banks of Michigan, Martin Robinson of California., John Nance of Missouri., William Anderson of Georgia., M. C. Williams of Colorado and Thomas Kilgore and Charles Hamilton of New York.

Church leaders from all parts of the country are to be in attendance.

Excellent Work—Highlighting the "Victory Celebration" banquet at Chicago's Palmer House Hotel which was the kick off of a campaign to raise $300,000 for the debt retirement and general renovation of the Chicago Baptist Institute, was the report of pledges amounting to over $250,000 toward the campaign goal by over 100 Baptist ministers. Viewing the report are the Rev. C. B. Johnson, president of the Baptist State Convention and pastor of El Bethel Church of Chicago; the Rev. W. A. Diman, executive secretary of the CBA; S. B. Fuller, general chairman of the gigantic fund campaign, and Arthur B. Knight, community chairman and vice president of the Unity Mutual Life Insurance Company.—Graham Photo.

Blond cleric hired at Detroit church

DETROIT—A southern white minister has been appointed assistant pastor of Second Baptist Church, the oldest colored church in the city.

"We hope to keep with the time," said the Rev. A. A. Banks Jr. in making the announcement. The Howard University graduate has been pastor of the church since 1946.

* * *

BESIDES BEING assistant pastor, the Rev. Willard P. Macy, 44, of Louisville, Ky., will serve as director of Christian Education. He is a native of New Jersey, but was reared in New Orleans.

The Rev. Mr. Macy was dismissed from Weaver Memorial in 1956 because his views on racial integration differed with the congregation. He, his family and members of the congregation who shared similar views then joined Zion Baptist Church.

It was while serving the formerly all - colored church and exchanging visiting assignments with Second Baptist Church that the Rev. Mr. Banks urged the Rev. Mr. Macy to come here.

"INTEGRATION IN REVERSE" was reported in Detroit recently when the Rev. Willard P. Macy, white, was hired by the congregation of the Second Baptist Church. The Rev. Mr. Macy, who is 44, will be the church's associate pastor and director of Christian education.

"THIS SHOULD be a rich experience," said the minister who is a graduate of Penn State University and Louisville Baptist Seminary. The minister also served as pastor of New Haven (Ky.) Baptist Church while a student.

The Rev. Mr. Macy's wife and five children are expected to move here Feb. 1. Meanwhile, he's living at the Downtown YMCA.

Dr. Johnson Presides at Convention

The Pittsburgh Courier

Baptist Retirement Fund Soars to $75,000 Total

By B. H. LOGAN

HOT SPRINGS, Ark.—Vociferous was the applause when Dr. J. H. Jackson announced the retirement Baptist fund total was now $75,000. He read a list of persons who had sent money to the president's office for the convention and the retirement fund.

The Revs. Eugene Wallace of Missisippi and C. L. Franklin of Detroit contributed $1,000 each for the retirement fund. Several pastors conrtibuted $100, and some less. Mrs. Willa Jones made a fine report for the retirement fund committee. She made it clear that the funds for retirement had been kept in tact and that the convention had paid the administrative cost of operating the fund.

Dr. C. C. Washington reported for the Sunday School Publishing Board. A beautiful booklet giving the truth about the publishing house was distributed among the audience.

DR. JOSEPH JACKSON
. . . presides

DR. JESSE JAI McNEIL delivered a thrilling message on the plans for improving the publications of the convention. One brother in the audience shouted the publishing house is in good hands. He referred to the reports of Drs. Washington and McNeil.

The report of the American Baptist Seminary by the trustees was led by the Rev. I. H. Henderson Jr. and president of the seminary, Dr. Maynard P. Turner.

The annual meeting places the convention for the next four years are 1960, Philadelphia; 1961, Kansas City; 1962, Milwaukee, and 1963, Cleveland.

It is anticipated that the National Baptist Convention of America will also meet with the National Baptist Convention USA Inc. in joint session in 1963.

The amount of $15,000 in cash was raised for the convention and retirement fund, and $13,000 in pledges for the convention's program of evangelism. Dr. Jackson was praised by many who attended the meeting for his broad vision and alertness in keeping the convention abreast with the time.

For three consecutive years speakers from the National Baptist Convention of America have been featured in the mid-year meetings of the National Baptist Convention, USA, Inc. Dr. C. D. Pettaway, president, spoke the first year, in 1959; Dr. A. A. Lucas, of Texas, treasurer, spoke, and in 1960, the Rev. R. H. Wilson of Jacksonville was the speaker. The fine fellowship between the officers and leaders fo the two conventions is already having its effect on the membership of the conventions.

Whatever happened that caused the conventions to split in 1915 is not tangible reason for them to remain apart in 1960 or hereafter.

Women's board of directors meetings were held at the Bath House in the little theatre auditorium. Their illustrious president, D.. Nannie H. Burroughs, presided over the sessions. One of the outstanding things about the women's convention is the amount of literature placed at their disposal through the ingenuity of the president. These timely leaflets and circulars on various subjects are worth reading and worth having.

The laymen held their usual meeting with the president, Allan Jordan, presiding. Malvin Goode, of The Pittsburgh Courier delivered a timely address to the laymen and will be featured at the annual convention in Philadelphia.

James E. Gayle is executive secretary.

The Sunday School and BTU Board was largely attended and was presided over by Dr. O. Clay Maxwell, president. Its program will be published in a subsequent issue of The Courier.

12 Negroes Ordained As Catholic Priests

BAY ST. LOUIS, Miss. — Twelve Negroes have been ordained Catholic priests in 1960, the largest total for any one year, bringing the number of Negro priests in the United States to 106.

The figures were released by the Society of Divine Word Missioners here after a questionnaire survey of the 205 Catholic major seminaries, monasteries, and houses of study in the United States.

The report said the previous high for Negro ordinations had been 10 in 1958.

The 12 priests bring the U. S. total over 100 for the first time. The new priests include converts; eleven are members of religious communities; one is a diocesan priest.

The twelve priests are:

Father Lawrence Alleyne, who was ordained for the Salvatorian Fathers of Lanham, Md. He is a native of Brooklyn, N. Y. Father Jerome Brooks, who was ordained for the Passionist Fathers of Louisville, Ky. He is a native of Houston, Tex. Father Dominic Carmon, ordained for Divine Word Missionaries of Bay Saint Louis, Miss., a native of Frilot Cove, La. (St. Anne parish).

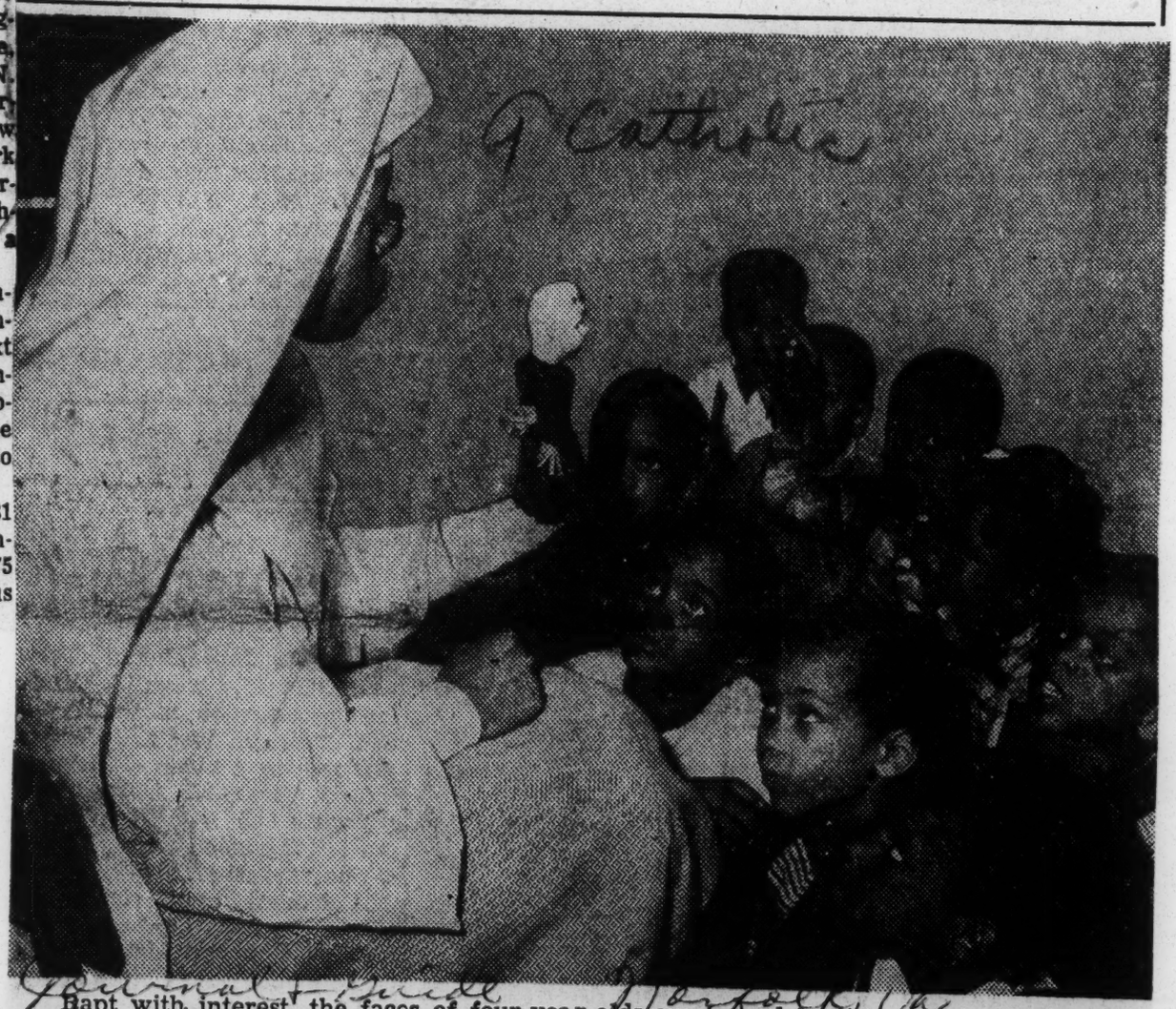
Father Boswell Davis, ordained for Benedictine monks of Collegeville, Minn. He is a native of Nassau in the Bahama Islands Father Charles Hall was ordained for the Josephite Missionaries of Baltimore. He is a native of Rochester, N. Y. Father Elbert Harris, ordained for Josephite Missionaries of Baltimore, native of Harriston, Miss.—near Natchez. Father Conrad Leake, ordained for Society of the Atonement of Garrison, N. Y. is a native of High Point, N. C.

Father Donald Potts, ordained for Crosier Fathers of Fort Wayne, Ind. is a native of Newark, N. J. Father John Rodney ordained for Divine Word Missionaries of Techny, Ill. is a native of Chicago. Father Benedict Taylor, ordained for Franciscan Fathers of Washington, D. C.—Holy Name College, is a native of Jersey City, N. J. Father James Violenus, ordained for Archdiocese of New York, is a native of New York City. Father Gene Wilson, ordained for Precious Blood Fathers of Carthagena, Ohio is a native of Cleveland.

A survey indicated the number of Negro priests will increase significantly in the next few years. Fifty Negro seminarians now are studying philosophy and theology and will be candidates for ordination up to 1966.

The survey showed that 31 of the Negro priests are members of diocesan clergy and 75 are members of 17 religious communities.

Negro Nuns Operate This Nursery



Rapt with interest, the faces of four-year-olds are turned to Sister Maria Mercedes as she uses a puppet to tell a story for a pre-kindergarten class at St. Benedict's Day Nursery (at 46 West 134th street) in New York City. The nursery is staffed by the Franciscan Handmaids of the Most Pure Heart of Mary, one of the three [illegible] Negro nuns in the U. S.

12 Ordained in 1960

The Pittsburgh Courier p. 6

Negro Catholic Priests' Ranks Reach Record High

Pittsburgh Sat. 9-10-60

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The survey showed that 31 of the Negro priests are members of diocesan clergy and 75 are members of 17 religious communities.

The poll listed the following in religious communities: Society of the Divine Word, 33; Benedictines, 14; Holy Ghost Fathers, 5; Josephite missionaries, 5; Order of Friars Minor Conventual, 3; Edmundites, 2; White Fathers, 2; Blessed Sacrament Fathers, 2; one each for the Clarentians, Sacred Heart Fathers, Redemptorists, Maryknollers, Salvatorians, Crosiers, Passionists, Precious Blood and Atonement communities.

The 12 priests are:

Fathers Lawrence Alleyne of Brooklyn, N. Y.; Jerome Brooks, a native of Houston, Tex.; Dominic Carmon of Frilot Cove, La.; Boswell Davis, a native of Nassau in the Bahama Islands assigned to the U. S. clergy; Charles Hall of Rochester, N. Y.; Elbert Harris of Harriston, Miss., and Conrad Leake of High Point, N. C.

Also, Fathers Donald Potts of Newark, N. J.; John Rodney, a native of Chicago; Benedict Taylor of Jersey City, N. J.; James Violenus of New York City, and Gene Wilson of Cleveland, O.

How To Use The Catholic Diocese Paper Week Against Bias

Birmingham, Ala.

CLEVELAND (NC)—The newspapers of three Ohio dioceses have launched a "person-to-person apostolate" to combat bigotry arising out of the 1960 presidential election campaign.

The Catholc Universe Bulletin, Cleveland; The Catholic Chronicle, Toledo, and the Catholic Exponent, Youngstown, all published by the Catholic Press Union, Cleveland, invited readers to take part in this program.

THE ANNOUNCEMENT urged readers to join by:

10-7-60

1. Giving their copies of the Catholic Paper to a non-Catholic friend or acquaintance.

2. Re-mailing the paper, or clippings from it, along with a personal note, to someone who would appreciate having the information it contains.

Extra copies of the papers are being supplied by the circulation office to those requesting them by phone. Payment may be made later.

Yancey Decorated By Pope During St. Paul Dedication

Atlanta Daily World
Atlanta Ga.

By GEORGE M. COLEMAN

A pioneer Atlanta citizen, who has worked to further the cause of the Catholic Church in this area for nearly 40 years, has been decorated by Pope John XXIII "in special recognition of the faith and devotion of the recipient in the expansion of the services of the Catholic Church in the Diocese of Atlanta."

Pres. 4-25-60

Arthur Henry Yancey, a retired postal employee was awarded the Medal Pro Ecclesia et Pontifice Sunday, by Bishop Francis E. Hyland, bishop of the Atlanta Catholic Diocese, as representative of the Pope.

The decoration, one of the higher awards of the Vatican, was made during solemn dedicatory rites of St. Paul of the Cross Parish, the youngest Catholic Church in Atlanta, located in Collier Heights on Atlanta's West Side.

The parish which is only five years old, celebrated the dedication of its completion of buildings with a Solemn High Mass attended by both Negro and white citizens of Atlanta, and visiting dignitaries from several parts of the country.

PASSIONIST FATHERS

The parish, founded by the priests of the Congregation of the Passion, more commonly known as the Passionist Fathers, is now complete with an impressive church, school, convent and monastery.

It was founded January 20, 1955 by Father Emmanual Trainer who celebrated the first mass in a private home sublet at 29 West Lake Ave. Mass was later held in the Birch Room of McLendon Hospital, and still later in the school while the church was under construction.

The dedication, attended by all priests and sisters in Atlanta in a colorful ceremony was highlighted by a cablegrammed personal message from the Pope in which he bestowed his Apostolic Blessing and Benediction on all participating.

This personal contact from Vatican City was "evidence of the love and concern of the Holy Father for each member of St. Paul of the Cross Parish," Bishop Hyland declared.

Construction of the church was completed under the leadership of the present pastor, Father Dennis Walsh, with the assistance of pastors, Fathers Edward Banks and Christian Kuchenbrod, under the supervision of the Passionist Provincial, the Very Rev. Canisius Hazlett and Father Gabriel Gorman.

The building has stained glass windows from Paris, altar from Rome Italy, wood carvings from Dublin, Ireland.

THE DECORATION

Mr. Yancey's decoration showed the importance of the Negro community to the church and the interest from Rome of the citizens of the area, the bishop said.

Mr. Yancey said he joined the church in 1920 after visiting Brazil and seeing the work being done in that country. After becoming a Catholic he began to work for a Catholic center on the West Side of Atlanta and improvement of Our Lady of Lourdes Church, of which he was then a member.

Letters were sent to the Vatican and to bishops in Georgia, urging action. "The Pope showed interest," Yancey said.

Yancey, a long time resident of Atlanta is father of several successful children. One of his sons, Dr. Asa G. Yancey, is chief surgeon of Hughes Spalding Pavilion. Another son, Dr. P. Q. Yancey, is a physician in the city. Two other sons, Roderick and Forrest are postal workers. A daughter, Mrs. Brenda Jervay, is the wife of the publisher of the Carolinian, published in Raleigh, N. C., and instructor at Shaw University. Two other children are dead. Dr. A. B. Yancey was killed in an x-ray explosion and Orlando died during World War II.

Record 12 priests ordained in 1960

The Afro-American
Baltimore Md.

BAY ST. LOUIS, Miss. — Twelve colored American have been ordained Catholic priests in 1960—the largest total for any year, brining the number of colored priests in the United States to 106. The previous high was 10 in 1958.

Pay 3-3-60

The figures were released this week by the Society of Divine Word Missioners here after a questionnaire survey of the 205 Catholic major seminaries, monasteries and houses of study in the United States.

It also was indicated in the Survey that the number of colored priests will increase significantly in the next few years. Fifty colored seminarians now are studying philosophy and theology and will be candidates for ordination up to 1966.

* * *

THE SURVEY showed that 31 of the colored priests are members of diocesan clergy and 75 are members of 17 religious communities.

The poll listed the following in religious communities:

Society of the Divine Word, 33; Benedictines, 14; Holy Ghost Fathers, 5; Josephite missionaries, 5; Order of Friars Minor Conventual, 3; Edmundites, 2; White Fathers, 2; Blessed Sacrament Fathers, 2;

One each for the Claretians, Sacred Heart Fathers, Redemptorists, Maryknollers, Salvatorians, Crosiers, Passionists, Precious Blood and Atonement communities.

* * *

THE PRIESTS, their hometowns and assignments, are:

Fathers Lawrence Alleyne, Brooklyn, N.Y.; Salvatorian Fathers of Lanham, Md.; Jerome Brooks, Houston, Texas; Passionist Fathers of Louisville, Ky.; Dominic Carmon, Frilot Cove, La.; Divine Word Missionaries of Bay St. Louis, Miss.;

Also Fathers Boswell Davis, Nassau, Bahama Islands, Benedictine monks of Collegeville, Minn.; Charles Hall, Rochester, N.Y.; Joseprite Missionaries of Baltimore; Elbert Harris, Harriston, Miss.; Josephite Fathers, Baltimore; Conrad Leake, High Point, N.C.; Society of the Antonement of Garrison, N.Y.;

And also Fathers Donald Potts, Newark, N.J.; Crosier Fathers of Fort Wayne, Ind.; John Rodney, Chicago; Divine Word Missionaries of Techny, Ill.; Benedict Taylor, Jersey City, N.J.; Franciscan Fathers of Washington; James Violenus, NYC; Archdiocese of New York; and Gene Wilson, Cleveland, Precious Blood Fathers of Carthagena, Ohio.

Segregation wrong, against all ethics, Catholics told

The Afro-American Baltimore, Md.
Oct 8-6-60
9
P. 1

NEW YORK — A new 17-page "Elementary Catechism," designed to clarify the position of the Roman Catholic Church on prejudice, segregation and discrimination, was distributed this week by the National Catholic Welfare Conference.

The new code, written earlier this year by the Most Rev. Albert L. Fletcher, bishop of Little Rock, Ark., is receiving general distribution prior to the national Catholic conference for interracial justice to be held in St. Louis, Mo., August 25-28.

* * *

USING THE traditional church form of question and answer for instruction, the race relations guide deals with theory, thought and deed as they apply to the teaching of the church on racial matters.

INCLUDED ARE such points as:

Question: Can a person inclined to racial prejudice completely overcome, by an act of his will, any racial feelings he may have?

Answer: He cannot destroy this feeling completely by a single act of his will. To root out this feeling will require time and many repeated acts of the will.

On the issue of the morality the guide asks:

Q. Why is segregation based on race alone immoral?

A. Because such segregation is based on "racism" which teaches that certain races and nationalities are inherently and naturally superior to other races. . . .

* * *

INDICATION OF the church's opposition to membership in White Citizens' Councils and similar segregationist groups is offered:

Q. May Catholics be members of organizations whose purpose is to continue segregation as we know it?

A. Catholics may not be members of such organizations because by so doing they are promoting a system which is unjust and uncharitable.

Dealing with the causes and origins of segregation the pamphlet asks:

Q. What are the principal causes of segregation in the state?

A. Law and custom resulting from the non-white's lowly state. The false philosophy that the colored race is naturally inferior to the white race . . . selfish personal interests . . . fear of effects of integration.

* * *

AS AN AID to self-analysis the code asks:

Q. Is there a practical way by which I can tell whether my judgement toward a person not of my race is influenced by racial prejudice?

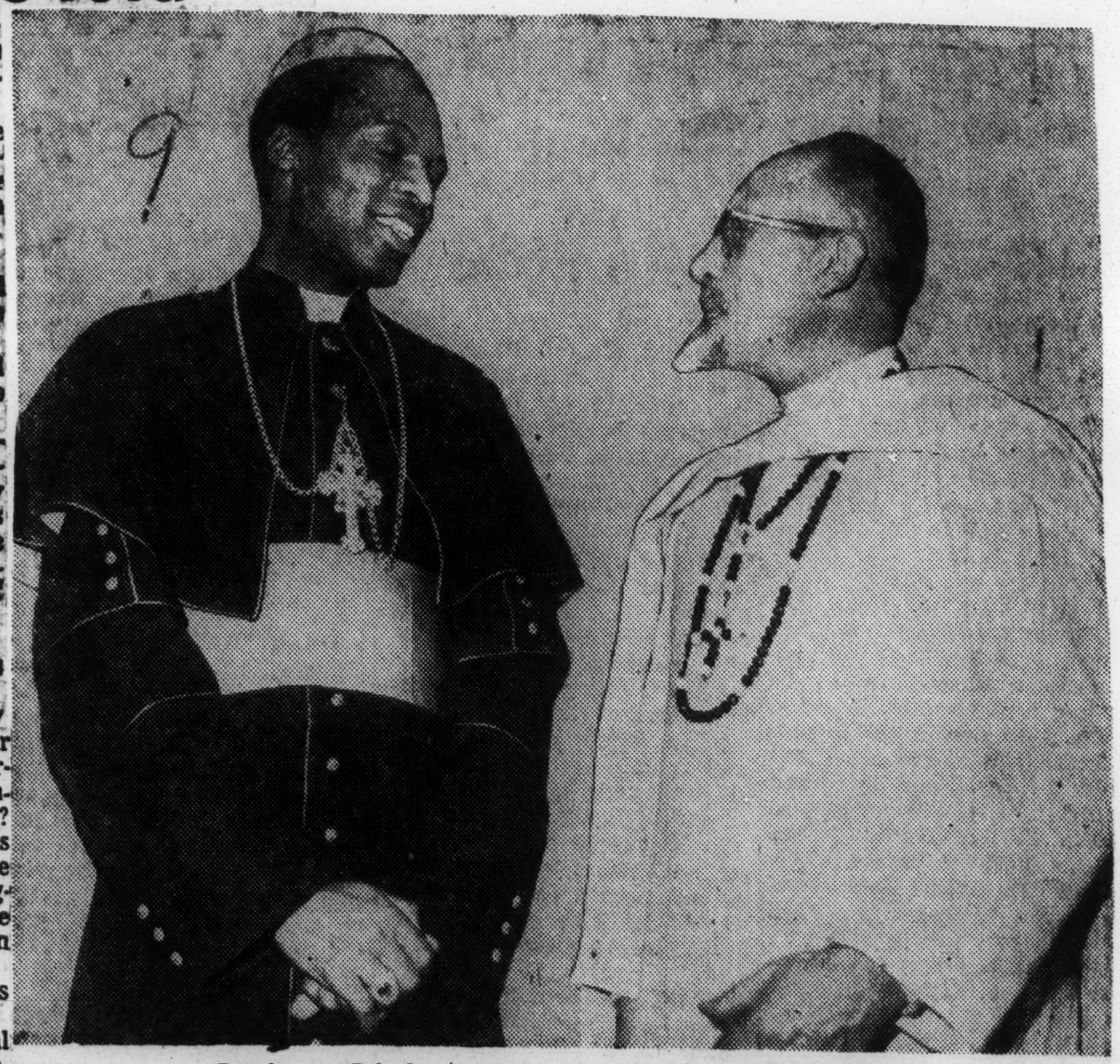
A. One of the easiest ways is to ask oneself a simple question: "Would my judgment of this man be the same if he were of my own race?

Q. What are the remedies for racial prejudice?

A. The practice of racial justice and charity, both interiorly, exteriorly. can overcome racial prejudice. 'Interiorly' means just and charitable thoughts, desires, intentions, etc. 'Exteriorly' means just and charitable words and actions. . . .

Q. What is the most powerful directive a Christian man or woman has to practice racial justice and charity?

A. Our Lord's own teaching by word and example.



Before Bishop Received His Red Hat

Bishop Laurian Rugambwa of Tanganyi ka is shown in Rome chating with the Rev. Antonio Wouters of the White Fathers after being informed that he would be consecrated a cardinal in a series of Vatican consistories.

African Cardinal's Main Church To Be No Magnificent Cathedral

Photos of Laurian Cardinal Rugambwa of Rutabo Tanganyika, East Africa, in white ermine and red robes during his elevation to prince of the Catholic church last spring probably led many Americans to envision the tall and scholarly former pagan presiding in a huge and magnificently cathedral in his homeland.

The new cardinal is honorary pastor of the 700-year-old Church of St. Francis of Assisi in Rome, but his main church in Tanganyika does not match the most humble Catholic church or mission in Europe or America.

IN ADDITION he will face severe financial problems. As Barrett McGurn, writing in the July Catholic Digest, puts it:

"The truth is that not one of his diocese's seven churches is worthy of the name. Missioners started with mud-walked structures, and few improvements have been made.

"In an area where $2 is the average weekly wage, and $2.50 is a typical missioner's Sunday collection, the cardinal faces, acute financial distress in every field.

"He will get tons of bananas when he gets back home but he wont know what to do with them, one veteran missioner of the area commented with sympathy.

"THE PROBLEM is common in Africa. Native priests with few ties with Europe and America are rapidly replacing missioners who used to be able to appeal frequently for aid in their home countries.

The cardinal is not discouraged. He knows what he wants: better churches, schools to keep the yough of his area from migrating to regions where the faith is often lost, an improved Catholic press, a more active laity.

"THE RUGAMBWAS were important people in their region. The mother was a niece of a chief of the area, Kahigi, who died only five years before. She is first cousin of another chief of the zone, Henry Bwogi 3rd. Her tribe has supplied all the local rulers.

They have held their lands since before the 18th century decades before the first white explorer "discovered" the area, long before some of the proud royal families of Europe ascended their thrones. The cardinal's father was of a noble tribe which had long served the local chiefs.

"THE NOBILITY of the Rugambwas is reflected in the gentle, confident, almost majest bearing of their eminent son, but they were and are very poor people. His father still farms.

"They have always lived in a thatch-walled hut not far through the banana groves from their son's six-room, one-story, unpretentious bishop's residence. It was from their modest hut that his parents walked, three decades after their conversion, to see their son consecrated bishop in the local rough-floored, iron-roofed parish church.

Father Rugambwa worked five years as a missioner before being tapped by the bishop for his three years of doctoral studies in Rome.

In the Eternal City he perfected his superb command of languages. Besides his native Kihaya, a Bantu language spoken by 350,000 in his immediate home area, he speaks Swahili, the common language of central Africa. He has good English, quite fluent French, competent German, only slightly hesitant Italian, and comfortable Latin.

"THE CARDINAL is one of 26 native African bishops who now, a generation or two after local messages were transmitted by tom-toms, send regular reports to Rome in Latin.

"A dozen important native political leaders have risen in the newly free African nations. Few can rival the prestige of the young son of the Lake Victoria region who will have a vote in future papal elections and will himself be considered along with all other cardinals, as a possible successor to St. Peter.

THE FIRST African Negro cardinal in at least modern times, Father Rugambwa is a member of three of the church's directorates responsible for spiritual affairs of Catholics on all continents, but he will not represent himself as the authority to speek for all Africa's 20 million Catholics. He has manifested his interest in social progress throughout his ministry by promoting action programs, but he is no firebrand.

THE MOST outstanding young African leader to come under his influence is Julius Neyere, who is scheduled to become that British - administered trust territory's first prime minister.

A Catholic, Mr. Neyere is the acknowledged leader of white and African who will assume power with independence.

Cardinal Rugambwa also believes that all people in Africa should work together for advancement in a spirit of brotherhood.

106 In United States

12 American Negroes Ordained As Catholic Priests In 1960

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FATHER LAWRENCE ALLEYNE who was ordained for the Salvatorian Fathers of Lanham, Md. He is a native of Brooklyn, N. Y. and member of Holy Rosary Church in that city. FATHER JEROME BROOKS, ordained for the Passionist Fathers of Louisville, Ky. is a native of Houston, Tex. (Mother of Mercy parish). FATHER DOMINIC CARMON, ordained for Divine Word Missionaries of Bay Saint Louis, Miss., a native of Frilot Cove, La. (St. Anne parish). FATHER BOSWELL DAVIS, ordained for Benedictine monks of Collegeville, Minn. He is a native of Nassau in the Bahama Islands (St. Francis Xavier parish). Although he is from the Bahamas, where the Benedictines conduct missionary work, Father Davis has permanently attached himself to the U. S. clergymissionary work. Father Davis has permanently attached himself to the U. S. clergy by his belonging to the monastery at Collegeville. FATHER CHARLES HALL was ordained for the Josephite Missionaries of Baltimore, Md. He is a native of Rochester N. Y. (Immaculate Conception parish). FATHER ELBERT HARRIS, ordained for Josephite Missionaries of Baltimore, Md., native of Hazlehurst, Miss. — near Natchez (St. Anthony parish). FATHER CONRAD LEAKE, ordained for Society of the Atonement of Garrison, N. Y. is a native of High Point, N. Car. (Christ the King parish). FATHER DONALD POTTS, ordained for Crosier Fathers of Fort Wayne, Ind. is a native of Newark, N. J. (Queen of Angels parish). Father John Rodney ordained for Divine Word Missionaries of Techny, Ill. is a native of Chicago, Ill. (St. Anselm parish). FATHER BENEDICT TAYLOR, ordained for Franciscan Fathers of Washington, D. C. — Holy Name College, is a native of Jersey City, N. J. (Christ the King parish).

FATHER JAMES VIOLENUS, ordained for Archdiocese of New York, is a native of New York (St. Paul parish). FATHER GENE WILSON, ordained for Precious Blood Fathers of Carthagena, Ohio is a native of Cleveland, Ohio (St. Edward parish).

Tanganyika Negro Cardinal a Bishop

DAR-ES-SALAAM, Tanganyika, (AP) — Tanganyika's first Negro cardinal, Laurian Rugambwa, has succeeded Canadian-born Bishop Alfred Lanctot as bishop of Bukoba in Tanganyika's Lake Province. Bishop Lanctot has been given a new diocese in Lake Province.

First Negro Joins College Of Cardinals

VATICAN CITY, (AP) — Pope John XXIII is broadening the racial make-up of the Roman Catholic College of Cardinals. He named the first Negro, the first Filipino, and the first Japanese along with four other prelates Thursday to become princes of the church.

The new cardinals-designate will receive the red hats of their rank at a pre-Easter consistory here March 28.

The appointments, which will bring the college's membership to a record total of 85, underscored the expanding universality of the Roman Catholic Church. Its membership now totals half a billion, about a fifth of the world's population.

THIRD CONSISTORY

The March 28 consistory is the third called by Pope John since he became supreme pontiff 16 months ago. Vatican quarters expect it to strengthen the church's bulwarks against communism in the Far East and in Africa.

The cardinals-designate are:

Bishop Laurian Rugambwa, 47 of Rutabo, Tanganyika, the Negro, a member of the East African Bahaya Tribe's royal clan Msiba.

Archbishop Peter Tatsuo Doi 67, of Tokyo, the Japanese.

Archbishop Rufino J. Santos, 51 of Manila, the Filipino.

Archbishop Bernard Jan Alfrink, 59, of Utrecht, The Netherlands.

Archbishop Joseph Lefebvre 67, of Bourges, France.

The Most Rev. Lugi Traglia, 64 an Italian of the Vatican Curia

The Most Rev. Antonio Bacci 64, an Italian expert of the Vatican Curia.

From Pagan to Prince

Laurian Rugambwa

THE Roman Catholic Church's first Negro Cardinal was born a pagan in the Tanganyika Territory of East Africa in 1912. He was converted to Christianity at the age of 8, along with his father and mother.

Thus, in four decades the Most Rev. Laurian Rugambwa has bridged the great chasm between paganism and princedom in the Roman Catholic Church. The Cardinal-designate — a former member of the Nsiba Tribe—is the most illustrious product of the White Fathers, a Roman Catholic missionary order that has trained 550 Africans for the diocesan priesthood.

Man in the News

Bishop Rugambwa has been guided all his life by the order, first at local schools in Mugana, then the junior seminary of Rubya, all in Tanganyika, and finally the senior seminary at Katigando in Uganda.

First Post Is at Mission

He was ordained a priest in 1943 and assigned as assistant pastor at the Rubya mission, where he served for five years.

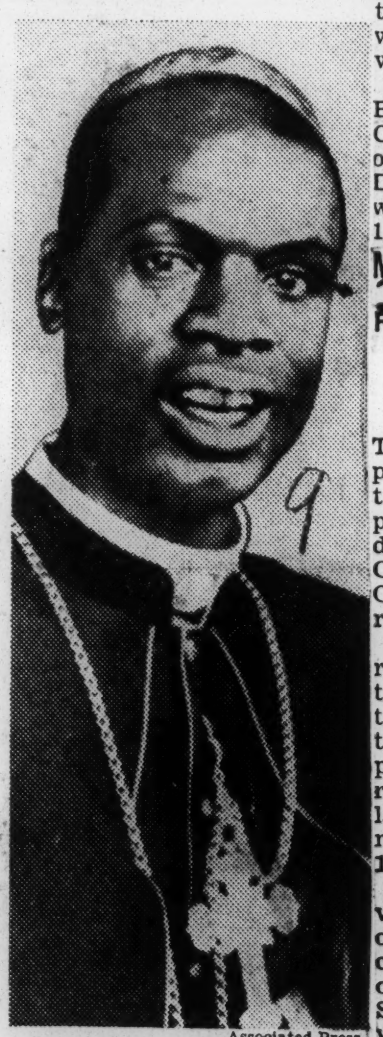
Only a generation from the tribal drum beats, Father Rugambwa went to Rome for intensive studies in canon law at the Gregorian University. Instead of having a thatched roof over his head, he made his home at the College of St. Peter the Apostle. His doctoral thesis was on social and educational work in East Africa.

In 1951 the churchman returned home and was named the first Bishop of the newly-former diocese of Rutabo, thus becoming the first Negro prelate in Tanganyika.

Today the one-time pagan is a tall, slim cleric, a touch on the bald side.

An African 'Egghead'

A White Father here who knows the bishop described him yesterday as more esthetic than athletic. Always quiet and unassuming, he was pictured as an "egghead" who appeared to be many generations removed from primitive jungles.



Associated Press

Only a generation from the tribal drum beats.

The newly designated Cardinal is believed to have two or three brothers. He speaks seven languages: Swahili, Luganda, English, French, German and Latin.

The White Fathers, justly proud of their protégé, constitute the largest society of missionaries in Africa today. Two thousand priests and 300 brothers conduct 615 parishes in North, West and Central Africa. They have built thousands of "bush" schools and are in the forefront of the battle for equality among African and white and Arab and French.

Order Founded in 1868

The order (named for its white habit) was founded in Algiers in 1868 by Charles Cardinal Lavigerie. Its general mother house is in Rome.

Two years ago Bishop Rugambwa wrote a preface to a book on the White Fathers by Glenn D. Kittler (Harper & Brothers). The Bishop pointedly emphasized that the future of the faith was the responsibility of those who said they were Christians.

The 47-year-old Negro Bishop will be the youngest Cardinal but one. He is a year older than Julius Cardinal Doepfner, Bishop of Berlin, who was made a Cardinal in 1958 at the age of 45.

MORE NEGRO CATHOLICS

Rate of Rise in Decade Triple Increase in Population

Special to The New York Times.

WASHINGTON, March 10— The Roman Catholic Negro population increased at a rate triple that of the general Negro population during the last decade, the Commission for Catholic Missions Among the Colored People and the Indians reported today.

The report said the Catholic rate of increase for the last ten years was 55 per cent and the general rate of increase of the Negro population was 17 per cent. The Bureau of Census reported the 1950 Negro population as 15,042,886. The commission estimated it now at 17,500,000.

A total of 100,000 Negro converts accounted for a large part of the Catholic increase, the commission said. It added that one out of every twelve United States converts to Catholicism was a Negro.

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Special to The New York Times.

WASHINGTON, March 10— The Roman Catholic Negro population increased at a rate triple that of the general Negro population during the last decade, the Commission for Catholic Missions Among the Colored People and the Indians reported today.

The report said the Catholic rate of increase for the last ten years was 55 per cent and the general rate of increase of the Negro population was 17 per cent. The Bureau of Census reported the 1950 Negro population as 15,042,886. The commission estimated it now at 17,500,000.

A total of 100,000 Negro converts accounted for a large part of the Catholic increase, the commission said. It added that one out of every twelve United States converts to Catholicism was a Negro.

Catholic Negro Population Rises

WASHINGTON, D. C. — The Catholic Negro population increased at a rate triple that of the general Negro population during the last decade, according to a survey of United States Catholic dioceses released Friday.

Negro Catholics doubled or better in numbers in the diocese of Los Angeles, Kansas City (Mo.) Chicago, Galveston, St. Louis, Washington and Philadelphia.

Negro Catholics now total 615,964, an increase of 217,853 over the 1950 figure of 398,111.

The figures were released in the annual report of the Commission for Catholic Missions among the Colored People and the Indians, which has headquarters here. Father J. B. Tennelly, S. S., is secretary of the commission.

The report said that the Catholic rate of increase for the past 10 years was 55 per cent, whereas the general rate of increase of the Negro population was 17 per cent. The bureau of census reported the 1950 Negro population as 15,042,886. It is estimated now at 17,500,000.

A total of 100,00 Negro converts accounted for a large part of the Catholic increase. Converts during the past year numbered 12,066. One of every 12 U. S. converts to Catholicism is a Negro, the report stated.

First Negro Cardinal Was Missionary

Preached, Worked Among Own People

VATICAN CITY, Mar. 7 (AP).—A pious descendant of African tribal chiefs has been nominated as the first Negro prince of the Roman Catholic Church.

Pope John XXIII selected the Most Rev. Laurian Rugambwa, forty-seven, Bishop of Rutabo, Tanganyika, to become the first Negro cardinal.

Missionaries carried the Catholic faith to Bishop Rugambwa's homeland, and he in turn was a missionary of the church among his own people.

He was a protege of a pioneering bishop, the Most Rev. Joseph Sweens, and was educated at seminaries of the White Fathers, an international missionary order of Catholic priests. He visited the United States in 1956, seeing New York, Chicago and Boston.

Last September, Bishop Rugambwa was in Rome. Lean and lanky, he decided to visit the College of St. Peter Apostle, where he had lived as a student from 1948 to 1951.

Ignoring a warm sun, he set off afoot and climbed the steep Janiculum Hill, overlooking the Vatican, to the college.

Came Like Missionary

The Rev. Francis Rosenbaum, rector of the college, asked him: "Why did you come here on foot?"

"I came like a missionary," the bishop replied.

His nomination by the Pope was more than the choice of a Negro for the College of Cardinals. It was the choice of a relatively young prelate for an honor which normally goes to much older men.

Laurian Rugambwa was born at Bukongo, within the present territory of the Rutabo diocese, on July 14, 1912. Only one cardinal has fewer than Bishop Rugambwa's forty-seven years—Julius Cardinal Doepfner, the forty-six-year-old Bishop of Berlin.

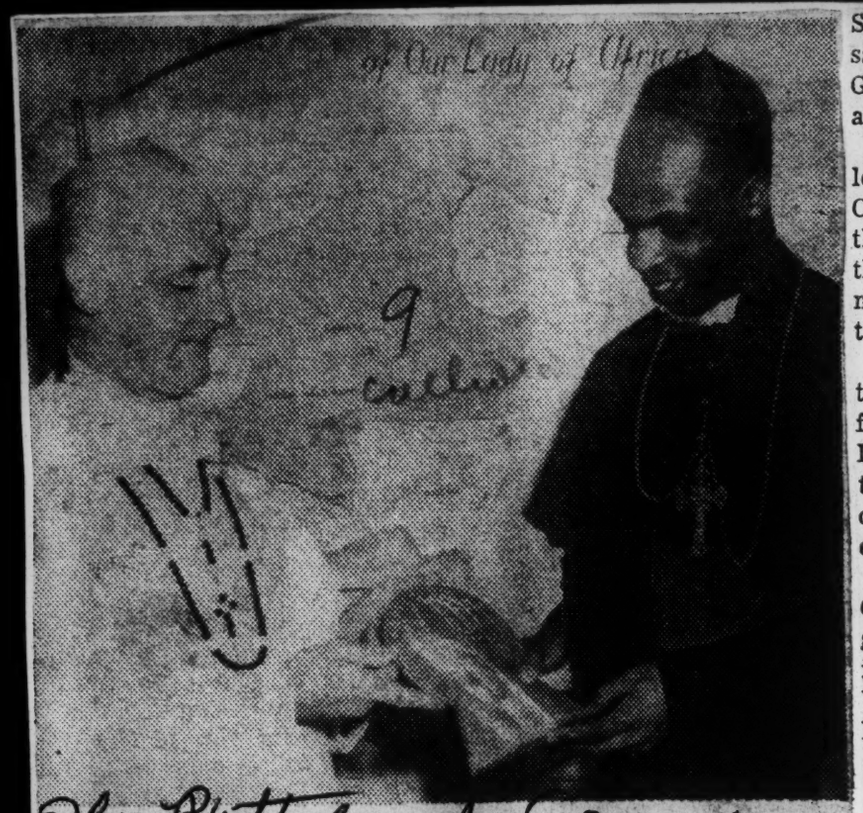
Did Missionary Work

Bishop Rugambwa was ordained a priest Dec. 12, 1943. He passed the next five years doing missionary work in East Africa, and then came to Rome for studies.

From 1948 to 1951 he lived at the College of St. Peter Apostle and studied canon law at the College of the Propagation of the Faith.

On Dec. 13, 1951—eight years and a day after he became a priest—the late Pope Pius XII appointed him titular bishop of Febiana and sent him back to Tanganyika as apostolic vicar of Lower Kagera.

Tanganyika still was considered a missionary area in 1951. But two years later its episcopate hierarchy was organized, and Laurian Rugambwa became the first Bishop of Rutabo.



U. S. VISIT—Bishop Laurean Rugambwa of Rutabo, Tanganyika, who has been named the first Negro Cardinal of the Roman Catholic Church, is shown during his 1958 visit to the United States with the Very Rev. J. Alfred Richard, W. F., U. S. Provincial of the White Fathers (so named because of their distinctive white attire). Bishop Rugambwa attended catechism classes at the White Fathers missions in his native Tanganyika. He received the red hat as Africa's first Cardinal in Rome on March 28.

Negro Catholics Double In U.S., Over Last 2 Decades

Washington, D. C. — The Catholic Negro population increased at a rate triple that of the general Negro population during the last decade, according to a survey of United States Catholic dioceses released today.

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The report said that the Catholic rate of increase for the past 10 years was 55 per cent, whereas the general rate of increase of the Negro population was 17 per cent. The bureau of census reported the 1950 Negro population as 15,042,886. It is estimated now at 17,500,000.

A total of 100,000 Negro converts accounted for a large part of the Catholic increase. Converts during the past year numbered 12,066. One of every 12 U. S. converts to Catholicism is a Negro, the report stated.

Increases

The highest rate of Negro Catholic population increase was reported in the following dioceses: Los Angeles (from 13,674 in 1950 to 28,238 in 1960); Chicago (20,000 to 42,000); Washington, D. C. (29,500 to 58,003); Philadelphia (16,750 to 40,064); St. Louis (8,500 to 19,000); Kansas City, Mo.) (1,250 to 5,000); Galveston (16.278 to 38,734); and New York (30,302 to 49,073).

Father Tennelly attributed at least one third of the Negro Catholic population gain in these cities to migration. All the cities mentioned are on main routes of Negro emigration from the South.

The priest said the largest tide of Negro migration was from Alabama, Mississippi and Louisiana to the middle Western cities of St. Louis and Chicago, and then branching out east and west from that area.

Another flow is from Florida, Georgia, the Carolinas and Virginia along the coast to Washington, Phladelphia and New York. A third stream is from Louisiana to Los Angeles and other cities on the West Coast.

The priest said a smaller fourth route of migration brought many persons from Kentucky and Tennessee to the Detroit area.

The large increase in the Galveston diocese was attributed to the fact that it includes Houston, Port Arthur and other cities which draw many workers from Louisiana.

Indian Converts

The report said the number of priests doing mission work among U. S. Negroes is 728, an increase of about 100 over the figures of 10 years ago. During the last decade, Negro converts averaged between 14 and 15 each year per priest.

Indian converts to Catholicism during the past decade numbered about 7,500, the report stated. The figure for the past year was 911.

Six U. S. dioceses have Indian Catholic populations of more than 7,000. They are: Gallup, N.M., 16,000; Rapid City, S.D., 14,090; Tucson, Ariz., 13,000; Santa Fe, N. M., 10,000; Fargo, N. D., 7,443; and Helena, Mont., 7,300.

The statistics in the report were supplied by the bishops of dioceses who received funds from the commission. Additional data was supplied by pastors in charge of Negro parishes.

Cardinal Rugambwa

When the doors opened for the College of Cardinals at Vatican City last week, AFRO Foreign Correspondent Ollie Stewart reports that the new African cardinal was given the signal honor of leading the procession and reading the Papal letter.

This was an unusual mark of distinction because His Eminence Laurian Cardinal Rugambwa at 47 was the youngest of the archbishops to receive the traditional red hat.

It was a significant event in the program of the Catholic church and it is clearly an achievement of Pope John Twenty-third.

It isn't well known that Pope Pius conceived the idea of elevating an African to this high office in the Church back in 1950.

At that time he sent Bishop Joseph Kiwanuka on a widely - heralded and extended tour of the United States to sell himself to the American hierarchy.

He was acclaimed as far South as Raleigh, held high mass in St. Patrick's in New York and was cordially received in Boston.

More Catholics

WASHINGTON — The rate of colored converts to Roman Catholicism was triple that of the general population increase of colored people in the United States during the past decade, the Commission for Catholic Missions Among Colored People and Indians disclosed Thursday.

A total of 100,000 colored converts represented a 55 per cent increase as opposed to only a 17 per cent increase in the number of colored Americans. One out of every twelve converts to Catholicism was colored, the commission said.

Cardinal's Hat Presented to First Negro

VATICAN CITY — Archbishop Laurian Rugambwa of Tanganyika became the first Negro Cardinal in history when he was elevated to the post of Pope John XXIII.

The Pope created a total of 10 new Cardinals including the first Negro, the first Japanese and the first Filipino princes of the church. One Italian newspaper called it the "Rainbow Consistory."

Negro Priest Establishes New Mission Church

Baton Rouge, La. (ANP) — The first Negro to be ordained a priest for the Archdiocese of New Orleans has a one time movie theater for his church here.

Father Aubry Osborn was commissioned recently to found a mission within the Negro section of Sacred Heart Roman Catholic parish here. He acquired the one time movie theater, a church. His living quarters are on the second floor of the building.

First Negro Cardinal To Be Formally Elevated March 28

Marks Milestone In Growth Of Christianity

The first Negro Cardinal in the Catholic Church, Laurian Cardinal Rugambwa of Tanganyika, will be formally elevated to his new rank at a Vatican Consistory on March 28. His elevation to the second highest dignity in the Church marks a milestone in one of the most remarable growths of Christianity in history. It also tesifies o the capabilitie sofNergo fies to the capabilities of Negro Africans for self-government.

Just twenty-one years ago, Pope Pius told him, "My son, native African bishop, Bishop Kiwanuka of Masaka in Uganda On the day of his consecration Pope Pius tol dhim, "My son, I have made you not only a Bishop of Masaka, but a bishop representing all the Africans. Prove that you can fulfill my hope and many more African bishops will follow you."

He fulfilled the Pope's highest expectations and the Pope, in turn, more than kept his promise. Since that time 26 Negro African bishops have been appointed. Now their successful administratiion is further attested by the naming of Rugambwa to the Cardinalate.

At 47 the Church's second youngest cardinal (Cardinal Dopfner of Berlin is youngest), Rugambwa will continue to govern the 55,000 Catholics of Rutabo. But as a Cardinal, he will also be a symbol of honor and encouragement for all Negro African Catholics. whose numbers have increased a thousand fold from less than two million in 1920 to 21,461,000 today.

Cardinal Rugambwa, who was ordained a priest in 1943 and made a bishop in 1952, brings an impressive record and unusual ability to his new role. He speaks excellent English, German, Italian, Swahili, and his own native tongue of Kihaya, and he holds a degree in canon law from the Scientific Mission ary Institute of Urban College. He has proved an able administrator in Rutabo and his won the admiration and affection of his people.

As Cardinal, Rugambwa will provide leadership for a growing Catholic Church which presently conducts more than 53,000 schools in Africa, educating almost five million students. Some 1,900 native African priests and 5,000 Negro African sisters assist in this work of religious education and self government.

The Cardinal has personally aided in preparing his countrymen for selfgovernment by forming a National Union of St Augustine to train selected members of the Catholic community who are playing a prominent role in Tanganyika's work towards independence. At the helm of the government in Tanganyika will be Julius Nyerere a Catholic whom Time magazine recently called "the ablest of a rising crop of young African leaders."

The success of native Africans in self-government has been attested to by the united bishops of all French West Africa who have spoken openly for abolition of old-fashioned colonialism and have encouraged their people in their aspirations to direct their own affairs. Also, bishops have been placed in charge of Church government in Northern Rhodesia and Nyasaland.

But the elevation of Cardinal Rugambwa, whose name means "renowned", gives African Catholics their greatest assurance of their progress and dignity in the eyes of the Church. Cardinal Rugambwa has everywhere distinguished himself. When he visited the United States in 1956, he impressed Americans by his handsome, dignified bearing, his good-natured smile, and his fondness for children.

The Cardinal's former college president, Fr Francis Rosenbaum, S.V.D. of St Peter's College in Rome, noted in him qualities which mark a leader: calm, gentle yet energetic, prudent in his judgments, constant in his application to his work, and at the same time humble, with "a good word for everyone."

The new Cardinal belongs to the Basita nobility by birth, but as a priest he has shown that he belongs to a still poor people. When he visited his former college president in Rome, he walked rather than taking a taxi. When questioned about it he said simply, "I am a missionary and can't spend money for taxis."

Raised to the rank of Cardinal with him will be six other bishops including the first Japanese and the first Filipino to be named cardinals.

Recalling 'Last Supper'

Pope To Wash Feet Of 13 Priests Of All Races From Many Countries

Vatican City, April 13 (AP)—Pope John XXIII Thursday will bend humbly and wash the feet of 13 student priests of various races from all over the world. Men of the white, Negro, Mongolian, and other races will participate.

Vatican sources said the pontiff chose this means, not only as an indication of the brotherhood and world-wide character of the Roman Catholic Church, but also as a rebuke to racial prejudice and violence prevalent in some parts of the world.

The Holy Thursday ceremony is the first in Catholic history to emphasize the variety of mankind in this multiracial way.

The students are chosen from among those attending Propaganda Fide College, a training school for missionaries. They come from Ruanda, Togoland, Japan, Jamaica, Tanganyika, Martinique, India, Vietnam, Nigeria, the Fiji Islands, Ireland, New Zealand, and the United States.

The washing of the feet will take place at Rome's Basilica of St. John Lateran, the Pope's see as bishop of Rome. It will recall Christ's washing of the apostles' feet at the Last Supper.

The pontiff's decision to wash the feet of 13 student priests, instead of only 12 representing Christ's apostles, recalls a Sixth Century legend of the reign of Pope St. Gregory the Great. According to this account, Pope Gregory bent to wash the feet of 12 beggars brought in from the streets of Rome, as then was the custom. After he had finished he noticed that a 13th person waited. Then, the story says, the Pope realized that the 13th person was Jesus, and he bent to wash His feet.

Pope Receives Negro Prelate

VATICAN CITY — (AP) — Pope John received Laurian Cardinal Rugambwa in a private audience and expressed his pleasure at the cardinal's recovery from a recurrence of malaria.

The 47-year old bishop of Rutabo, Tanganyika, was taken to Rome's Salvator Mundi Clinic, on the Janiculum Hill, April 4. This was one week after he was elevated to the purple as the first Negro prince of the Roman Catholic Church.

Young Ghanaian is named archbishop

VATICAN CITY (ANP) — In addition to inducting the first Negro in the Roman Catholic College of Cardinals here last week, Pope John XXIII has promoted Auxiliary Bishop John Kodwo Amissah of Cape Coast, Ghana, to the archbishopric.

It was the pontiff's second such appointment in four months.

Bishop Amissah, Ghanian-born missionary-trained prelate, succeeds Archbishop William T. Porter, who consecrated him in March, 1957.

The Pope named Auxiliary Bishop Bernard Gantin archbishop of Cotonou, Dahomey, last January.

* * *

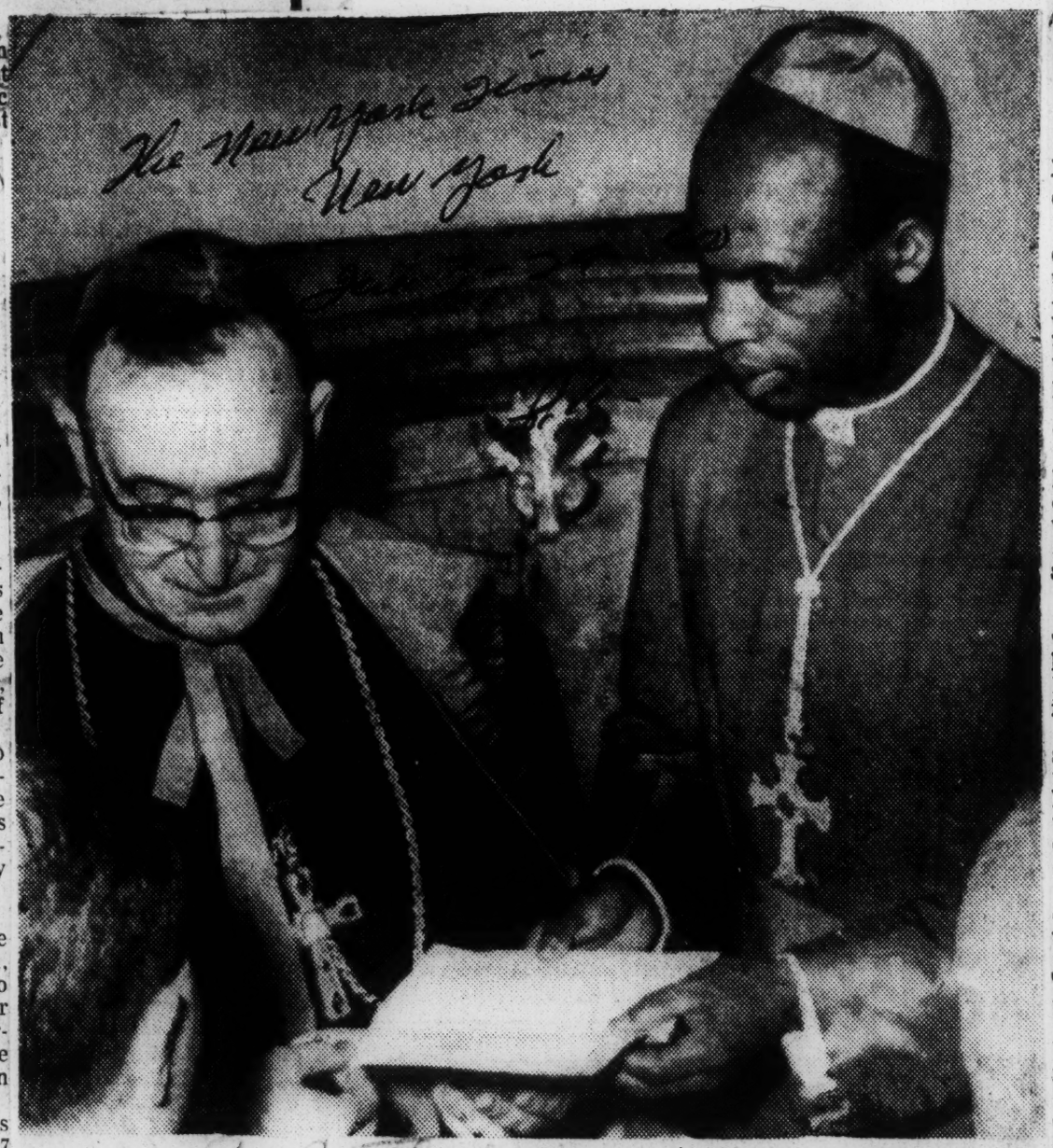
ONLY 38, Archbishop Amissah comes from a religious family. Both his parents are Catholics and a sister is a nun (Sister Mary Francis) in the Handmaids of the Holy Child, an African religious order of women.

Archbishop Amissah, who was born in the town of Elmina, eight miles from Cape Coast, on Nov. 27, 1922, was educated at St. Teresa's Seminary at Amissano, operated by the African Missions.

* * *

HE WAS ordained to the Holy Priesthood on Dec. 11, 1949, and later was sent to Rome for further studies. After three years at the famed Urban College, he received the degree of Doctor of Canon Law.

Among those attending his consecration ceremony in 1957 was Prime Minister Kwame Nkrumah of Ghana.



Associated Press Radiophoto

NEW CARDINAL: Laurian Cardinal Rugambwa, right, of Rutabo, Tanganyika, accepting the written notification of his elevation yesterday in Rome from Msgr. Pietro Sigismondi, the secretary of the Sacred Congregation for the Propagation of the Faith.

African bishop consecrated, returns home

GHANA — A Catholic bishop consecrated by Pope John XXIII will return to the people of his native tribe in Africa.

The new Bishop — one of 14 consecrated at St. Peter's basilica on May 8 — is Peter Dery, a member of the Dagati tribe of West Africa. in 1925, when he was ten years old, the people of his village of Zemopare had never heard the term "Christianity."

Then came the turning point. Peter's father, Porekun, heard of a mission 25 miles away. He walked the 25 miles to hear why anyone would worship God instead of the traditional spirits.

* * *

HE WAS impressed with what he heard and repeated his visit to the White Fathers Mission the following week, taking along his two elder sons.

For weeks Porekun and his sons walked the 25 miles to their lessons. Other villagers listened to their report of what they had learned about a new God. Some even went to the mission.

During a particularly bad drought, the White Fathers told the Dagatis that "only God can make the rains come." The people watched as Porekun prayed. The rains came.

Peter was sent to the White Fathers' mission school at Navrongo. He learned catechism and helped the Fathers with daily chores. On Christmas eve, 1932, he was baptized with 12 other Dagatis, the first Dagatis to embrace Catholicism.

Hail Africa Cardinal In Rome

ROME — Africa's first native cardinal received an enthusiastic welcome from Roman crowds when he took possession of his titular church in this city.

Cheers and demonstrations greeted Laurian Cardinal Rugambwa when he arrived, tall and dignified, at the ancient Franciscan church of San Francesco a Ripa in the Trastevere district.

Transteverini — inhabitants of the Trastevere district which has kept its individuality for centuries—turned out by the hundreds to cheer the Negro cardinal. Only a few days before he had been released from a hospital after a month's treatment for heart trouble.

Cardinal Rugambwa, who is Bishop of Rutabo in Tanganyika, was formally welcomed by Father Agostino Sepinski, minister general of the Franciscans. Priests of the Franciscan Order staff the church, which was built near the site of lodgings which St. Francis used while in Rome.

Negro Catholic Bishops Now 28

The Pittsburgh Courier
Pittsburgh Pa
Jan 16 1960

BAY ST. LOUIS, Miss. (ANP) —The consecration of the Most Rev. Joseph Nkonkolo, D.D., J.C.L., as Bishop of Luebo, Belgian Congo, a vicariate of 90,000 Catholics, early in 1959, raised to 28 the total number of living Catholic Negro Bishops.

The number was confirmed by the St. Augustine's Catholic Messenger.

Bishop Nkonkolo was consecrated Bishop on July 1, 1959. He is 43 and a native of Luebo. Like other Negro Bishops, he is well trained and an able administrator.

Under Bishop Nkonkolo's care are 90,000 Catholic of the vicariate, served by 25 Congolese and 10 European priests.

With the exception of an auxiliary assigned to the Haiti diocese, all of the Negro Bishops are assigned to African dioceses. All, except one, are native Africans.

The lone exception is the Most Rev. Joseph Oliver Bowers, D.D., Bishop of Accra, Ghana, who is a native of the West Indies.

Negro Catholic Bishops Now 28

Atlanta Daily World
Atlanta Ga
Jan 18 1960

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The lone exception is the Most Rev. Joseph Oliver Bowers, D. D., bishop of Accra, Ghana ,who is a native of the West Indias. Bishop Bowers was the first Negro to be officially consecrated bishop in the United States. He was consecrated at Bay St. Louis, Miss., in 1953 by His Eminence Francis Cardinal Spellman of New York.

African, 37, Is Archbishop

The Pittsburgh Courier
Pittsburgh Pa
Jan 23 1960

VATICAN CITY — Bishop Bernardin Gantin, 37-year-old African prelate, was recently named Archbishop of Cotonou, Dahomey, by His Holiness Pope John XXIII, making him the first African to become an Archbishop.

The new Archbishop was consecrated a Bishop in Rome three years ago by His Eminence Eugene Cardinal Tisserant, dean of the Sacred College of Cardinals. His promotion to be head of a metropolitan province comes only two decades after the consecration of the first African Negro Bishop.

Archbishop Gantin succeeds French-born Archbishop Louis Parisot, S.M.A., 74, who resigned from his See. Archbishop Gantin served as Auxiliary Bishop to Archbishop Parisot since becoming Titular Bishop of Tipasa in Mauratania in February, 1957.

Born in Toffo, in Cotonou on May 8, 1922, he has been a priest for only nine years. He studied for the priesthood at the local seminary and did graduate work in Rome.

Catholic Church Interest Centering More on Africa

The Pittsburgh Courier
Pittsburgh Pa
Jan 2 1960

NEW YORK (ANP) — The interest of the Catholic Church is centering more and more on the rising nations of Africa, Father John B. Sheerin, CSP, told the Catholic Interracial Forum here Friday.

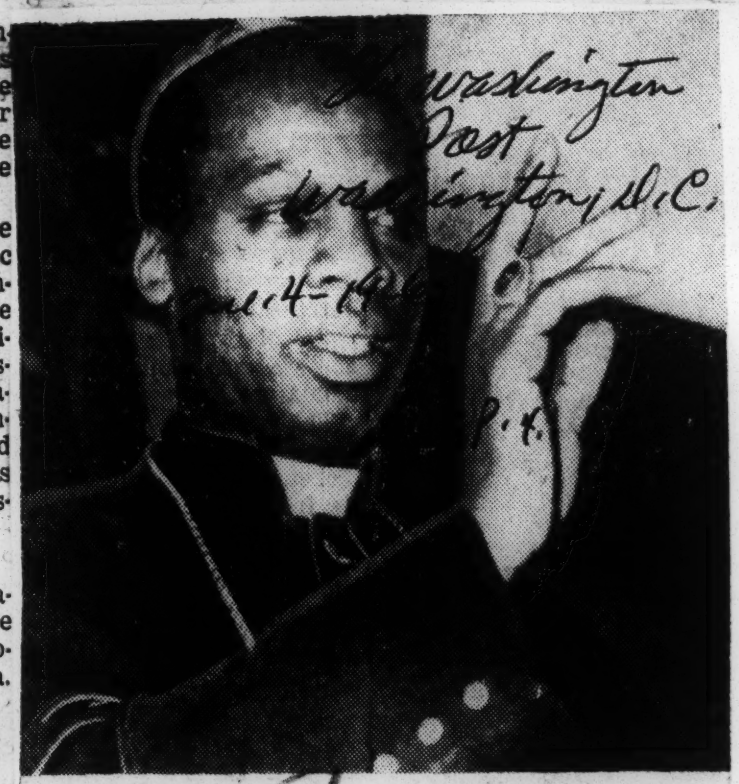
Father Sheerin, editor of the Paulist magazine, The Catholic World, observed that this increased interest comes at a time when the whole continent of Africa is poised at a crucial crossroads. Because of increasing nationalism, previous lack of training for its native leaders and very strong anti-colonial feelings the young nations face the prospect of turbulent times.

ON THE OTHER HAND, Father Sheerin pointed out the Church is aware of the great potentialities for the faith in Africa.

He said he was of the opinion that Pope John's XXIII recent encyclical "Princeps Pastorum" was intended principally for Africa.

Father Sheerin said that the three main problems facing the Church in Africa are Moslemism, communism and anti-colonialism. The latter, he said, can sometimes be mistakenly directed against the Church as a "Western" institution, although in the rural districts especially it is very close to the people.

He concluded that Americans can help by developing an understanding of Africans and their problems. He also advocated that where they can, Catholics develop strong personal friendships with Africans, especially students, to let them know what American Catholic life is like.



The Washington Post
Washington, D.C.
Jan 4 1960

Cardinal Ailing

Laurian Cardinal Rugambwa, who was named to the College of Cardinals in early March, was reported yesterday "in worsening condition" from the aftereffects of malaria. The 46-year-old African Cardinal was unable to say Easter Mass in his Rome hospital room Sunday, and Pope John XXIII sent his personal secretary, Msgr. Lauris Capovilla. to recite a mass for him.

Africans greet first cardinal

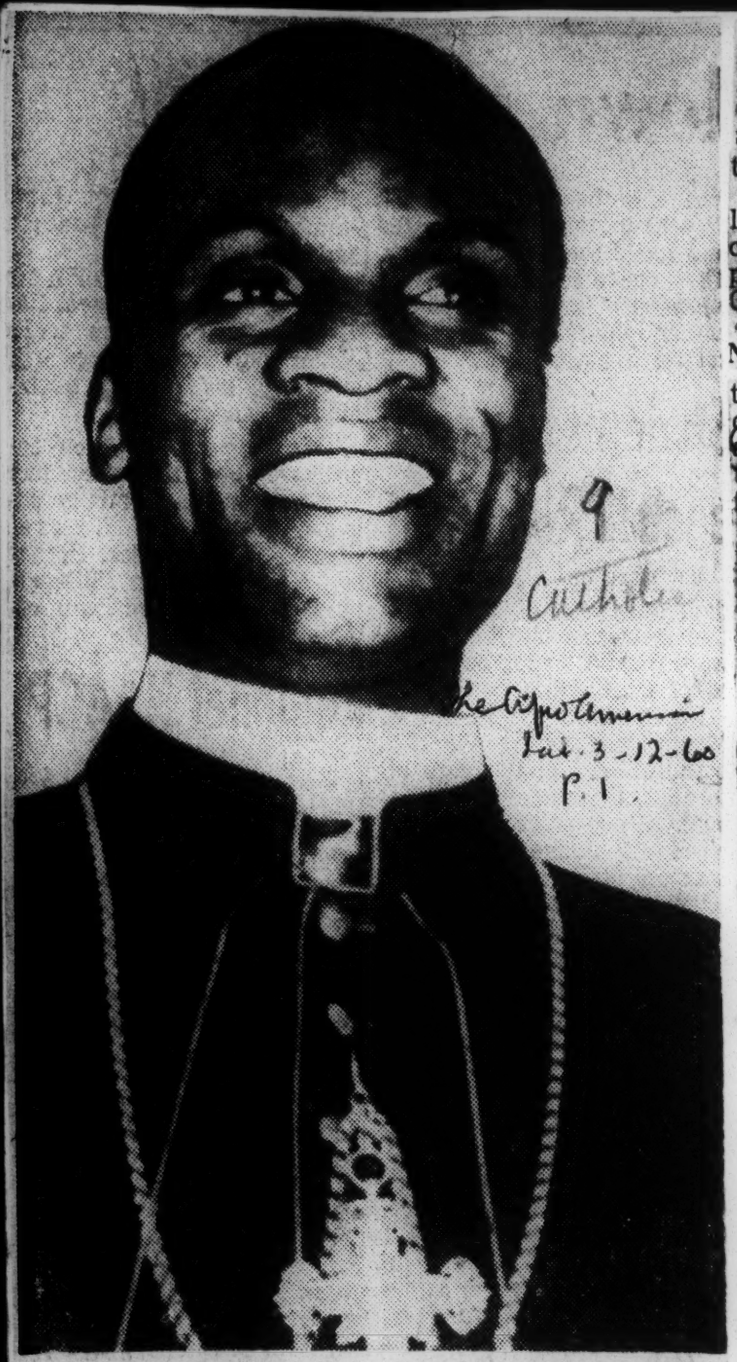
Baltimore Md
Jan 18 1960

ENTEBBE, Uganda — Thousands of persons, including Africa's first native bishop and Central Africa's first native priest, greeted the first colored cardinal in recent church history on his return to his native continent.

On hand to welcome His Eminence Laurian Cardinal Rugambwa when he landed at Entebbe airport were Bishop Joseph Kiwanuka of Masaka, Uganda, consecrated in 1939 by Pope Pius XII, and Msgr. Victor Musaka, who was ordained in 1911.

The Cardinal, who is Bishop of Rutabo in neighboring Tanganyika, then drove 20 miles to Rubaga along a route lined by cheering crowds. In Rubaga school children paraded in his honor.

After a day's stay in Rubaga he returned to Rutabo by air.



SETS PRECEDENT—Pope John XXIII named seven new Roman Catholic Cardinals in Vatican City last week. Among them is Lourian Rugambwa (above), Bishop of Rutabo, Tanganyika. He is now Africa's first native-born cardinal and the first colored cleric to rise to the Cardinalate.

Rise to princedom required 40 years

Special To AFRO

ROME — The Roman Catholic Church's first colored cardinal is the Most Rev. Laurian Rugambwa, a native of East Africa. He is among seven prelates designated March 3, as prince of the church.

Rugambwa, at 47, is the youngest of the cardinals.

Born a pagan in the Tanganyika Territory of East Africa in 1912, he was converted to Christianity at the age of 8, along with his father and mother.

In four decades, the brilliant African bridged the vast chasm between paganism and princedom in the Roman Catholic Church.

THE CARDINAL - DESIGNATE, a former member of the Nsiba Tribe, is a product of the White Fathers, a Roman Catholic missionary order that has trained 550 Africans for the diocesan priesthood.

He was ordained a priest in 1943 and assigned assistant pastor at the Rubya mission where he served for five years.

Then only a generation from the tribal drum beats, Father Rugambwa went to Rome for intensive studies in canon law at the Gregorian University. His doctoral thesis was on social and educational work in East Africa.

* * *

In 1951 THE churchman returned home and was named the first Bishop of the newly-formed diocese of Rutabo, thus becoming the first colored prelate in Tanganyika.

Today, the one-time pagan is a tall, slim slightly bald clergyman. He speaks seven languages Swokili, Luganda, English, French, German and Latin. The newly designated Cardinal is quiet, unassuming and is considered an intellectual.

The White Fathers Missionary Order (named for its white habit), is justly proud of its protege. The order constitutes the largest society of missionaries in Africa today. It was founded in Algiers in 1868 by Charles Cardinal Lavigerie.

* * *

IN ADDITION to the African cardinal, other newly designated church leaders include the first Japanese Cardinal, and the first Filipino Cardinal.

With these additions, the Sacred College of Cardinals will include at least one representative of the native clergy from all the continents of the world.

The seven new Cardinals will raise the membership of the Sacred College to the record figure of 85. Thirty-three of the princes of the church will be Italians and 50 non - Italians.

The new wearers of the purple, from six countries and three continents, have been chosen in such a way as to emphasize the international and universal character of the Roman Catholic Church.

* * *

THE NEW CARDINALS, in the order in which they are given in the official announcement of the consistory are:

The Most Rev. Luigi Traglia, titular Archbishop of Caesarea of Palestine, Vicegerent of the Diocese of Roma.

The Most Rev. Peter Tatsuo, Dio, Archbisohp of Tokyo.

The Most Rev. Joseph Lefebvre, Archbishop of Bourges, France.

The Most Rev. Bernard Jan Alfrink, Archbishop of Rutabo, Tanganyika.

Msgr. Antonio Bacci, Secretary of Briefs to Princes, the office that translates all Vatican documents into Latin.

Rugambwa stricken

ROME, Italy — "He needs absolute rest."

Officials at Salvator Mandi Hospital here gave this as their only description of the condition of Laurian Cardinal Rugambwa, who suffered a heart attack this week.

Last week, Cardinal Rugambwa became the first colored Cardinal of the Catholic Church in modern history when he received the red hat of the Cardinalate from Pope John XXIII along with six others.

The strain and fatigue of the busy week's activities were blamed for his heart condition this week. Only the Pope and high Vatican officials are allowed to see him.

Hospital sources say the slim, 47 - year - old's "condition is not preoccupying." They are, however, taking all precautions to prevent tragedy.

AT 47, CARDINAL Rugambwa is the youngest Cardinal. He was born in 1912 in the Tanganyika Territory of East Africa. At eight, he was converted to Christianity, along with his parents.

A former member of the Nsiba Tribe, he was educated for the priesthood by the White Fathers, a missionary order that has produced 550 African priests.

In 1934, he was ordained a priest and after five years' service, came to Rome where he studied canon law at the Gregorian University.

In 1951, he returned home as first Bishop of the newly-formed diocese of Rutabo.

His elevation to the Cardinalate came simultaneously with the elevation of the first Japanese and first Filipino Cardinals.

Called Princes of the Church," the Cardinals now number 85, 50 of whom are non - Italians.

IN A SPECIAL interview with AFRO correspondent Ollie Stewart shortly after he was made a member of the Sacred College of Cardinals, the new Cardinal said:

"In 1957, I made a rather comprehensive tour of the United States. I was in Baltimore, Washington, Philadelphia, Metuchen (N.J.), Detroit and Chicago.

"I stayed with the Bishop of the Baltimore diocese when I visited Maryland —I heard of your paper, the AFRO - AMERICAN."

Cardinal Rugambwa speaks seven languages: Swokili, Luganda, English French, German and Latin.

The Cardinal had looked forward to celebrating Easter in Rome. Now that his illness has inactivated him, he may have to miss a great deal of the colorful religious celebration.

Negro, Filipino, Japanese Included

The News & Courier Charleston, S.C.

Pope Names Seven Cardinals

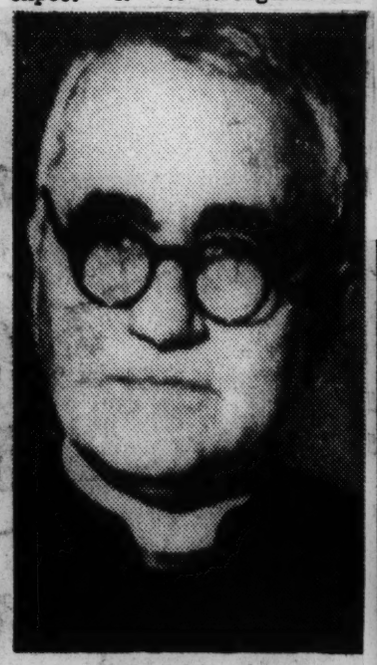
BISHOP RUGAMBWA

ARCHBISHOP LEFEBVRE

The new cardinals — designate will receive the reds hats of their rank at a pre-Easter consistory here March 28.

The appointments, which will bring the college's membership to a record total of 85, underscored the expandng universality of the Roman Catholic Church. Its membership now totals half a billion, about a fifth of the world's population.

The March 28 consistory is the third called by Pope John since he became supreme pontiff 16 months ago. Vatican quarters expect it to strengthen the



MOST REV. BACCI

church's bulwarks against communism in the Far East and in Africa.

The cardinals-designate are:

Bishop Laurian Rugambwa, 47, of Rutabo, Tanganyika, the Negro, a member of the East African Bahaya Tribe's royal clan, Msiba.

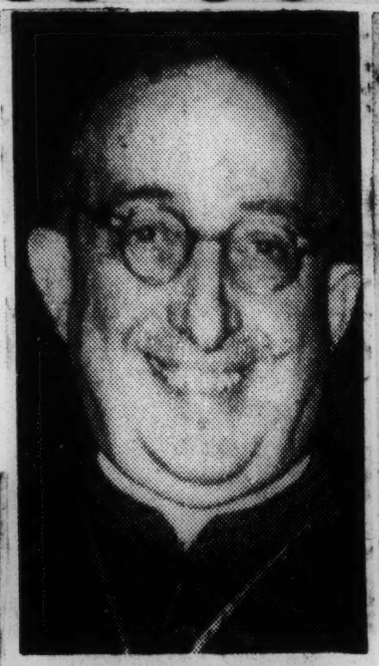
Archbishop Peter Tatsuo Doi, 67, of Tokyo, the Japanese.

Archbishop Rufino J. Santos, 51, of Manila, the Filipino.

Archbishop Bernard Jan Alfrink, 59, of Utrecht, The Netherlands.

Archbishop Joseph Lefebvre, 67, of Bourges France.

The Most Rev. Lugi Traglia,



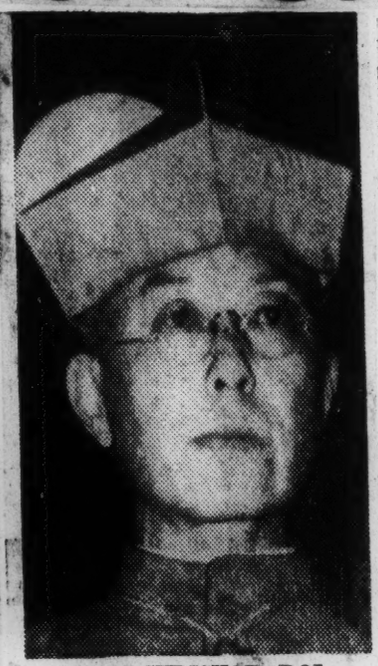
MOST REV. TRAGLIA

ARCHBISHOP SANTOS

64, an Italian of the Vatican Curia.

The Most Rev. Antonio Bacci, 64, an Italian expert of the Vatican Curia.

The naming of Tokyo's archbishop, whose archdiocese numbers only 37,000 Roman Catholics, surprised some Vatican sources. But it served to emphasize the importance with which Pope John looks upon the



ARCHBISHOP DOI

church in the Far East. Of all Japan's 92 million inhabitants, only 225,000 are Catholics.

Nomination of Manila's archbishop, a representative of an almost solidly Roman Catholic nation, had been long expected.

The naming of Africa's first Negro cardinal also was no surprise. The Vatican has looked upon expanding Roman Catholicism in that continent as its "dark flower." Roman Catholics

MSGR. ALFRINK

in Africa total 20 million. A score of Negro bishops have been consecrated in the last two decades.

Bishop Rugambwa — tall, thin and of a rather retiring disposition — will be the second youngest member of the college after Julius Cardinal Doepfner, 46, bishop of Berlin. The African cardinal will be 48 years old July 14.

In naming the seven new cardinals, Pope John served notice again that he has definitely set aside the limit of 70 cardinals established by Pope Sixtus V in 1586, when the world's total population was about 360 million.

Pope John broke the precedent for the first time soon after his election to the pontificat when he brought the number to 74. He did it again last December when he named eight cardinals and brought the college's membership to 79. The number was reduced to 78 by the death of Alojzije Cardinal Stepinac, primate of Yugoslavia, in his native village of Krasnic Feb. 10.

New Cardinal Hospitalized

ROME — (UPI) — Laurian Cardinal Rugambwa, first Negro Cardinal in modern Roman Catholic history, has been hospitalized with a heart condition. Vatican sources said.

Hospital sources said Cardinal Rugambwa had suffered from some heart trouble in Africa as an aftermath of malaria. They said the trouble returned apparently as a result of the fatigue of the trip and the ceremonies or because of the changes in climate.

The source said the Cardinal was brought to the clinic Monday and had been confined to his bed since. They said his condition appeared improved.

The source said the 47-year-old Tanganyika Cardinal's heart was "weakened" by the strain and fatigue of last week's investiture.

They said, however, his condition did not give rise to concern, but he needs absolute rest.

Archbishop of Manila Also Elevated

Pope Names Japanese, Negro Cardinals

The New York Times Service

ROME—Pope John will hold a secret consistory on March 28 for the creation of seven new cardinals.

The new princes of the church will include the first African Negro cardinal, the first Japanese cardinal, and the first Filipino cardinal.

Thus the Sacred College will include at least one representative of the native clergy from all the continents of the world. Africa was hitherto represented only by Teodosio Clemente Cardinal de Gouveia, Archbishop of Lourenco Marques, a Portuguese born on the island of Madeira.

The consistory announced Thursday will be the third that Pope John has held in the 16 months of his reign. His predecessor, Pius XII, held only two consistories in 19 years. The present pope, after the coming consistory, will have created 38 cardinals.

SANTOS TRAGLIA

The new cardinals, in the order in which they are given in the official announcement of the consistory, are:

The Most Reverend Luigi Traglia, titular Archbishop of Caesarea of Palestine, vice-regent of the diocese of Rome.

The Most Reverend Peter Tatsuo Doi, Archbishop of Tokyo, Japan.

The Most Reverend Joseph Lefebvre, Archbishop of Bourges, France.

The Most Reverend Bernard Jan Alfrink, Archbishop of Utrecht, Netherlands.

The Most Reverend Rufino J. Santos, Archbishop of Manila, Philippines.

RUGAMBWA DOI

The Most Reverend Laurian Rugambwa, Bishop of Rutabo, Tanganyika.

Monsignor Antonio Bacci, secretary of Briefs of Princes, the office that translates all Vatican documents into Latin.

The seven new cardinals will raise the membership of the Sacred College to the unprecedented figure of 85. Thirty-three of them are Italians and 52 non-Italians.

The new wearers of the purple, from six countries and three continents, have been chosen in such a way as to emphasize the international and universal character of the Roman Catholic Church. The representation of Asia, or the Orient, will be particularly strengthened. It will rise with the Japanese cardinal and the Filipino cardinal from two to four. Previously the area was represented only by Thomas Cardinal Tien Ken-sin, Archbishop of Peking and now apostolic administrator of Taipei, Formosa; and Valerian Cardinal Gracias, Archbishop of Bombay.

NAACP Hails Appointment Of the First Negro Cardinal

NEW YORK — Dr. Channing H. Tobias, chairman emeritus of the board of directors of the National Association for the Advancement of Colored People, sent the following telegram to Pope John XXIII in praise of the appointment of the first Negro Cardinal:

"Elevation of Archbishop Laurian Rugambwa of Rutabo, Tanganyika to the Cardinalate in the Roman Catholic Church gives American Negroes a deep sense of pride and an abiding feeling of encouragement. Our good wishes to you and our commendations to the new Cardinal and his colleagues, including the first of Japanese and Filipino descent."

In 1951, when he was a member of the United States delegation to the General Assembly of the United Nations. Dr. Tobias was received at the Vatican by Pope Pius XII.

Catholic numbers swell during decade

The Catholic colored population increased at a rate triple that of the general colored population during the last decade, according to a survey of United States dioceses released today.

Colored Catholics doubled or better in numbers in the dioceses of Los Angeles, Kansas City (Mo.), Chicago Galveston, St. Louis, Washington and Philadelphia.

They now total 615,964, an increase of 217,853 over the 1950 figure of 398,111.

The figures were released in the annual report of the Commission for Catholic Missions among the Colored People and the Indians, which has headquarters here. Father J. B. Tennelly, S.S., is secretary of the commission.

The report said that the Catholic rate of increase for the past 10 years was 55 per cent, whereas the general rate of increase of the colored population was 17 per cent. The bureau of census reported the 1950 colored population as 15,042,886. It is estimated now at 17,500,000.

A total of 100,000 colored converts accounted for a large part of the Catholic increase. Converts during the past year numbered 12,066. One of every 12 U.S. converts to Catholicism is colored, the report stated.

The highest rate of colored Catholic population increase was reported in the following dioceses:

Los Angeles (from 13,674 in 1950 to 28,238 in 1960); Chicago (20,000 to 42,000); Washington, D.C. (29,500 to 58,030); Philadelphia (16,750 to 40,064); St. Louis (8,500 to 19,000); Kansas City (Mo.) 1,250 to 5,000); Galveston (16,278 to 38,734); and New York (30,302 to 49,073).

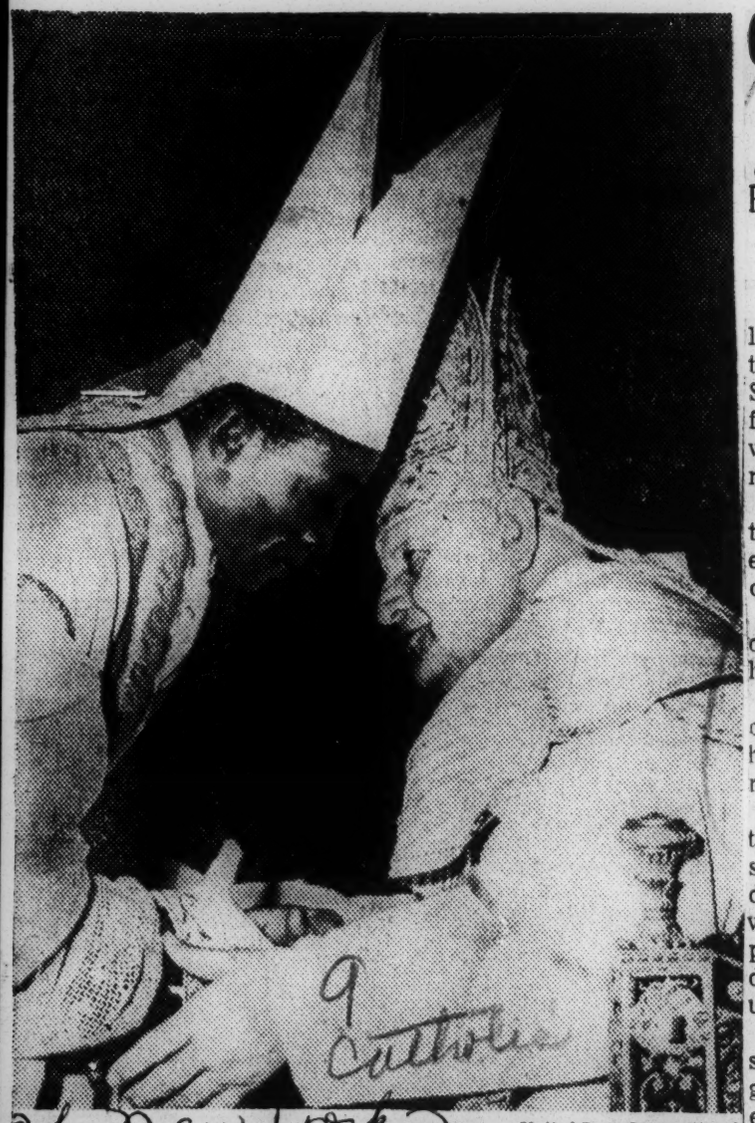
The report said the number of priests doing mission work among U.S. colored as 728, an increase of about 100 over the figures of 10 years ago. During the last decade, colored converts averaged between 14 and 15 each year per priest.

Indian converts to Catholicism during the past decade numbered about 7,500, the report stated. The figure for the past year was 911.

Six U.S. dioceses have Indian Catholic populations of more than 7,000. They are: Gallup, N.M., 16,000; Rapid City, S.C., 14,090; Tucson, Ariz., 13,000; Santa Fe, N.M., 10,000; Fargo, N.D., 7,443; and Helena, Mont., 7,300.

9 1960

CATHOLIC



United Press International

PONTIFF CONSECRATES AFRICAN: Pope John XXIII leans forward on throne at the Vatican to embrace Poreku Dery, after making him Bishop of Wa, in Ghana. Bishop Dery was one of fourteen missionary Bishops and Archbishops consecrated last Sunday. Eight were Africans.

Italians Cheer Negro Cardinal

ROME (ANP)—Africa's first native cardinal received an enthusiastic welcome from Roman crowds when he took possession of his titular church in this city. Cheers and demonstrations of affection greeted Italian-speaking Laurian Cardinal Rugambwa when he arrived, tall and dignified, at the ancient Franciscan church of San Francesco a Ripa in the Trastevere district.

CHURCH MIXING FIGHTS CURBED

Police Call Out Extras at St. Louis Disorder

ST. LOUIS (AP)— Extra police were assigned Sunday night to a homecoming and picnic at St. Leo's Catholic church, where fighting broke out between whites and Negroes Saturday night.

Police said there were no disturbances Sunday night as the event at the integrated church concluded.

The fight at the picnic was one of two racial disturbances here Saturday night.

Dogs of the police department canine corps were dispatched to help quell the fight at the picnic.

Officers who were attending the event acted promptly to restore order. Only one of four dogs dispatched to the scene was released from the arriving police cars. The officers and dogs remained at the scene until the crowd dispersed.

At about the same time a stone-throwing crowd of Negroes gathered as police arrested Curtis Covington, 17, a Negro, for breaking a window at the nearby Pruitt public housing project. A private watchman reported the youth repeatedly threw a ball at the window until it broke.

The boy resisted arrest and was joined by his father, and five brothers and sisters, police said. The officers reported they ran a gauntlet of stones in taking members of the family to a patrol wagon.

PAULIST PREDICTS A NEGRO PONTIFF

Preacher at the Interracial Mass at Fordham Says Church Is 'Color-Blind'

The Rev. John B. Sheerin, editor of The Catholic World, predicted yesterday that "in God's good time" the Roman Catholic Church would have a Negro Pope.

Father Sheerin, a Paulist priest, preached at a solemn mass marking the eighth annual observance of Interracial Justice Sunday on the Bronx campus of Fordham University.

"My white skin does not make me more a child of God than by dark-skinned brother," he observed. "In short, our Catholic faith is totally color-blind."

The Rev. Lawrence E. Lucas, a Negro, celebrated the mass. The deacon was the Rev. Romuald D'Souza, a native of India, and the subdeacon was the Rev. Gabriel Lee, a Korean.

Despite "Neanderthal terrorism" in the Union of South Africa and racial unrest in this country, Father Sheerin told worshipers that prospects for justice to the Negro "are brighter than ever before."

"We have reason to be impatient with Congress," he commented, "some of whose members seem to be more concerned about partisan advantage and political aspirations than about civil rights.

Hope Amid Impatience

"We have reason to be impatient with Southern leaders who show a brazen disrespect for the law of the land. Yet we can derive hope from the very desperation of these leaders who offer no solution to the South's troubles save bitter defiance of Federal law: we can see this last ditch resistance as a prelude to surrender.

"We should not rest our hope for civil rights exclusively in the law or in education or in new voting legislation or in the pulpit or in economic weapons—but all these working in concert are bound to make an irrestible impact on thoughtful citizens of the South. To the degree that the American conscience is disturbed, to that degree we will make progress."

Commenting on the "sit-in strikes" conducted by Negro young persons in the South, Father Sheerin took issue with the opinion that they are "a mere passing episode."

"They are the opening of a long campaign," he said. "These young people will undoubtedly carry their crusade for justice into theatres, hotels and restaurants, pleading silently for respect wherever men congregate. They are entitled to our sincere admiration."

CONVERSATION PIECE—Shortly after he was ordained in the holy priesthood, Rev. Elbert F. Harris, S. J., of Harriston, Miss., stops outside the National Shrine of the Immaculate Conception in Washington to exchange warm conversation with the ordaining prelate, the Most Rev. John M. McNamara, D. D., auxiliary Bishop of Washington. During his lifetime Bishop McNamara has ordained over 2,000 priests.

Fight Mixing

Catholic Racists Picket Archbishop

NEW ORLEANS — Approximately two dozen white men, women and children displaying anti-integration signs picketed the residence of Archbishop Joseph Francis Rummel here last week. The demonstration brought from the archbishop's chancery a statement that there is no definite plan "at the moment" for integrating Catholic schools in New Orleans.

The group, obviously composed of white Catholics, carried signs stating, "God Demands Segregation," "Integration is a Mortal Sin," "We Must Believe in Moses," and similar quotations.

The chancery statement said Archbishop Rummel still adheres to a policy he stated in a newspaper interview last July:

"As far as the parochial school system is concerned, integration will come at the earliest possible opportunity, and definitely that time will not be later than when the public schools are integrated."

The Orleans Parish School Board is under a Federal court order to integrate all public schools. Segregation leaders, are urging State Legislature action to close schools which are integrated.

Negro Jesuit Priest Is Ordained In D.C.

WASHINGTON, D. C. — (ANP) —Becoming the newest member of the Roman Catholic clergy, the Rev. Elbert F. Harris, one of the few members of his race holding membership in the Society of Jesue, the Jesuit teaching and missionary organization, was ordained a priest by the Most Rev. John M. McNamara, D. D., auxiliary Bishop of Washington, in impressive ceremonies here recently.

Father Harris is a native of Harriston, Miss.

Catholic Order Integrates Kentucky Hotel

Delegates to the 52nd International Knights of St. John and 31st International Ladies Auxiliary, Knights of St. John, ended a history-making 7-day convention here with business sessions at the Sheraton-Seelbach Hotel.

Over 3,000 delegates representing 10 states and the District of Columbia, converged on the city for a week-long program of religious observance and gaiety.

An integrated body, the Knights of St. John were instrumental in integrating the Kentucky Hotel for the first time when Negro guests were received. Prior to this Negroes attending the were permitted in the hotel during interracial conferences but were not allowed to occupy rooms.

With Headquarters

Knights of St. John officials said that the Brown Hotel Corporation officials, which owns and operates The Kentucky, indicated that future policy would permit Negroes to register as guests when an integrated body had a convention headquarters at the 5th and W. Walnut Sts. hotel.

Officials of the Catholic Order pointed out, however, that no pressure was used but was a decision of the Brown management.

Accommodation for Negroes in local hotels had been the reason for not having the convention in Louisville in the past. "We didn't want any of our Negro members embarrassed," said Knights of St. oJhn spokesmen.

Highlights of the convention included a full dress parade Saturday evening through downtown disbanding at the Jefferson County Armory, 6th and W. Walnut, and religious ceremonies inside the Armory.

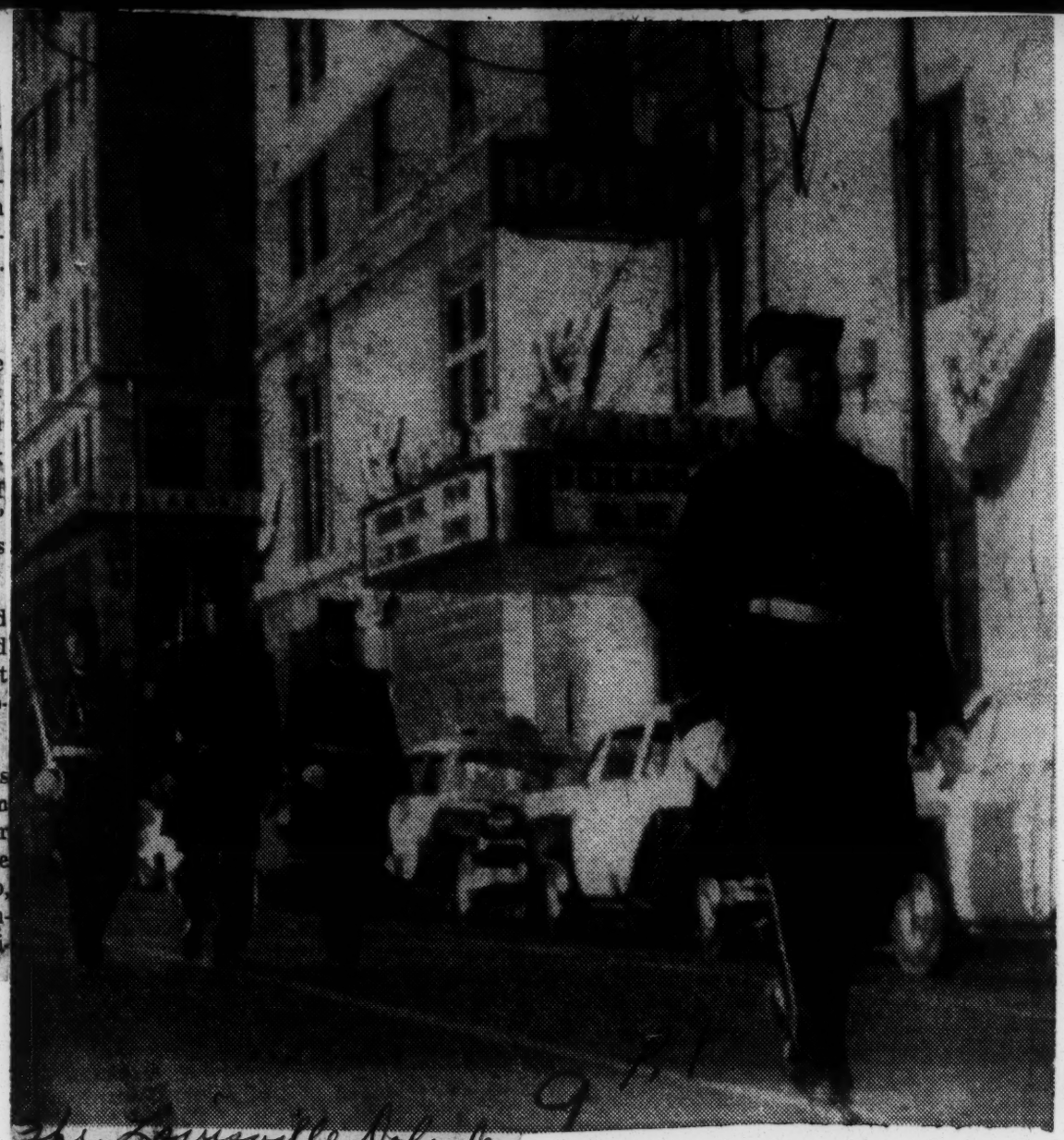
An inspiring candlelight Rosary Presentation at the Armory followed a civic welcome extended by Lt. Governor Wilson W. Wyatt for the State, and Aldermanic President William S. Milburn, representing the city.

Christian Force

The Knights of St. John were formed shortly after the Civil War to establish "a Christian force to serve as a bulwark against the advancing waves of social disorder and immorality" threatening the United States during the period.

Monsignor John Dudine acted as Master of Ceremonies and read a message from the Most Rev. Archbishop John A. Floresh.

The convention banquet was held Monday in the Flag Room at the Kentucky Hotel. Mayor Hoblitzell presented keys to the city to General Peter Schwab, supreme president, and Archbishop Carl Atler, supreme spiritual advisor.



COLONEL ANDREW EDELEN of Washington, D. C., one of the highest ranking Negroes in the Knights of St. John, leads his section through downtown during the Catholic interracial organization annual parade. The religious order ended its 7-day convention earlier today. (Defender photo by "Chuck" Moore).

PRINCE OF THE CHURCH — Pope John XXIII places the red biretta on Laurian Cardinal Rugambwa of Tanganyika in a Vatican ceremony which climaxed the elevation of seven new Catholic cardinals.

Red hat ceremony cheered by 3,000

The Afro- American
Baltimore, Md.
Sat. 4-9-60

By OLLIE STEWART
AFRO Staff Correspondent

VATICAN CITY — Laurian Cardinal Rugambwa was sixth in line Wednesday to receive the red hat from Pope John XXIII in a solemn, 50-minute ritual at St. Peter's Cathedral.

Some 3,000 persons inside the cathedral watched and cheered as seven new princes of the church kissed the ring and hem of the Pope's robe in a consistory that made history.

The African cardinal, former bishop of the diocese of Rutabo, Tanganyika, received twice as much applause as the others when the cardinals met the Pope for the first time since their elevation.

Every race was represented in the audience as the ceremony began at 5 p.m. Rome time. First came the Swiss guards, then the Pope, carried in a throne chair by eight men. Slightly plump, the Pope mounted St. Peter's throne and sat down.

As each cardinal approached the throne, with his sponsor holding his elbow, he bowed four times before mounting seven steps to kneel before the Holy Father.

As he kneeled his cape was removed and a red one put on. His collano or necklace with a huge cross, also was replaced by one of cardinal rank. Then he got up, bowed and was led off to stand at one side.

The Afro-Am
Baltimore Md

THE CAPPING CEREMONY took two minutes for each cardinal. When all were capped, they took seats facing the Pope and one man thanked the Pope for all seven. The Pope then spoke to them and the world, saying seven were capped today but three others in his heart would be named later.

Pope John XXIII blessed the audience, shook hands with the new brothers and was taken away in a chair.

White Americans asked if any colored Catholics were in Rome for the ceremony. I saw none.

On leaving St. Peters, I saw crowds still standing in the square hoping for a glimpse at the Pope, but mainly for a look at the new African Cardinal.

Rugambwa has excited the imagination of Rome as never before. At 47, he is youngest of the cardinals. He was designated as prince of the church on March 3.

BORN A PAGAN in the Tanganyika Territory of East Africa in 1912 Rugambwa was converted to Christianity at the age of eight, along with his father and mother. In four decades, the brilliant African bridged the vast chasm between paganism and princedom in the Roman Catholic Church.

A former member of the Nsiba Tribe, Rugmabwa is a product of the White Fathers, a Roman Catholic missionary order that has trained 550 Africans for the diocesan priesthood. He was ordained a priest in 1934 and assigned assistant pastor at the Rubya mission, where he served for five years.

Then only a generation from the tribal drum beats, Father Rugambwa went to Rome for intensive studies in cannon law at the Gregorian University. His doctoral thesis was on social and educational work in East Africa. I n 1951 he returned home and was named the first Bishop of the newly-formed diocese of Rutabo.

Today, special interest centers on the tall, slim, slightly balding prelate. He speaks excellent, slightly stilted English with a British accent. He also speaks six other languages including French, German and Latin.

Church prince recalls his first American visit

The Afro-American
Baltimore, Md.
Sat. 4-9-60

By OLLIE STEWART
Exclusive to the AFRO-AMERICAN

ROME —March 28th—I have just shaken hands with the first colored cardinal in 1,500 years. Laurian Rugambwa, who as a prince of the Roman Catholic Church is now a member of what many people call the most exclusive private club in the world.

I shook hands with His Eminence. I did not kiss his hand and the Ring of office as Catholics do. I am not Catholic.

Greetings to America

In an exclusive AFRO interview, Cardinal Rugambwa entrusted to me the following message:

"Greetings to my friends in America — and especially to my friends in Metuchen, N.J., where I spent a month about three years ago!" He gave no names.

This was my first knowledge of the fact that Cardinal Rugambwa had visited the United States.

* * *

WHEN I showed surprise, he told me:

"In 1957, I made a rather comprehensive tour of the United States. I was in Baltimore, Washington, Philadelphia, Metuchen, Detroit and Chicago.

"I stayed with the bishop of the Baltimore diocese when I visited Maryland — and I heard of your paper, the AFRO-AMERICAN."

The new Cardinal has traveled considerably. Aside from the three years he spent in Rome, he has been in England and Switzerland.

I heard him converse, after the interview, in French, Italian and English.

Roman Garden

My talk with the Prince of the Catholic Church took place in a well-tended garden of the Rome headquarters of the White Fathers, a Catholic missionary group — the official residence of Cardinal Rugambwa during his stay in the Holy City.

He will remain in Rome until "at least Easter," he told me.

Whatever gods protect newspaper men must have been with me when I picked up the phone in my hotel and decided that the only way to get an interview with the new cardinal was to ask for one.

I knew the new cardinal was as busy as could be. He had already had a press conference while I was still in Paris. The British press attache said he couldn't help me. Every reporter in Rome wanted to talk to the Cardinal.

Nevertheless I made the plunge. I got one of the White Fathers — Father Robinson (bless him!) — on the phone. I told him what I wanted, and held my breath. He considered a moment, then asked me if I could be there in ten minutes!

I didn't even know where he was — but I told him yes. He asked if I had a camera. I said yes again. And he said, "Start moving, or you'll be too late!"

I grabbed a cab and told the driver to step on it. He did — and we made it to Via Aurelia in twelve minutes flat. And it was from one side of Rome to the other.

Anxious to talk

Cardinal Rugambwa is a tall, thin, brown-skinned man. He looks like a scholar, and talks with a soft, very distinct voice. He smiles easily, and seemed anxious to talk with somebody from the USA.

As a personal opinion, I would say that he would like to visit the States again. He "has no plans" for such a visit at present.

Maybe I'm chicken, but I just couldn't ask the cardinal about politics and the race question. I stuck to religion and personal things.

There's something about a cardinal that impresses you so, you're afraid of getting out of line. I know that's the way it struck me.

Injections

Cardinal Rugambwa flew to Rome with a party from Entebbe. He has an ordinary passport like all of us, and he had to get a whole slew of injections — again just like you and me.

"It took a lot of time getting injections," he told me. "And my arm is still sore."

I asked if any member of his family had come with him.

"No one," he said. "My two brothers, Peter and Revelian, are still at home. And so is my father, Domitian, and my mother, whose name is Asteria. I do have with me my assistant treasurer (or procurator) of my diocese. He is Father Bamanyisa Justinian.

"I have known him since he was a very small boy."

Benefactor

Cardinal Rugambwa also told me, "I have sent two students from my diocese of Rutabo to study in the States. They are now in Vermont. Each year, I expect to send two more of our young men to the United States."

The new cardinal is deeply grateful to Pope John XXIII for elevating him to the Sacred College of Cardinals.

But to me he seemed even more conscious of the tremendous responsibility that is now resting upon his thin shoulders.

The Afro-American
Baltimore, Md.

As the first African in 1,500 years to be a part of the top echelon of the Holy See, he realizes that he is now a world figure and a man of power in religious circles.

He has a special word of praise for The White Fathers, whom I know so well and with whom I have lived and worked."

Sat. 4-9-60

African politics

I didn't ask about politics, and I'm glad I didn't. Cardinal Rugambwa brought it up himself. "You will please excuse me," he said, "for abstaining from any comment on the political situation in Africa.

"I will just say this, that in my own country, Tanganyika, things seem to be going smoothly, thanks to the sensible co-operation of all concerned.

"I should like to add, however, that a very great deal of devoted work has been done in all spheres for Tanganyika and its people by Germany previous to the First World War, and by Great Britain since Tanganyika became a Mandated Territory, and it is in no small measure due to these constructive efforts that today it is possible to envisage the transfer of governmental responsibility to the people of the country!

"To all those who have made a contribution to bring about the present promising state of things, we of Tanganyika are deeply grateful."

Twenty minutes

In all, taking picture and talking to the new Cardinal took about twenty minutes. It was much too short a time — but I thanked Cardinal Rugambwa for giving me that much consideration.

Other people wanted him, including the BBC for a newsreel. And when they didn't chase me away, I stayed around to take a picture of him at the microphone.

Pope Assails Racial Bigotry, Red Oppression in World

VATICAN CITY, April 17 (AP).—Pope John XXIII Easter Sunday called men to the peace of the risen Christ in a world troubled by racial intolerance and Communism.

He assailed violence and acts of oppression which he said arose from false ideas of social life plaguing mankind.

About 150,000 persons, including pilgrims and tourists, gathered in an intermittent rain in the great square of St. Peter's Basilica to hear the Pope speak from the outdoor loggia.

BROUGHT TO MILLIONS

Radio and Eurovision, the European television network, brought both the Pope's image and words to millions more throughout the world.

Obviously referring to racial strife involving Negroes, the Pope said:

"And our sorrowing gaze turns also to the other children of God

Picture on Page 2

everywhere, suffering because of race or economic conditions, at once complex and giving reason for anxiety, or through the limitation on the exercise of their natural and civil rights."

During Holy Week Pope John had given silent criticism to racial disturbances.

SPECIAL GREETINGS

Before he spoke he sent special Easter greetings to ailing Laurian Cardinal Rugambwa of Tanganyika, first Negro elevated to princedom in the church. He has been ill in a Rome hospital since he received his red hat last month. He was reported in worsening condition Sunday.

On the question of Communism, the Pope declared:

"On one side stands Christ, together with his representatives, and His followers in the church, raised up in holiness and brotherly love. And with the church thus blessed there abide sound doctrine, truth, justice and peace."

But on the other side, he said, "rallying support, is the anti-Christian spirit which is error, a false idea of personal and social life, excessive power and even physical violence, evil and ruinous disaster."

He added sadly:

"Such is the condition of life here on earth."

Pope John spoke in a strong voice. From time to time he thrust a stout thumb toward his written words to give them emphasis.

Before speaking, the Pontiff had participated in an Easter Sunday Mass attended by 50,000 in the Great Basilica. Among them was more than a score of Cardinals.

DEVOUT IN PRAYER

Throughout Europe, on both sides of the Iron Curtain, devout Christians prayed in their fashion on this Holy day.

Easter fire, kindled from a torch in the Church of the Holy Sepulchre, where Christ is believed to have been buried, was brought through Jerusalem and carried to Greek and Russian Orthodox churches in Israel.

An estimated 50,000 pilgrims jammed the Jordanian sector of Jerusalem to retrace Christ's footsteps and relive the first Easter.

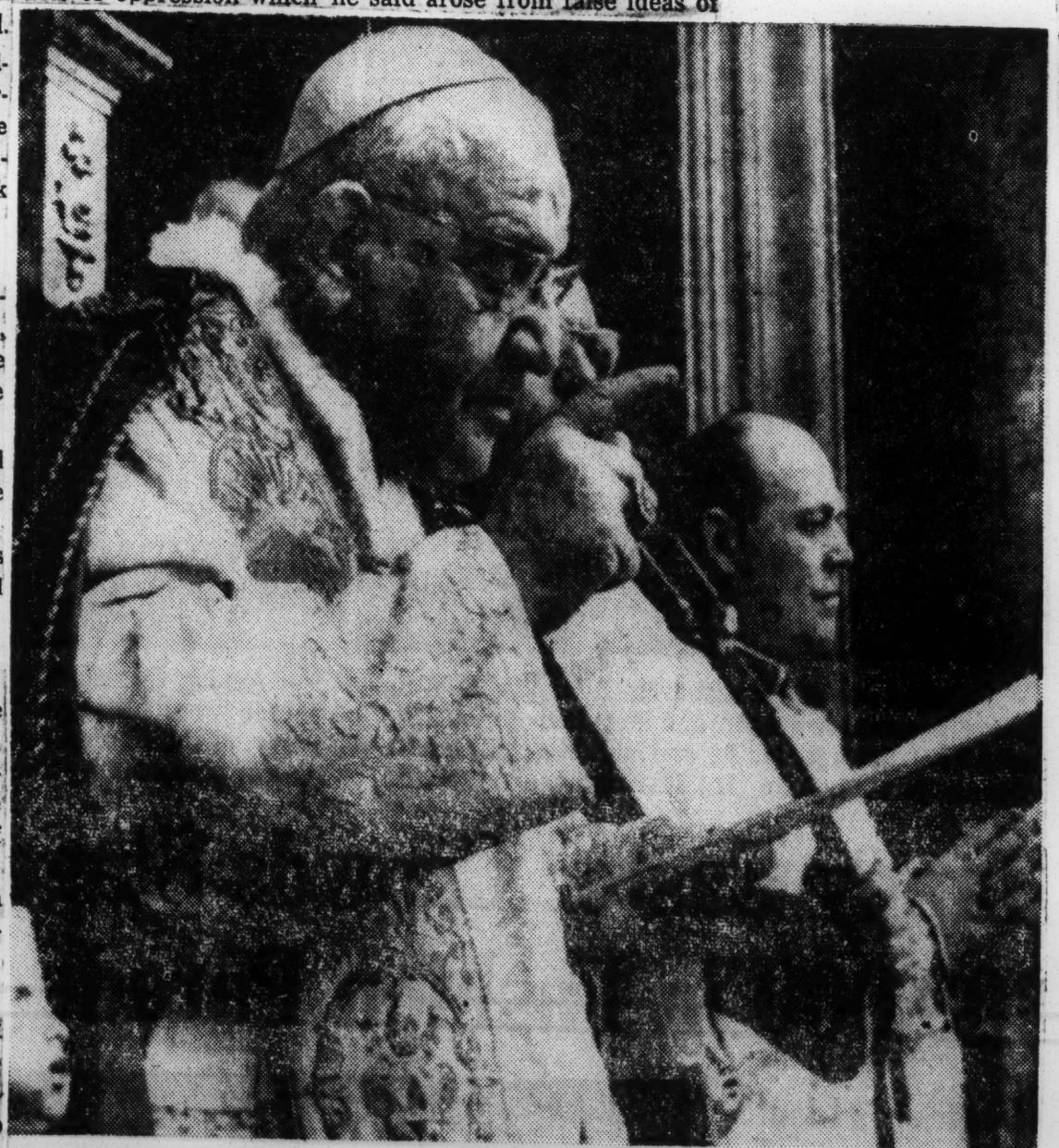
The Greek Orthodox Patriarch of Jerusalem, Benedictus I, kindled the Easter torch in the Sepulchre and passed the flame to pilgrims who carried torches, candles and lanterns.

In Moscow, Trud, the trade union newspaper, charged that priests and monks of the Russian Orthodox Church "still poison the clear Soviet air."

The newspaper accused the Orthodox clergy of getting rich by selling holy water and holy unguents which were nothing but tap water and vaseline.

After listing such charges Trud demanded: "Is it not high time to put an end to it?"

Trud's attack came as the faithful and curious flocked to colorful Easter services at Moscow's two dozen Orthodox churches.



AP Wirephoto via Radio from Rom

Pope John XXIII gestures with one finger as he reads his Easter message to crowd in St. Peter's Square at Vatican City. The head of the Roman Catholic Church spoke to an estimated 150,000 persons assembled in the square.

Pope Kisses Feet Of 13 In Holy Rites

ROME (AP)—Pope John XXIII washed and kissed the feet of 13 student priests in a ritual highlighting Holy Thursday ceremonies in Rome and Vatican City.

For the first time in the 2,000-year history of the Roman Catholic Church, the young priests included African Negroes, a Japanese, West Indians and a Polynesian.

Thousands thronged Rome's basilica of St. John Lateran—the Pope's See as bishop of Rome—for the ceremony. They were silent as the 78-year-old supreme pontiff bent low, a towel around his waist, washed, dried and then kissed the right foot of each of the young priests.

PACKED BASILICA

Twenty-six cardinals, numerous archbishops and bishops and thousands of pilgrims from many lands were in the packed basilica. The pontiff's action commemorated Christ's washing of the feet of his apostles and the Last Supper, when He instituted the sacrament of the Holy Eucharist.

Vatican sources said Pope John chose this means of rebuking current racial intolerance.

His decision to wash the feet of 13 young priests instead of 12—the number of the apostles—stems to Gregory the Great. That Pope had washed the feet of 12 beggars—then the custom—and was surprised to note that a 13th person waited. Then, according to legend, the Pope realized that the 13th was Jesus Himself and bent to wash His feet.

SIMILAR RITUALS

Similar rituals were being observed at the Vatican and in many of Rome's nearly 500 churches.

At St. Peter's, where statues and crosses were covered with Lenten purple cloth of mourning, the broad papal altar directly under the cupola was stripped and washed. This symbolized the desertion of Christ by his disciples the night He was betrayed by Judas, and also the preparation of Christ's body for the sepulcher.

The Church's major relics were exhibited Thursday night at St. Peter's and will be shown again on the following two days. These are the lance with which the Roman solider Longinius is believed to have pierced the side of Jesus, the veil with which St. Veronica wiped His face on the way to Calvary, and a piece of the Cross on which He died.

First Negro Cardinal Cheered At Ceremony

By FRANK BRUTTO

VATICAN CITY (AP)—The first Negro prince of the Roman Catholic Church drew a burst of applause in St. Peter's at a red hat ceremony for eight new cardinals Monday.

Spectators who had watched in silence as Pope John XXIII conferred the flat, broad-brimmed galero on half a dozen as a symbol of their rank cheered impulsively when the Negro, Laruian Cardinal Rugambwa, approached the papal throne.

The trim, 6-foot-1 African prelate, bishop of Rutabo, Tanganyika, knelt at the pontiff's feet with his head bowed for the traditional ritual.

The ceremony, lasting less than a minute each time, was repeated for each of the cardinals.

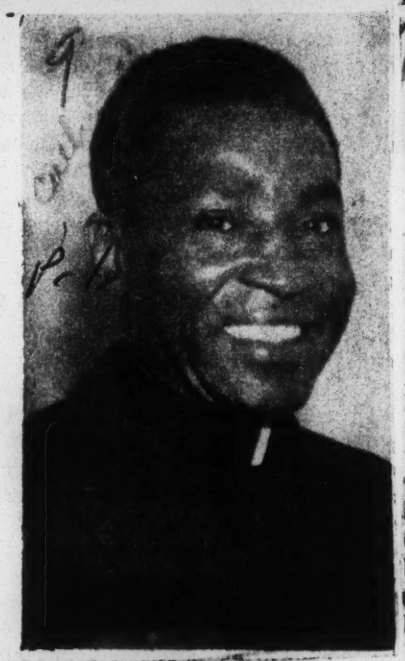
They were Peter Tatsuo Cardinal Doi, 67, archbishop of Tokyo; Rufino Cardinal Santos, 51, archbishop of Manila; Bernard Jan Cardinal Alfrink, 59, archbishop of Utrecht, Netherlands; Joseph Cardinal Lefebvre, 67, archbishop of Bourges, France; Luigi Cardinal Traglia, 64, and Antonio Cardinal Bacci, Italian members of the Vatican Curia; and Paolo Cardinal Marella, former apostolic nuncio to France.

Cardinal Marella was elevated to the College of Cardinals at a consistory last December; Pope John named the others March 3.

Following ancient custom between the Vatican and France; Cardinal Marella received his biretta from President Charles de Gaulle, but did not receive his galero until Thursday. He has been transferred to work at the Vatican.

AFRICAN NAMED FIRST BISHOP

The Rev. Peter Poriku Dery, a native of the northern province of Ghana, West Africa, has been named the first Bishop of Wa, a new diocese created by the Roman Catholic Church and entrusted to the care of the African clergy.



Bishop Dery was among the first catechists to attend the White Fathers' missions when they were established in his section of Ghana in the early 1930's. He attended seminaries operated by the Society of African Missions and by the White Fathers, being ordained in 1951.

He helped with the schools and parish work until the fall of 1957, when he was sent to Antigonish, Nova Scotia, for a year of special studies. The following summer he toured the United States, studying educational and agricultural pursuits in this country.

Pope Kisses Feet Of 13 In Holy Thursday Rites

ROME, April 14 (AP)—Pope John XXIII washed and kissed the feet of 13 student priests today in ritual highlighting Holy Thursday ceremonies in Rome and Vatican City.

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Thousands thronged Rome's Basilica of St. John Lateran—the pope's see as bishop of Rome—for the ceremony. They were silent as the 78-year-old supreme pontiff bent low, a towel around his waist, washed, dried and then kissed the right foot of each of the young priests.

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Altar Is Stripped

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Tomorrow, in another solemn Holy Week Good Friday observance, Pope John will participate in a procession at Rome's Basilica of St. Mary Major. He will remove his shoes and kneel to kiss an image of the crucified Christ.

Pope Denounces Race, Religious Persecution

VATICAN CITY, April 17 (UPI)—Pope John XXIII, in a somber Easter message to the world, today denounced the "evil" forces on earth who persecute their fellow men because of their race, religion or politics.

The pontiff said it was "indeed sorrowful" that "many of our brethren do not enjoy any kind of freedom, personal or civil or religious."

The pope, standing on the protected central balcony of St. Peter's Basilica, addressed a crowd of some 200,000 persons who braved a steady rain and huddled under umbrellas in the huge cobblestoned square.

The address was carried throughout the world in a score of languages by Vatican radio and other networks.

Marred By Evil Forces

He said the joyous feast of Easter was marred by the forces of evil and declared that his sorrowing gaze was turned to the "children of God everywhere, suffering because of race" as well as religious or political persecution.

The pontiff's face appeared to show the strain of an intensive week of pre-Easter ceremonies, the consistory for the naming of new cardinals.

His specific reference to those suffering because of race came three days after he gave dramatic evidence of his deep feelings for men of all colors and races.

He humbly washed and kissed the feet of 13 missionary priests, including four Africans, in a Holy Thursday ceremony.

Applies To All

The pontiff and Roman Catholic churchmen have spoken out forcefully several times recently against racial persecution, particularly since the recent South African developments. But his message today applied to any part of the world where man is discriminated against because of his color.

"You are well aware, dear children," he said, "that you experience the fact that this combat still continues on earth.

14 CATHOLIC BISHOPS, 7 NEGROES, NAMED

Special to The New York Times.

ROME, April 28—Pope John XXIII will consecrate fourteen missionary Bishops, including seven native Africans, May 8. The ceremony in St. Peter's will emphasize the Roman Catholic Church's bid for spiritual guidance of the world's emerging nations, a Vatican source declared today.

It was explained that the Pontiff and Gregory Peter XV Cardinal Agagianian, acting chief of the Vatican's missionary department, had agreed on a sweeping program to train native clergy and to build native hierarchies throughout Africa and Asia.

The seven Negro Bishops-elect already are in Rome. Two are from Tanganyika and one each are from Ghana, Ruanda-Urundi, the Voltaic Republic, the Ivory Coast Republic and the Malagache Republic.

United States Dominican Missionary, the Most Rev. Aloysius L. Scheerer of Philadelphia, is to become bishop of Multan in western Pakistan. The other new bishops are a Japanese, two English missionaries, an Irishman, an Australian and a fourteenth whose identity has not yet been disclosed.

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Negro Priest Will Lead Pilgrimage to Europe

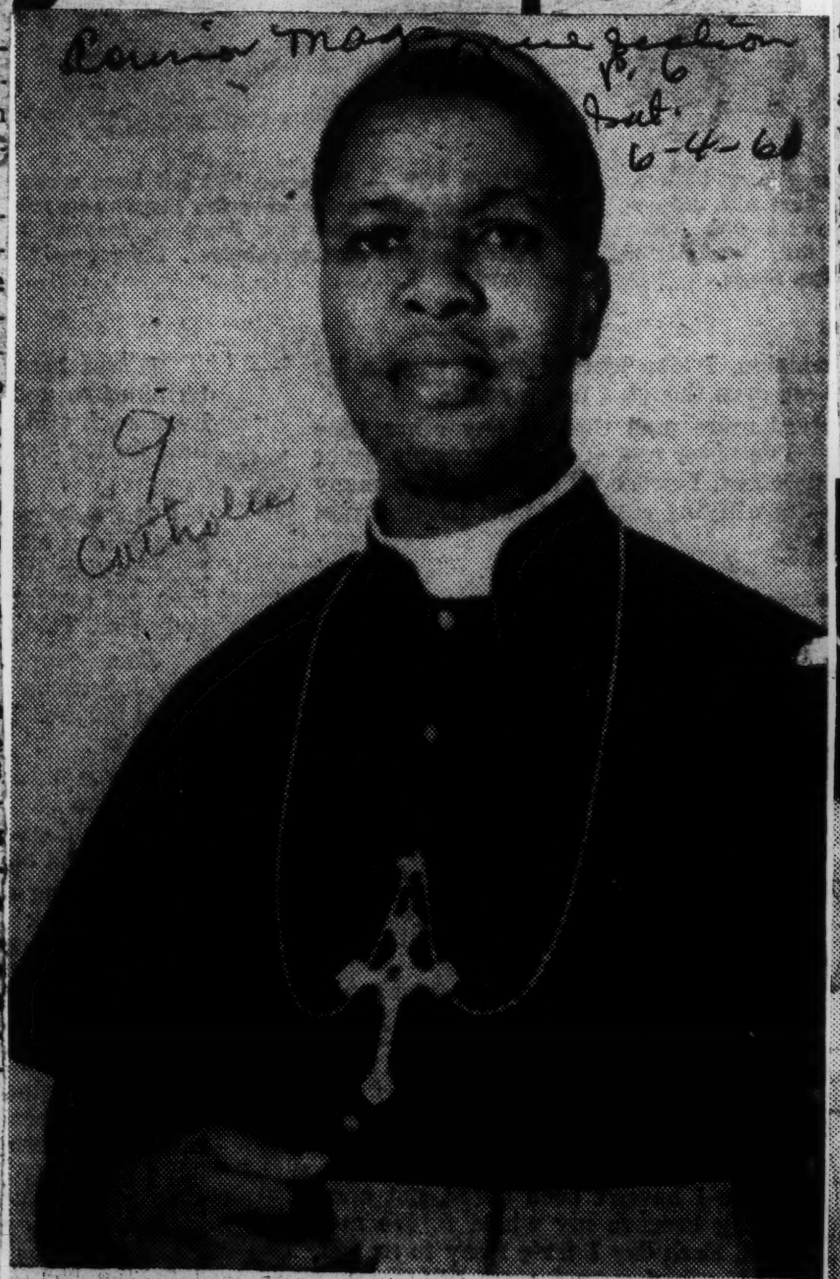
CLEVELAND, Ohio (ANP)—For perhaps the first time in history, an American Negro Roman Catholic priest will lead a Catholic pilgrimage to Europe.

Father Herman A. Porter, vice-rector of the Divine Heart preparatory seminary for priests of the Sacred Heart Fathers in Donaldson, Ind., will be the spiritual director of a Catholic pilgrimage to Lourdes. Scheduled by the Cooper Travel Agency Bureau of Cleveland, Ohio, it will leave July 17 and return on Aug. 5. This three-week tour of six European countries that includes an audience with the Pope, will leave from the New York International Airport.

A sightseeing program will be provided in these cities of the six countries, London, England; in Belgium, Brussels; in Germany, Dusseldorf, Coblenz, Mainz and Frankfurt; Zurich and Lucerne in Switzerland, then to the highpoint of the tour, Lourdes, France. Visits will be made to other such historic Catholic shrines as Sacred Cocur, Cathedral of Cologne and St. Catherine Laboure.

■

"One cannot visit these holy places without coming away with his faith strengthened," said Father Porter. "This tour should be of special cultural and religious interest to any Catholic. An interracial group from America visiting Europe's most important capitals, London, Paris and Rome, will have a salutory effect on any of the peoples in the countries visited who have been misinformed about American democracy."



CONSECRATED — The Most Rev. Joseph Kilasara, C.S.Sp., Bishop of Moshi, Tanganyika Territory, who was consecrated by Pope John XXIII in Rome. The Bishop, a native of Africa, is a member of the United States Province of the Holy Ghost Fathers. He made his novitiate at the seminary in Ridgefield, Conn.

Father Porter was the first Negro priest ordained in the Congregation of the Sacred Heart Fathers and was the first Negro priest to return to Chicago for first mass in the history of Chicago. He was associate editor of the magazine Rein of the Sacred Heart and has written for other Catholic periodicals and publications throughout the country. Father Porter has an aunt and a cousin who live in Cleveland.

Father Porter was offered a teaching post at Notre Dame, but had to refuse since he had been assigned as professor in the Divine Heart Seminary of his own order. He served two years as pastor of St. Joseph's in Saginaw, Mich., where he reorganized the Catholic Interracial Council on a city-wide basis. Father was associate editor of the magazine, Rein of the Sacred Heart, for four years, and has written numerous religious articles for other publications [illegible] odicals.

SEATED ON THRONE, and taking possession of titular church in Rome, Cardinal Laurian Rugambwa listens to Papal Bull read by Monsignor Francesco Annibal Ferretti (extreme left).

1st Negro Leads Catholic Tour

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A sightseeing program will be provided in London, England; Brussels, Belgium; Dusseldorf, Coblence, Mainz and Frankfurt, Germany; Zurich and Lucerne, in Switzerland, and the high point of the tour, Lourdes, France.

Visits will be made to such historic Catholic Shrines as Sacre Coeur, Cathedral of Cologne and St. Catherine Labour. Some of the sightseeing will be by motorcoach and included will be a trip aboard the Rhine Steamer for the beautiful trip on the Rhine River past famous old vine-yards, legendary castles, medieval towns and important centers.

Father Porter was the first Negro priest ordained in the Congregation of the Sacred Heart Fathers and was the first Negro priest to return to Chicago for first mass in the history of Chicago. He was associate editor of the magazine Rein of the Sacred Heart and has written for other Catholic periodicals and publications throughout the country.

The tour director is George Anthony Moore of Cleveland, the first Negro in America to be admitted to a Jesuit prep school, (St. Ignatius High). Moore was pioneer for the employment of Negroes on metropolitan dailies, being the second Negro in America hired as such when he joined the staff of the Cleveland Press.

He has traveled widely and is at present associate director of the Northern Ohio Region of the National Conference of Christians and Jews.

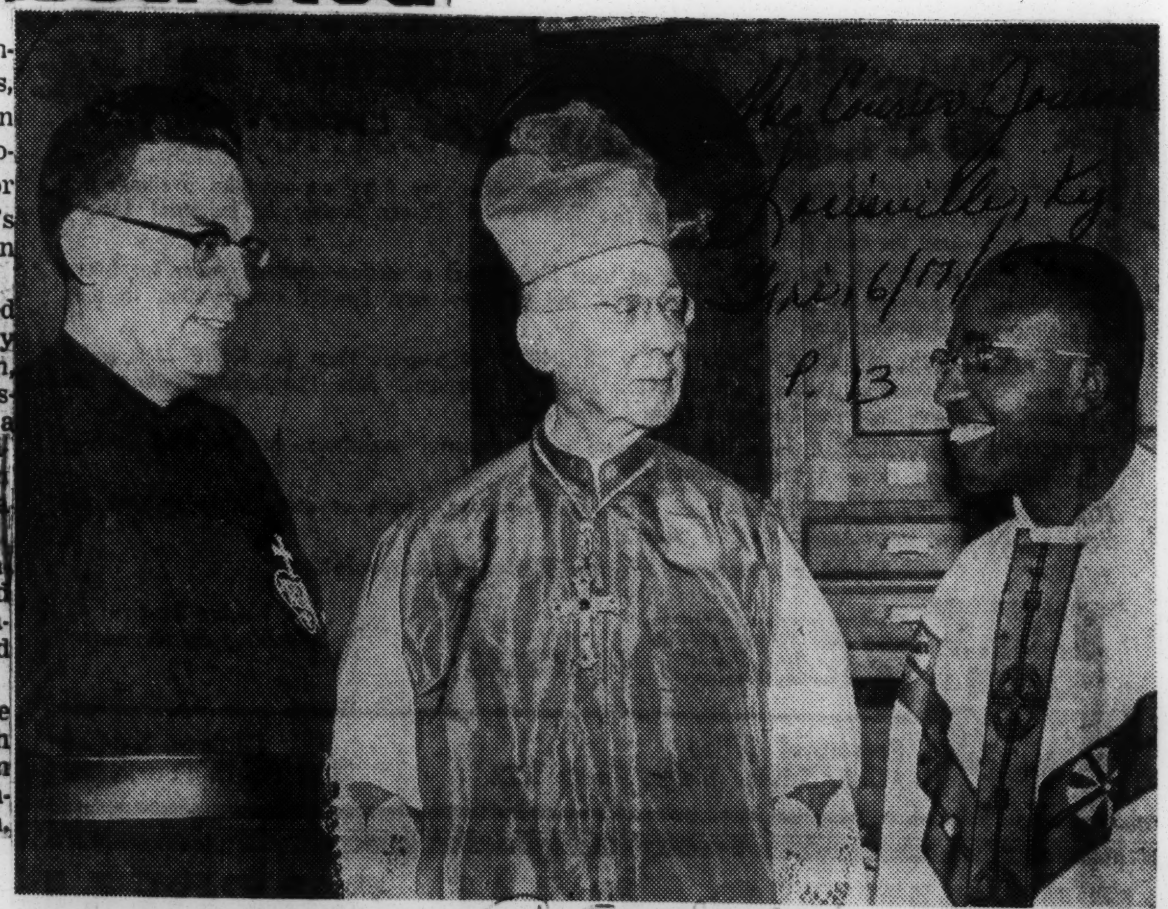
7 Negro Bishops Are Consecrated

ROME—Pope John XXIII consecrated 14 missionary Bishops, including seven Negro Africans in a ceremony emphasizing the Roman Catholic Church's bid for spiritual guidance of the world's emerging nations, a Vatican source revealed.

The Vatican source explained that the Pontiff and Gregory Peter XV Cardinal Agagian, acting chief of the Vatican's Missionary Department, agreed on a sweeping program to train African clergy and to build African hierarchies throughout Africa and Asia.

The seven Negro Bishops included two from Tanganyika and one each from Ghana, Ruanda-Urundi, the Voltai Republic and the Malagache Republic.

The remainder included one American, a Japanse, two English missionaries, an Irishman, an Australian and other whose identity was not immediately known.



Staff Photo

PASSIONIST PRINCIPALS at yesterday's ordination of four new priests are from left, the Very Rev. Walter Kaelin, father provincial of the Passionist Monastery, 1924 Newburg Road; the Most Rev. Cuthbert O'Gara, ordaining bishop who was exiled from his diocese in China by the Communists, and the Rev. Jerome Brooks, Houston, Tex., first Negro to be ordained in the order in the United States.

Catholics In Big Interracial Drive In U.S.

ST. LOUIS — An official of a Catholic Interracial Council urged here that Catholic schools across the country "seek out and accept Negro children."

The plea was made at a Communion breakfast of the St. Louis Council by Matthew Ahmann, assistant director of the Chicago Council. The St. Louis and Chicago councils are two of 39 such Catholic Councils in the U. S.

In addition to schools, Ahmann urged Catholics to promote interracial justice in lay organizations and the field of housing.

"Many of our cities," he said of the housing problem, "are becoming increasingly non-white in population, while all-white racially exclusive suburbs grow around. This is an intolerable situation which we must not allow to become an American pattern."

Catholics combine in interracial group

CHICAGO — The National Catholic Conference for Interracial Justice has been formed of 39 councils of the Catholic Interracial Council movement.

Chairman of the group is Dr. John J. O'Connor, professor at Georgetown University. The Rev. John LaFarge, founder of the Catholic Interracial movement in America, is honorary national chaplain.

Charles W. Wexler, a colored Detroit lawyer, was named treasurer of the group. Other officers are:

John P. Nelson, New Orleans attorney, vice chairman; Miss Dorothy Mattingly, St. Louis, secretary, and Mathew Ahman Chicago, executive director.

The Conference adopted an eight-point program to combat prejudice. The new group will also organize additional local councils.

Catholic Group Supports Negroes' Right to Protest

WASHINGTON, D. C. — The National Catholic Conference for Interracial Justice stated its support for the "right of Negro Americans to protect unjust treatment accorded them." The conference referred to the student protest movement now going on in a number of Southern states.

Dr. John O'Connor of Washington, D. C., chairman of the National Catholic Conference for Interracial Justice issued the statement, and also said that the conference "would back the suggestion of President Eisenhower that interracial conferences be created in every Southern community to resolve difficult interracial problems."

THE TEXT of the statement on the student protest movement follows:

The National Catholic Conference for Interracial Justice supports the right of Negro Americans to protest unjust treatment accorded them. We look upon the new movement of protest in some of our states as bespeaking a healthy consciousness among Negroes of their dignity as human persons. As put so aptly by one: "We want a treatment for our persons which at least equals the treatment given our dollars."

The past two months Americans have been witness to a new movement of student protests which indicates forcefully the change occurring in our patterns of race relations. The student protest movement which began in Greensboro, N. C., in early February has already prompted business and other leaders of the affected states to begin private discussions to resolve the patterns of discrimination which are at the root of such demonstrations.

Fortunately, to date, the action of most police departments in the South has been of the highest quality, in an attempt to maintain law and order.

We recognize that no one has a moral right to discriminate against a Negro because of his race. It is unfortunate that Negroes are forced into boycott and protest as a means to gain and safeguard the respect and rights due any human being.

THE HUMAN relations problems of our Southern states are serious, as they are in the North, and they call for frankness and hard work to resolve. The current protest movement should clearly demonstrate to all clear-headed Americans that movements of restriction by legislation or by police action or by more violent methods only avoid and make more difficult the institution of those just relationships necessary to a continuation of our democracy.

All of our citizens in all of our states must learn from these events that we have to find methods of according to each of us our rights as human persons, and an opportunity to move freely through our society on the basis of our individual merit. It will be hard But together we will do it.

Negro Heads Lay Religious Order

Chicago Defender
Chicago, Ill.
Sat. 8/20/60

SACRAMENTO, Calif. — An Air Force sergeant became the first member of the Negro race to be elected to the top post of the Bishop Manogue General Assembly, Fourth Degree Knights of Columbus here.

Calvin Hobbs, assistant line chief in maintenance at nearby Mather Air Force base, was elected Faithful Navigator. Marine terminology is used by the Knights to designate offices, in keeping with the profession of Columbus, their patron.

Sgt. Hobbs joined the Sacramento Council of the fraternal society of Catholic men in 1955. In 1956 he was made a member of the fourth, or highest, degree in the organization.

The Bishop Manogue Assembly is made up of Fourth Degree knights from the various Councils in this area.

KEEL

9 1960

CATHOLIC

Expansion brings woes—

Catholic Church strong among native Congolese

BY BERNARD DUFRESNE

LEOPOLDVILLE, the Congo, Nov. 2—(AP)—The Roman Catholic Church counts about one-third of the Congo's 14 million people among its adherents but faces a tough job in trying to expand.

The Catholic Church is the largest in this new African Republic with about 4,800,000 members. There are about a million Protestants and 115,000 Moslems.

Conversions to Catholicism in the 1957-59 period totaled more than 500,000. This fast growth presents problems, says the Most Rev. Gaston Mojaisky-Perelli, apostolic delegate to the Congo.

"The very successes in making such large numbers of conversions contain the seeds of weakness. We now have missions serving thousands of Catholics with perhaps only two or three priests to care for the faithful."

MISSIONARIES run hospitals, clinics, schools, leprosariums, homes for the aged and orphanages and have so many duties to perform that they haven't the time to "work in depth," he told a reporter. However, he saw hope in the way the missions kept working during the rioting and chaos of last July and August when most whites fled the country.

"When all else collapsed the church was the only organization to keep on working. I never thought they could stand up to the problems in the way they did."

A few missions were evacuated for a few weeks but the missionaries returned.

The 480-odd Congolese priests and 1500 Congolese brothers and nuns did much to protect the white missionaries—about 2000 priests, 3000 nuns and 900 brothers.

MISSIONARIES SAY they are convinced that Patrice Lumumba would try to force them to leave the country if he were in power. They say the deposed premier has tried to rouse public sentiment against missionaries and has never repudiated attacks on missionaries as imperialists.

Church sources say they have heard that Lumumba, at a cabinet meeting after his dismissal by President Joseph Kasavubu in September, said: "The church demanded my dismissal."

They say the charge is not true. But they feel they can breathe easier with Catholics like Kasavubu; Joseph Ileo, the premier-designate, and Col. Joseph Mobutu, army chief, in positions of influence.

IN A COUNTRY with few university graduates, the 480 Congolese priests are undoubtedly the best educated group. As priests they shun politics but many Congolese politicians and government leaders are known to come to them for private advice. Archbishop Mojaisky-Perelli sees a danger in this, explaining:

"Political parties in the Congo are built solidly along tribal lines so that if a Congolese leader seeks priestly advice he will go to a member of his own tribe.

"The danger is that, unwittingly, priests may become divided along tribal lines."

9 1960

CHURCH MERGER

Excerpts From Church-Merger Sermon

The N.Y. Times

Special to The New York Times.

SAN FRANCISCO, Dec. 4—*Following are excerpts from the sermon preached today in Grace Protestant Episcopal Cathedral by the Rev. Eugene Carson Blake, chief executive officer of the United Presbyterian Church in the U. S. A.:*

Led, I pray, by the Holy Spirit, I propose to the Protestant Episcopal Church that it together with the United Presbyterian Church in the U. S. A. invite the Methodist Church and the United Church of Christ to form with us a plan of church union both catholic and reformed on the basis of the principles I shall later in this sermon suggest. Any other churches which find that they can accept both the principles and plan would also be warmly invited to unite with us. 12-5-60

I hasten to make it clear that at this stage this is not an official proposal. My position as Stated Clerk of my church's General Assembly gives me no authority to make such a proposal officially on behalf of my church. I speak this morning as one of the ministers of my church privileged and required to preach under the Word of God. I speak as one minister of Jesus Christ who believes that God requires us to break through the barriers of nearly 500 years of history to attempt under God to transcend the separate traditions of our churches, and to find a way together to unite them so that manifesting the unity given to us by our Lord Jesus Christ, his church may be renewed for its mission to our nation and to the world. "that the world may believe."

Religion in Campaign

Another clear reason for moving toward the union of American churches at this time came home to me with compelling force during the Presidential campaign this fall. The religious was, you will remember, quite generally discussed even though all the high level politicians attempted to avoid it as much as possible.

Now that the election has been decided and nobody really knows how much the religious question figured in the result, I recall the issue to remind you that one result is clear. Every Christian Church, protestant, orthodox, Angelican and Roman Catholic has been weakened by it. Never before have so many Christian churches, divided as Americans agreed that the they are, cannot be trusted to bring to the American people an objective and authentic word of God on a political issue. Americans more than ever see the churches of Jesus Christ as competing social groups pulling and hauling, propagandizing and pressuring for their own organizational advantages.

And this is at a time when the United States of America finds itself at a pinnacle of world power and leadership—needing for herself and the whole free world that kind of spiritual vision and inspiration that only the church of Jesus Christ, renewed and reunited, can give.

Our culture, our civilization, our world leadership are under the materialistic threat of Marxist communism. But our culture becomes increasingly secular, our civilization becomes increasingly decadent, and our world leadership becomes increasingly confused precisely because their Christian foundations are undermined and eroded. And our divided churches all more and more sectarian in fact, are all therefore less and less Christian in influence.

Reformation Recalled

Let us begin by remembering the requirement that a reunited church must be both reformed and catholic. If at this time we are to begin to bridge over the chasm of the Reformation, those of us who are of the Reformation tradition must recapture an appreciation of all that has been preserved by the catholic parts of the church, and equally thoe of the catholic tradition must be willing to accept and take to themselves as of God all that nearly 500 years of reformation has contributed to the renewal of Christ's church.

Let me pause here to be quite sure that all of you understand exactly the sense in which I am using the word catholic. In common parlance in America we often talk about "the Catholic Church" and mean "the Roman Catholic Church."

That is not the meaning of catholic that I here use. At the other extreme all our churches repeat the Apostles' Creed in which we say, "I believe in the Holy Catholic Church." All claim to be catholics in the strict sense of confessing that Jesus Christ has established one universal church in all ages and in all places and that we are at least part of it.

Here, however, I have used the word catholic in still a third sense when I speak of the "catholic parts of the church." I refer to those practices and to those understandings of faith and order of church and sacraments which are catholic in contrast to the Protestant or Evangelical practices and understanding.

I refer specifically, for example, to the Anglo-Catholic or high church practices and understandings of your own church. When I say then that the proposal I make is to establish a church both catholic and reformed, I mean one which unites catholic and reformed understandings and practices in an even broader and deeper way than that already present in your communion.

The reunited church must have visible and historical continuity with the church of all ages before and after the reformation. This will include a ministry which by its orders and ordination is recognized as widely as possible by all other Christian bodies. To this end, I propose that, without adopting any particular theory of historic succession the reunited church shall provide at its inception for the consecration of all of its bishops by bishops and presbyters both in the apostolic succession and out of it from all over the world from all Christian churches which would authorize or permit them to take part.

I propose further that the whole ministry of the united churches would then be unified at solemn services at which hishops and representative ministers from each church would, in humble dependence on God, act and pray that the Holy Spirit would supply to all and through all what each has to contribute and whatever each may need of the fullness of Christ's grace, commission and authority for the exercise of a new larger ministry in this wider visible manifestation of Christ's Holy and Catholic Church.

Sees No Real Issue

The reunited church must clearly confess the historic trinitarian faith received from the Apostles and set forth in the Apostles' and Nicene creeds. Hence there is no real issue between the Presbyterian and Episcopal Churches. The difference that must be bridged is the issue between those in all our churches who stand for a corporate confession of historic faith and those who fear that any required confession is too restrictive.

A quarter of a century ago this would have been a sharper issue and more difficult to bridge. The tendency of the Presbyterian Church to be over-legalistic and of the Episcopal Church to be over-traditional have been modified by renewed theological and Biblical understanding in our time.

Equally, the tendency in some of the so-called free charges to suppose that no belief, that no confession of the faith, was necessary has given way to a general recognition of the necessity of corporate and individual confession of Christian faith as against the secular, humanistic, and athiestic ideologies.

Episcopal churches should recognize that it will be with great reluctance that Presbyterians and Congregationalists will accept bishops in the structure of the church. I should say, however, that there are many aspects of episcopacy that American Presbyterians and other non-Episcopal churches more and more generally recognize as valuable and needed. We Presbyterians, for example, need pastors of pastors quite desperately, and we know it. But we don't need an aristocratic or authoritary hierarchy, and we don't believe a reunited church does either. Furthermore, Congregationalists and Presbyterians need to recognize how much of democracy is now practiced in American Episcopal churches. In this diocese I remind you that Presbyteries have been already established.

Presbyterian Contribution

On the positive side we Presbyterians would offer to the reunited Church the office of the ordained ruling elder, elected by the people in their congregations to share fully and equally in the government of the church. It will be important for all entering this union to attempt creatively to develop a new form of government that avoids the monarchical, clerical and authoritarian tendencies that have been historically the dangers of Episcopal Church government.

Equally, this new form of government must avoid bureaucratic dangers that appear to be the chief threat of non-Episcopal churches. It is the essence of Protestant concern, however, that decisions should generally be made by ordered groups of men under the guidance of the Holy Spirit rather than by a man who has personal authority to impose on others his decision or judgment.

Symbol of Unity

The N.Y. Times

New York, N.Y.

Eugene Carson Blake

P 32

Man in the News

THE Rev. Dr. Eugene Carson Blake, who proposed yesterday the merger of four major Protestant churches, is a tough-minded, liberal churchman who has strong ideas on how to make religion a creative force in the temporal world. A former executive of the National Council of Churches, he once was asked about the activities of a group of right-wing Protestant extremists who had been attacking the council. He remarked that the attackers, by disrupting the unity of the churches, had become "tools of the Communists."

Then his eyebrow twitched, and his square jaw showed a trace of a grin.

"Better make that 'unwitting tools'," he said. "They gave us that; in all charity we should give that to them."

Dr. Blake's ideas derive from his concept of the church as an active agent for spiritual, ethical and social good.

Presbyterian Leader

Dr. Blake is now, at 54, the Stated Clerk, or chief executive officer, of the United Presbyterian Church in the U. S. A.

A 195-pound guard on the Princeton varsity in 1928, he became a heavyweight (over 200 now) in the Protestant forward wall by the strength of his personality as well as his ideas.

His wit, and the stands he has taken, have not endeared him to all. To many fundamentalists and religious conservatives, Dr. Blake is the symbol of what they think is wrong with religion today.

He is one of the men they have in mind when they say that Protestant churchmen should not speak out on social issues.

Dr. Blake could not be more opposed to this approach to religion—the idea that religion should be confined to the sanctuary.

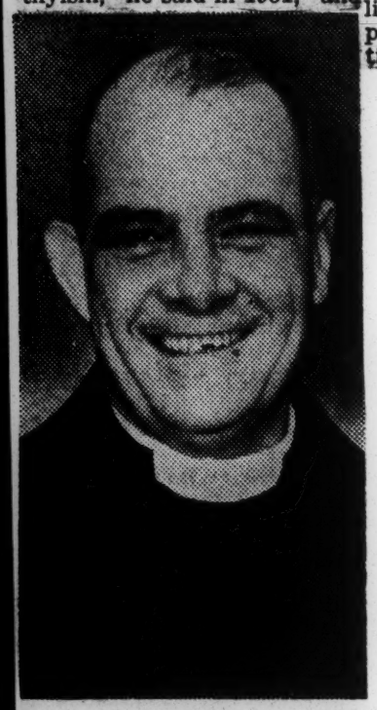
Protestants must be cha-

cerned with their society, he says, and they must take sides and speak out on the moral and social questions of the day. Over the years, Dr. Blake, along with other Protestant leaders, has taken some very definite stands.

Opposed McCarthy

He opposed Senator Joseph R. McCarthy when the Senator was at the height of his powers:

"Bearing false witness is the whole point of McCarthyism," he said in 1951, "and



A heavyweight in the Protestant forward wall.

I yield to no one in opposing communism."

That year he was inducted by the Presbyterians as State Clerk. Three years later he was elected to a term as president of the National Council, which has thirty-three Protestant and Eastern Orthodox communions with a total membership of 39,000,000 people.

While in these offices Dr. Blake has opposed racial and religious bias in the sale of private homes, has urged the protection of individuals from the excesses of investigating committees, and supported the President's use of troops to enforce the desegregation of the Little Rock Schools.

He has worked continuously for the cause of Protestant unity.

A strong supporter of separation of church and state, Dr. Blake said early in the Presidential campaign that questioning any candidate on this issue was a legitimate exercise of democracy. He contended throughout the controversy over a Roman Catholic for President that a candidate's religious preference should not be the criterion for his fitness for office.

Dr. Blake, whose friends call him Gene, was born in St. Louis, Nov. 7, 1906. He married the former Valina Gillespie of Stamford, Conn., when he was one year out of Princeton. He was ordained a Presbyterian minister after graduation from Princeton Theological Seminary in 1932.

Since then he has lived the life of an itinerant teacher, preacher and church executive.

Begins Here Tuesday:

Atlanta Daily World

Churches Of God

Atlanta, Ga.

Nat'l Convention

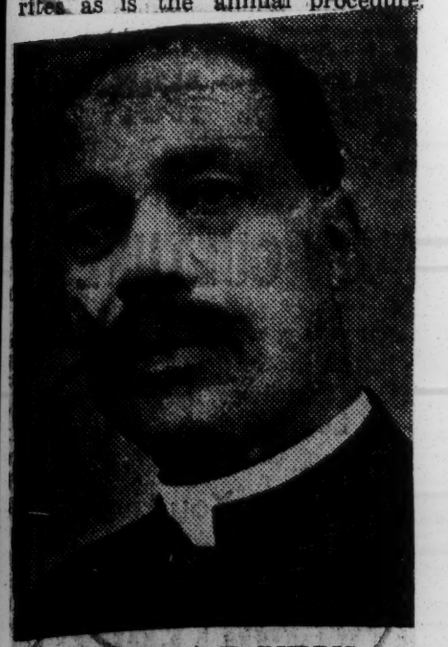
Sun. 8/21/60

The National Convention of the Churches of God-Holiness will open its 37th annual session on Tuesday at 8:30 p.m. at the Bethlehem Church of God, W. Hunter and Mayson Turner, Ave., N.W.

On Tuesday, the delegation of ministers and laymen will begin arriving from all parts of the United States, Panama and the Virgin Islands.

Although the renovation of the church has not been completed we will still be able to hold business session each day in which the affairs of the convention will be conducted by the officials and delegates. At 8:30 p. m., each evening divine worship for the visitors and general public will be held. Sermons by able gospel ministers with music furnished by the combined choirs of the host church.

Some highlights of the session will be an entire day given to the Women's Department, also an afternoon performance by the Junior Department. The session will be climaxed with the baptismal rites as is the annual procedure.



BISHOP H. K. BURRIS

Youth Congress to Celebrate Silver Anniversary in D. C.

The Pittsburgh Courier p. 7
Pittsburgh, Pa.
Sept. 6-11-60

WASHINGTON, D. C.—The silver anniversary session of the International Youth Congress of the Church of God in Christ will convene in Washington, D. C., June 28—July 5, it was announced by Bishop O. T. Jones, president of the Youth Congress.

The Rt. Rev. Samuel Kelsey, Bishop of Washington, D.C., will serve as host Bishop to the delegates, and his church, the Temple Church of God in Christ, will serve as Youth Congress headquarters.

The International Youth Congress is an inspiring fellowship of Christian youth and young adult workers from all over America and many parts of the world. More than 5,000 delegates are expected to converge into the nation's capital to attend the eight-day session.

Among the highlights of the Congress will be the mammoth public meeting scheduled for Sunday, July 3, at the Sheraton-Park Hotel and a panel discussion by African young adults on "Christianity in Africa." Another major affair scheduled will be the silver anniversary President's banquet at Howard University. Presidents from state churches will attend.

C.M.E. Bishops To Hold Meeting In Los Angeles

The Call Kansas City, Mo.
Fri 1-15-60

By C. E. CHAPMAN

LOS ANGELES, Cal.— The College of Bishops and the Ministers' and Laymen Council of the Christian Methodist Episcopal church will open here Tuesday at Phillips Temple, 42nd and Wadsworth Ave.

Bishop F. L. Lewis, presiding bishop of the California, Arizona-New Mexico, and Oklahoma annual conference, is the host bishop. Rev. M. J. Bell, pastor of the Phillips Temple CME church, will be host pastor to the large body of ministers and laymen who will be pouring into the city from all sections of the United States over the weekend. Various Los Angeles pulpits will be filled by guest ministers here Sunday, January 17.

Widespread Attention

This will be the first nation-wide meeting for the CME church ever held on the West Coast. This two-fold meeting —the Council of Bishops and the Ministers' and Laymen's Connectional Council— is expected to draw one of the largest audiences in the history of the organization.

The following is the list of bishops and general officers of the CME church:

Bishop W. Y. Bell, senior bishops, South Boston, Va.; Bishop Luther Stewart, secretary of the College of Bishops, Hopkinsville, Ky.; Bishop Felix L. Lewis, Episcopal host to the CME Bishops and the Ministerial and Laymen's Council, Los Angeles; Bishop Bertram W. Doyle, chairman of the Transportation Commission and presiding prelate of the CME church in Texas, Nashville, Tenn.; Bishop Arthur W. Womack, Indianapolis, Ind.; Bishop B. Julian Smith of the first Episcopal district, Chicago; Bishop J. Claude Allen, nationally known as an expansionist, Gary, Ind.; Bishop Elisha P. Murchison, who has led the church into organization of an African annual conference, Chicago; and Bishop P. Randolph Shy, junior of the present bench, Atlanta, Ga. There are two CME Bishops who are retired—J. A. Hamlett, Kansas City, Kansas and H. P. Porter, Louisville, Ky.

The general officers of the church include: Dr. N. S. Curry, editor of the Christian Index, Jackson, Tenn., whose home is here in Los Angeles; Dr. Grover H. Carter, publishing agent, Jackson, Tenn.; Dr. J. B. Boyd, general secretary of superannuated preachers, widows and orphans, Memphis, Tenn.; Prof. F. T. Jeans, general secretary of the board of finance, Jackson, Tenn.; Rev. C. D. Coleman, general secretary of the Board of Christian Education, Chicago; Dr. Milliard L. Breeding, general secretary of Kingdom Extension, Indianapolis, Ind.; Dr. J. L. Tolbert, general secretary of evangelism, Memphis, Tenn.; Dr. W. L. Graham, general secretary of Lay Activities, Paine college, Augusta, Ga.; Dr. H. L. Burton, editor of the Eastern Index, Indianapolis, Ind.; and Mrs. E. W. F. Harris, president of the Women's Connectional Missionary Council, Greenville, Texas.

The Judiciary court of the CME church consists of Dr. W. Rutherford Bank, chief justice, Prairie View, Tex.; Dr. J. Clarence Colclough, St. Louis, Mo.; Dr. S. J. Mashaw, vice chairman Kansas City, Kas., Dr. W. B. Burks, assistant clerk, Minden, La : Dr L. C. Jones, treasurer, Augusta, Ga.; Attorney E. W. Ragan, Chicago; Attorney Miles C. Stevens, Kansas City, Kas.; and Dr. John R. McClain, Louisville, Ky.

Six Educational Units

The CME church supports six educational institutions. They are: Lane college, Jackson, Tenn., Dr. Chester A. Kirkendoll, president: Paine college, Augusta, Ga., Dr. E. Clayton Calhoun, president; Miles college, Birmingham, Ala., Dr. W. A. Bell, president; Texas college, Tyler, Tex., Dr. D. R. Glass, president; Holsey-Cobb Institute, Cordele, Ga., Mrs. R. T. Hollis, principal; Mississippi Industrial college, Holly Springs, Miss., Dr. E. E. Rankins, president, and the Phillips School of Theology, Atlanta, Ga., Dr. Milner L. Darnell, director.

Bishop Luther Stewart, presiding prelate of the Kentucky and Ohio annual conferences, has stepped "out in front" by reporting the total sum of the 1959-1960 General Funds even before the turn of the year. Already, Bishop Stewart's district has reported the full sum of the 1959-1960 General Funds Assessment; Kentucky Conference, $14,300; Ohio Conference, $17,500.

Texas Leads

Bishop Bertram W. Doyle recently held a meeting of the leaders of the five annual conferences in Texas. The following sums were reported by the presiding elders: Dallas-Ft. Worth conference—Dallas district, Dr. J. B. Bullock, presiding elder, led the state with $15,640.61; Ft. Worth district, $10,978.30; Sherman district $5,035.41. Total for Dallas-Ft. Worth Conference $31,564.32.

Central Texas Conference—North Tyler district $8,407.10; Tyler district $7,8122.22. Total for Central Texas $16,219.32.

Texas Conference—Houston district $9,000.00; Beaumont district $3,903.85; Nacogdoches district $2,684.91. Total from Texas Conference $15,588.76.

East Texas Conference — Longview district $5,030.45; Texarkana district $2,730.90; Greenville district $3,298.92. Total from East Texas Conference $11,060.27.

Northwest Texas Conference—Wichita Falls-Amarillo district $3,340; Abilene district $2,020.75. Total from Northwest Texas Conference $5,360.75, making a grand total on 1959-1960 General Funds from the state of Texas $80,070.42.

Jackson-Memphis Heads List

The Jackson-Memphis conference, under the leadership of Bishop B. Julian Smith, led the entire list of annual conferences in the total sum turned over by a single conference on General Funds with $41,000. The big Southeast Missouri and Illinois Conference, under Bishop J. Claude Allen, took a close second place with the sum of $38,000 on General funds.

Other annual conferences making huge reports on the General Funds for 1959 were West Tennessee with $24,000; Louisiana conference with $22,500; Georgia conference $22,500; Texas conference $20,500: East Texas $20,300; Dallas-Ft. Worth $19,500; Central Georgia $19,500 New York-Washington $19,000 Michigan-Indiana $19,000; Ohio conference $17,500; North Mississippi conference, $17,000; Central Texas $14,700; California conference $14,500; Kentucky conference $14,300; Kansas-Missouri conference $13,200; Oklahoma conference $12,000; Southwest Georgia conference $11,640.30; North Carolina conference $11,400; South Mississippi $11,000; Florida conference $11,000; Alabama-East conference $10,500 and scores of other conferences with smaller sums for General funds.

"Lower House" To Meet

Dr. A. Ralph Davis, president of the Ministers and Laymen's council, sometimes called "The Lower House," has called the clergy and lay leaders of the entire church to meet during the session of the bishops and a large delegation is already on hand for it.

Bishop Porter, Retired C.M.E. Prelate, Dies

The Call Kansas City Mo.
Fri 5-13-60

JACKSON, Tenn. — Information was received here at the C.M.E. headquarters of the passing of Bishop Henry Phillips Porter, Louisville, Ky., Sunday, May 8.

The death of Bishop Porter brought to an end the career of one of the leading figures in the CME church.

Bishop Porter was elected to the episcopacy at St. Louis in May, 1934, at the head of the class of three Episcopates—the two other members being the late Bishops J. A. Bray and John H. Moore who preceded him in death.

Bishop Porter served as bishop of the Alabama conferences for 12 years; then of the Kentucky and Ohio conferences for 4 years; and his last Episcopal work was eight years as bishop of the five annual conferences in Texas. He also served the latter part of the 1946 quadrennium, 1948-1956—as bishop of the North Carolina and South Carolina conferences following the death of the late Bishop C. L. Russell.

Bishop Porter's greatest work was done in Alabama where he resurrected Miles college, Birmingham, from a heavy indebtedness and put it on a sound financial basis, 5-13-60

He was publishing agent prior to his elevation to the bishopric in 1934. He also served as presiding elder in Texas. He retired at the 1958 General Conference at Detroit.

His wife died in January of this year. He was the father of one daughter.

Nine Active Bishops Attending Meet Which Concludes May 7th

Birmingham World
Birmingham Ala.
Wed. 5-4-60

Representatives of the Christian Methodist Episcopal Church are here from all areas of the United States, attending the General Board meetings of the various departments of the church, which started yesterday morning (Monday) and will continue thru Saturday (May 7). An estimated 1,000 persons are expected to attend the various sessions before the conference climaxes.

The General Board's session are being held at Mt. Olive Cathedral, 538 Linden Ave., of which Rev. C.Henry C. Bunton is pastor.

The church's College of Bishop started its two-day session yesterday (Monday) morning at the First Episcopal District headquarters, 664 Vance Ave. Top ranking prelate of the church is Bishop W. Y. Bell, senior of the current bench of bishops. Host to the convention is Bishop B. Julian Smith, who presides over Tennessee and Arkansas.

Among other bishops are:

BISHOPS ATTENDING

Bertran W. Doyal of Nashville, chairman of the College of Bishops; W. Y. Bell of South Boston, Va., senior bishop; Luther Stewart, of Hopkinsville, Ky., secretary of the college; (currently he is hospitalized Meharry hospital in Nashville); W. Womack of Indianapolis, Ind.; J. Claude Allen of Gary, Ind.; E. P. Murchinson of Chicago, Ill.; and P. R. Shy of Atlanta, Ga., and two retired bishops; J. Arthur Hamlett of Kansas City, Kan.; H. P. Partee of Louisville, Ky.

Bishop Bell, a native of Memphis said, "I am glad to come back home."

One of the big issues of the conference concerns itself with the "retirement of some of the current bishops" Plans for the 1962 General Conference are expected to be mapped during this conference. Also the city where the conference will be held is also expected to be decided before this conference ends.

The most convertersial issue expected to be viewed and acted upon according to informed sources, is the "reported shortage of funds which has received widely circulated attention within and outside of church circles."

ANNUAL REPORTS

The opening Workshop Session has been set to start with Communion on Wednesday morning (May 4) at 10 o'clock at Mt. Olive Cathedral.

Dr. Pettigrew, who has his master's and doctorate degree from Harvard, co-authored the book, "Christians in Racial Crisis: A Study of the Little Rock Ministry," with E. Q. Campbell.

The conference is invitational, according to Miss Martelle Trigg, chairman of the annual program. Registration will begin at 9:30 in Brownlee Hall and coffee will be served until 10 in the faculty lounge. The general session will get underway at 10 Dr. Clifton H. Johnson presiding. Devotion will be conducted by the Rev. John Mickle, and the "Reassessment of Race Relations in Memphis" will be discussed by Dr. Hollis F. Price, president of the college.

Dr. Pettigrew will speak at 11. General theme of the conference is: "The Role of the Individual Citizen in a Changing Society."

Lunch is scheduled for 12 noon, and group section meetings will follow. Consultants will report on findings at a general assembly in the lecture hall at 3.

Topics to be discussed at the group section meetings are:

Improving Economic Relations.

Desegregation in the Memphis Public Schools.

Preparing the Community for Desegregation.

Understanding Human Relations.

CME Conference Approves Eight Point Resolution

Journal and Guide
Norfolk, Va.
Sat. 5-14-60
P 3

At the recent session of the Norfolk District of the Virginia Washington Annual Conference of the Christian Methodist Episcopal Church held in Richmond, the following resolutions were submitted as an outgrowth of the session's workshop:

"Whereas, the world in which we live is characterized by enslavement of peoples, racial hatred, disrespect of the dignity and worth of the individual, violation of human rights, denial of the opportunity to have full citizenship rights;

"WHEREAS, the devine mission of the church is to proclaim the gospel and to save the souls of men.

"Whereas, the way of Jesus is the answer to all problems and the cure of all the ills of the world,

"Whereas, this conference, though concerned about the state of the total church, but for the report expresses the concern for the state of the churches of the Norfolk District,

"BE IT Resolved: 1. That both clergy and lay leaders re - examine themselves and bring themselves to a full dedication to our Lord and Saviour, so that the leadership be strengthened to enable it to endure the persecutions, threats, economic reprisals, 2. That steps be taken by the local leadership to enlighten the members of their respective churches about the CME Church; its heritage, history, doctrines, government, organization and program.

"3. That the leadership of Circuits seek every opportunity to work together to initiate, to develop and to share experiences in organization, programs and projects to the end of unifying and strengthening the total leadership in their respective communities.

"4. That the leadership of the respective local churches seriously study and put into operation of the divine plan of tithes and offerings for the support of the kingdom work; further that each church, circuit or station take care of its financial obligations according to schedule.

"5. THAT THE leadership of the churches use every legitimate and certified avenue to inform, to instruct and to lead the people into paying poll tax, where required, into registering and voting, also to accept all obligations and responsibilities to obtain first-class citizenship.

"6. That in the light of economic maladjustments, economic reprisals and pressures confronting our people for bold stands taken against segregation to deny their rights to full citizenship privileges and opportunities, special efforts be made to lead our people into buying and spending — that is, refraining from unnecessary buying and spending, and spending where the appropriate courtesies and respect are shown to all patrons alike,

"7. That the church stands firmly on the basic laws for justice and order for unifying Negro life into the total life of the nation and lead them into the practice of non - violence at all times.

"8. THAT EACH local church meet the primary test of the church, which is worship and that each worship service be so meaningful that the members of the church will be motivated, inspired and determined to return in the world more effective witnesses for God; and to build the kingdom of God into the hearts of men, further, that each local church move forward to build up the evening service of worship through the study of God's word, through the study and singing of the hymns and songs of the Christian ministry, and through the preached word."

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9 1960 COLUMBUS (S.C.) ASSOCIATION OF MINISTERS

Racial Harmony at Dixie Gathering

The Pittsburgh Courier Pittsburgh, Pa. 1960

By Charles Satchell Morris II

COLUMBIA, S. C. — I sat among 200 ministerial diners in the beauteous, spacious, festivally decorated Legion Lake Officers Club at Fort Jackson. The Columbia Association of Ministers (white) although, thank God, they did not say so, and this in itself the writer considers phenomenal and unprecedented, entertained at a luncheon gathering at famed Fort Jackson—one of the largest Federal military installations—the Columbia Ministerial Alliance (Negro) although not one solitary word concerning race was mentioned in connection with the invitation.

This writer regards the most remarkable phase of the unprecedented occasion the fact that here in the capital city of South Carolina, a state whose governor, United States senators, congressmen and virtually all other public officials—including the nefarious and scandalous Federal judge Timmerman, who ought to be impeached for unjudicial and prejudicial misconduct—are unequivocally dedicated to the maintenance and preservation of "white supremacy" should witness an interracial event when race was not even referred to or mentioned.

In 45 years of public life in the nation I have never known this to happen previously either North or South. Usually there is a patronizing attitude and a statement by someone to the effect that "We welcome our colored brethren" or "you people" have done a great deal or accomplished much.

Chaplain Lt. Col. Whittington (Negro) offered the prayer, a Jewish rabbi made announcements, the Commanding General himself delivered the lay "message," the Rev. Wallace Fridy, minister of the city's most prominent and prestigious Methodist Church presided, the Rev. Milton E. Cox, local Presbyterian clergyman, Benedict College professor of Bible, and president of the International Ministers' Alliance (Negro) — although no mention was made of that term — presented greetings, the Post Chaplain Lorer T. Jenks, presented the award to Major General Clarke, while Dr. Lauren E. Brubaker, chaplain of the University of South Carolina, offered the benediction.

■

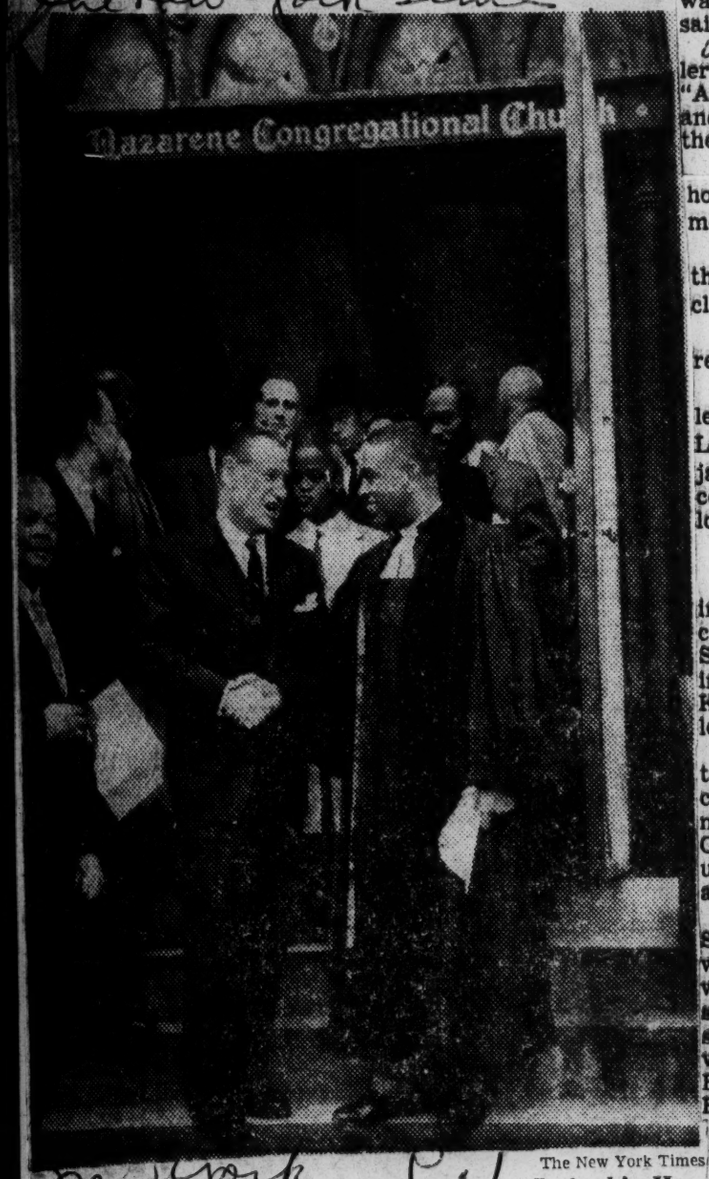
WHILE IT MAY be true that Fort Jackson is the only place in the Columbia area where such a group could assemble, the fact that it could assemble there in a spirit of complete concord and brotherhood is in itself a saga.

Perhaps it may not be too much to expect that in the not distant future such a body may gather in one of Columbia's majestic churches whose spires point heavenward. The clergy in this city have advanced beyond the press, public and even sports. And everybody was there: Rice of First Presbyterion, Fred V. Poag, minister in Shandon Presbyterian, most populous parish, soon to leave to go to New Orlean's greatest church of his communion, R. Archie Ellis, of First Baptist. President Bacoats of Benedict sat next to Dr. Rice of First Presbyterian, Dr. J. P. Reeder, Benedist trustee, pastor of Zion Baptist and nestor of Negro clergymen in this area next to a prominent Lutheran, your scribe next to and across from two army majors (chaplains).

9 1960 CONGREGATIONAL

Governor Turns to Lay Preaching

The New York Times



The New York Times

Governor Rockefeller meets with the Rev. J. Archie Hargraves at Nazarene Congregational Church in Brooklyn.

New York P. 1
Mon. 10-24-60

By DOUGLAS DALES

Governor Rockefeller's efforts in behalf of the Nixon-Lodge ticket took the form of lay preaching yesterday. He teamed up with Jackie Robinson in visiting four Negro congregations in the Bedford-Stuyvesant section of Brooklyn. What the former Dodger baseball star had to say was patently political. He recalled that it was Senator John F. Kennedy, the Democdatic nominee, not Vice President Nixon, who had Gov. John Patterson of Alabama and the head of that state's White Citizens council as breakfast guests. It was the Democrats who sought to soften their civil rights pledges for the South by putting Senator Lyndon B. Johnson, a Texan, on the ticket, he declared, asking: "How often do we hear about Johnson up here?"

Governor Rockefeller did not mention Mr. Nixon by name. The nearest he came to making a political statement was a reference to the failure of the short session of Congress to implement the civil rights pledges of the party platforms.

But he did sound a call for the application of Biblical teachings to the problems of "this turbulent world. And the admonition most to be desired was the admonition to love," he said.

For his text Mr. Rockefeller took I Corinthians, xii, 13: "And now abideth faith, hope and love; but the greatest of these is love."

"The world needs faith and hope," the Governor said, "but most of all it needs love."

Mr. Rockefeller, observing that "love begins at home," declared:

"We've got to make love a reality in our own country.

"When the great spiritual leader, the Rev. Dr. Martin Luther King, finds himself in jail today because he had the courage to love, we have a long way to go in America."

Sit-Ins in South Praised

The Governor praised the sit-in demonstrations against lunch counter segregation in the South, which led to the arrest in Atlanta last Friday of Dr. King, the passive-resistance leader.

Mr. Rockefeller said the nation was founded on the concept of "the brotherhood of man under the fatherhood of God," and added that "none of us can rest until we make reality of the things we preach."

Mr. Rockefeller, who taught a Sunday school class while he was a student at Dartmouth, wore a dark gray tie with the single figure of a pink elephant showing just above his vest. He was accompanied by his son Rodman, who is directing the Republican state committee's effort among Negro and Puerto Rican voters.

Close to 2,500 persons were in the four congregations he addressed. At the first two churches — the Zion Baptist Church at Washington Avenue and Fulton Street and the Corner Stone Baptist Church, 574 Madison Street—the Governor referred to himself as "a fellow Baptist."

His other talks were at the Nazarene Congregationl Church, 506 MacDonough Street, and the Washington Temple, Church of God in Christ, 1372 Bedford Avenue.

The Rev. Sandy Ray, pastor of the Corner Stone Church, praised the two-party system, but said he was a Republican and counseled the Democrats in the congregation "to work as hard as you can because we who are Republicans are going to work hard to keep you out."

In introducing Mr. Rockefeller, he said: "To be frank, most of us wanted the Governor to be the nominee."

Later in the day Governor Rockefeller took part in two political rallies in Manhattan. About 1,500 persons gathered for a rally in Twentieth Street, between Avenue A and First Avenue, but half of them left because of rain before the Governor arrived.

Book Of Life

Sweet Daddy Grace, the self-brevetted bishop who recently passed on, left the U.S. Treasury almost as grief-stricken as his devoted flock. According to the Internal Revenue Service, Daddy owed a tax bill about equal to the annual operating expenses of the city of Montgomery—$5,990,000. The Treasury just hopes to salvage something from the estate.

Daddy Grace lavished an eccentric brand of spiritualism on his congregation, while at the same time extracting millions of dollars in contributions. But he seemed to be downright stingy with the tax men.

He paid his first taxes in 1933, settling a $48,000 back-tax bill for $12,000. His 1933 taxes were finally settled by a court in 1937, his 1934-35 taxes in 1938, his 1936-38 taxes in 1941, his 1939 taxes in 1944. And so on. In only two years, in fact, did he ever settle without a court fight.

The record for 25 years of investigation and litigation is one of the thickest in the Treasury's history, beside which any other chronicling of Grace's deeds, in this life or the next, is certain to look puny.

WHY DADDY GRACE PAID No Income Tax

The little-known secret of his repeated victories over the U.S. Internal Revenue Bureau told for the first time in the second installment of Rufus Wells remarkable series, "The Secrets of Daddy Grace"—Turn to Magazine Section.

Mr. Meany's Strange Affliction

An editorial discussion of the AFL-CIO president's ill-considered attack on Adam Clayton Powell and why it was made—Page 4.

New 'Daddy' in Grace's spot

WASHINGTON

Elder Walter McCollough of Washington's House of Prayer last week moved into a new job— a big one which promises more than its share of king-sized headaches.

The 219 elders of the religious, business and financial empire established by the late Bishop C. M. Grace voted Saturday to elect the fortyish, bespectacled Washington dry cleaner as head of their million - and - a - half member, $25 million denomination.

The founder of the sect, Bishop (Sweet Daddy) Grace, believed in doing things in a big way, and the problems which he left behind him at his death offer no exception to the rule.

Perhaps foremost among these is the question of $6 million in liens brought against the Grace estate by the Internal Revenue Service in an effort to collect taxes and penalties which it contends that Bishop Grace owned from 1945 through 1956.

• • •

THE FEDERAL action was filed on Jan. 29 in Federal District Court in Baltimore while members of the sect were returning to their homes after interring their leader in a vault at New Bedford, Mass., after a cross-country pilgrimage and a series of funeral ceremonies.

It is viewed as the forerunner of possible similar actions by the 16 states and more than 50 municipalities in which the Grace Houses of Prayer and other properties are located.

Another suit has been filed against the estate by a New York woman, Mrs. Jennie Grace, who contends that she was married to Bishop Grace many years ago, never divorced and that she and her daughter are his legal heirs.

ALTHOUGH Elder McCollough will have what is relatively a free hand in the handling of the vast financial resources of the sect, he will have to lead the flock with the assistance of other members of the Council of State Chairmen because of the sect's stand that "No man can succeed 'Sweet Daddy' Grace."

Operation of the denomination must also be guided by its General Council Laws, in which it is believed that some changes will be made in order to transfer to Elder McCollough some of the powers formerly held by Bishop Grace.

Elder McCollough was named temporary chairman of the sect immediately following Bishop Grace's death in compliance with instructions left by the sect's founder prior to his last illness.

Saturday's election, by secret balloting, resulted in 119 votes for Elder McCollough and 88 for Elder Henry Price of New York City, long time "King" of the church.

OTHERS WHO figured in the balloting were Elder E. L. Green of Los Angeles, Elder Arthur Price, Newport News, Va.; Elder William L. Revis of Los Angeles, and Elder Joshua Raynor, pastor of the sect's "Mother Church" at Charlotte, N.C.

It was disclosed later, however, that Elder Raynor who had served for many years as Bishop Grace's chauffeur, bookkeeper, rent collector and close assistant, had requested that he not be considered for the post of permanent chairman.

Because of his close association with Bishop Grace, Elder Raynor is generally considered the No. 2 man in the organization and is expected to play a major role in efforts to solve the problems now facing the church.

'Daddy' Was Set to Buy Big Hotel

NEW YORK — A few days before Bishop "Daddy" Grace died he drew up plans to spend $30,000,000 in buying one of the largest downtown hotels in the 34th St. area of New York and discussed it at a meeting in Los Angeles with his leading elder, it was reported here.

It was learned that officials of the hotel had flown to Los Angeles to confer with Bishop Grace and his elders in their hotel room.

So far the management of the hotel has declined to comment on the proposal to the press. The elders of "Daddy" Grace's church have also been silent.

If the proposal is consummated, despite Bishop Grace's death, it will mark the first time in history that Negroes have owned a commercial venture of such national and international status as the downtown New York hotel.

Cash in Dozen Banks

Daddy Grace Safe Yields Records of $900,000

CHARLOTTE, N. C., March 18 (AP)—Evidence of $900,000 in bank deposits was produced last night when a safe belonging to the late Bishop C. M. (Sweet Daddy) Grace was inventoried here.

The examination by representatives of the Negro religious leader's estate gave no immediate indication whether the accounts were still active in a dozen banks in this country and Cuba.

Bishop Grace, who claimed three million adherents in 64 cities, died in Los Angeles in January. He was 78. His body was brought to his biggest Houses of Prayer for All People here and in Norfolk, Va., Washington, Philadelphia and Newark, N. J. He was buried at New Bedford, Mass.

The safe also yielded a letter telling of an income tax refund of $4069.33, which apparently was never claimed. There were letters containing gifts of money and deeds to property in the Carolinas.

New 'Daddy' Elder Walter McCullough of Washington, D. C., was elected to succeed the late founder, Bishop (Daddy) Grace.—Cabell Photo.

Rose Through Ranks

New 'Daddy' Has Big Shoes to Fill

By TREZZVANT W. ANDERSON
(Courier Roving Reporter)

WASHINGTON, D. C.—From a small farm in little Great Falls, S. C., to the top post in the richest Negro religious dynasty in the world is the story of tall, slim Walter McCullough, newly named Bishop of the House of Prayer for All People to succeed the late Bishop C. M. (Daddy) Grace.

Sporting a trim mustache and a bit of a goatee, Bishop McCullough gives a reminder of his late mentor.

He is 44 years old, was born in Great Falls, S.C., a small town not far from Charlotte, N. C., where "Daddy" Grace started his far-flung cult in 1926.

THE NEW BISHOP worked for "Daddy" in Charlotte back in 1930, his first relationship with the church he now heads. He was about 15 at that time. He then rose through the ranks as a Grace Boy Scout worker, a uniformed usher, a trustee, a deacon and then a pastor in the organization.

Bishop McCullough came to Washington around 1932 when "Daddy" started his first church here at 601 M St., NW.

It was from the pastorate of this church that Elder McCullough made the record that impressed his fellow-members and officers in the House of Prayer and gave him 119 votes as against 88 for his nearest competitor, Elder Henry Price of New York City, for "Daddy's" vacant post. Some 219 churches and missions took part in the secret balloting in accordance with the church constitution.

■

BISHOP McCULLOUGH is married to the former Miss Clara Price of Kershaw, S. C., and is the father of four children.

He lives at 300 Allison St., N. W., here, and last month in Los Angeles was named acting chairman of the Council of Elders by his brother elders during "Daddy's" sickness.

The new Bishop makes no claims of being another "Daddy" Grace. "Nobody could be a successor to this great man," he said. He views the future of the House of Prayer as "great."

Speaking of "Daddy" and the future of the church, Bishop Price said this: "He taught us what to do. We will follow his instructions and we will never go wrong." But he has a big job ahead of him to coordinate the widespread activities now covered by the House of Prayer.

Did Daddy ever charter his church?

WASHINGTON

A House of Prayer official contended this week that the church founded by the late Bishop C. M. (Daddy) Grace was never legally chartered.

To bolster his claim, Elder J. W. McClure, one of the early associates of Bishop Grace, is conducting a nation-wide campaign through newspaper advertisements to contact founding members of the House of Prayer.

THE FACTION, headed by James Walton, described as president, is opposed to church monies being handled by the present bishop of the church, Walter M. McCullough, who succeeded Bishop Grace as head of the organization.

Contention over the multi-million dollar estate has led to numerous court suits in the case. The Federal Government and local governments where Bishop Grace owned properties have sued for back taxes allegedly owed on the estate.

A U.S. Government tax lien alone totals $6 million.

* * *

IN ADDITION, a hearing has been set in U.S. District Court on September 26 when the two opposing church factions are scheduled to air their grievances.

Bishop McCullough and the Walton group have filed cross-complaints against each other. The Bishop's critics seek to have him give an accounting of funds and ask that he be restrained from disbursing them.

On the other hand, Bishop McCullough has sued to prevent the Walton faction from using the name of the House of Prayer for All People.

* * *

IN HIS DRIVE to locate old members of the church, Elder McClure, a supporter of Walton, apparently believes the tax situation will be relieved if steps are takes to insure a legal charter. Under law, churches are non-taxable institutions. The Government, to support its tax bite, claims Bishop Grace owned much of the property as an individual.

Bishop McCullough, in answer to the Walton group's assertion that no proper charter ever issued, has stated that Bishop Grace incorporated the church in 1927.

IN MAKING his announcement to long-time members this week, Elder McClure said:

"We wish to bring an end to the court litigation that is draining the denomination of funds.

"We are publishing paid advertisements advising our founding members to call or write me at 1914 11th St., NW in Washington, D.C.

"Because certain legal arrangements were not made in connection with chartering the church during Daddy Grace's lifetime, we are now taking taking steps to correct this situation.

"Once we have completed this program, with the aid of our founding members, it is my considered judgment that we will have taken an important step which will enable the U.S. Government to properly help us untangle this situation and make it possible for us to get back of the right road to establishing unity in our great body and thus be able to continue the great work of our dead leader, Daddy Grace.

"We believe that in taking this step, we will be safeguarding the financial interests of our church and the spirit and good works if our late great leader, Daddy Grace."

WAS ANGELINE DADDY GRACE'S 3rd WIFE?

WASHINGTON — The wrangle over the millions left by Bishop C. M. (Daddy) Grace has sparked interest in a third woman, known to have claimed she was his wife.

District officials, who contend Bishop Grace owed the D.C. Government $38,853 in back taxes from 1948-1960, requested and received this week, copies of a suit filed 19 years ago by Mrs. Angeline Montano.

THE SUIT filed by Mrs. Montano, listed at 4502 Nash St., NE, asked that a trust fund be set up for her son, Moncelino Valentino Grace, The matter was settled 18 years ago in an out-of-court agreement.

As the District built its own tax claim, officials of the House of Prayer for All People, meanwhile took steps to free $1 million of the more than $5 million tied up by the Federal Government which also wants back taxes from the Grace estate.

MRS. MONTANO, in her petition filed Oct. 22, 1941, said her then seven - year-old son, was born of her lawful marriage to Bishop Grace.

In his answer to the suit, Bishop Grace admitted the marriage and his relationship to the child.

Neither party stated in court records whether the marriage was dissolved by divorce.

* * *

THE OTHER two women who claim they married Bishop Grace and were never divorced from him are Mrs. Jennie Lombard Grace of New Bedford, Mass. and Mrs. Louvenia Royster, retired Georgia schoolteacher.

Bishop Grace conceded marriage to Mrs. Jennie Grace but asserted he divorced her. The House of Prayer leader denied marriage to Mrs. Royster. He was upheld in the denial by a District Court jurist.

* * *

MRS. MONTANO, in asking for a trust fund for her son, identified Bishop Grace as "Marcelino M. Grace, alias Charles M. Grace, alias Bishop Charles M. Grace, alias Daddy Grace, alias Father in the Gospel."

She stated he was not a U.S. Citizen and "owing to his checkered career," was not eligible to become one.

DENIED BY Bishop Grace were Mrs. Montano's charges that he lived lavishly with luxurious homes in many states on the Atlantic seaboard and also in Cuba, where he owned a villa.

"He pretends to be a servant of God while his numerous cases in Court, criminal indictments, income tax evasions, indicate he is an agent for the devil," Mrs. Montano alleged.

Bishop Grace, who won most of his court battles, denied being an "agent for the devil" and said he was not morally irresponsible, hypocritic or slippery, as Mrs. Montano contended.

She asked the Court to restrain Bishop Grace from leaving the country until settlement of her suit. She described the child as "delicate with a talent for music."

Court records show the suit was dismissed on May 5, 1942 with "prejudice" in accordance with an agreement which had been reached between Mrs. Montano and Bishop Grace.

THE TAX troubles plaguing the House of Prayer for All People led its officials in their suit this week to accuse the Government of improperly seizing the funds.

Named defendants were Irving Machiz, District director of the Internal Revenue; the American Security and Trust Company and the National Savings and Trust Company.

The House of Prayer contended that Bishop Grace held the monies as trustee of the church or in the name of the church and did not own property as an individual. Church funds are non - taxable.

* * *

THEY LISTED the funds in question at the American Security and Trust Company as filed under the following names:

Bishop Grace, trustee, Church on the Rock of the Apostolic Faith $709, 884.36; House of Prayer, $153,444.34; Grace Field Fund, $15,967.17; Bishop Grace, trustee, $19,080.54.

* * *

AT THE National Savings and Trust Company:

Bishop Grace, trustee of the church on the Rock of the Apostolic Faith, $90,682.30; Grace, trustee, House of Prayer, $19,673.56.

* * *

ALTHOUGH THE suit takes note that the Federal Government has placed tax liens on the Bishop Grace estate totalling $5,990,648.11 since the Bishop's death, the House of Prayer asked only for release of funds in the two banks.

* * *

FILING THE suit were Bishop Walter McCollough, new leader of the House of Prayer; and trustees and elders, Claude Wilkerson, Roosevelt Gray, Bennie R. Cheek, Marion H. Thomas, George H. Ford Jr.

The trustees ask for a jury trial.

BILL FOR NOTE—Bishop Walter McCollough, Daddy Grace's successor, places one-dollar bill in the horn of Elmer Price, his Detroit manager, for blowing a musical score triumphantly and pleasing to the Bishop's ear while he was visiting Detroit.

against his holdings.

Attorneys for the House of Prayer argued that practically all of the money belonged to the church and was untaxable.

But they did not contest the Government's right to the several hundred thousand dollars held in Grace's name in various banks throughout the country.

As trustee of his church with its several million members, Grace is reported as having deposited more than three million dollars in the church's name in 75 banks in about 50 cities. In addition he deposited around $500,000 in his own name.

Government, Church Hassle Over Millions

Suit Seeks Daddy Grace's $$

The Pittsburgh Courier Pittsburgh Pa., Sat. 5/28/60 p. 1

WASHINGTON (ANP) — A suit has been filed in the U. S. District Court to free the million dollars Sweet Daddy Grace allegedly held in two banks in the District of Columbia in the name of his church known as the "House of Prayer."

The church's tax consultant, Jules H. Sigal, said the Bishop held close to $900,000 in his name as trustee for the church in the American Security and Trust Company, and more than $110,000 in the National Savings and Trust Company in Washington.

At the time of his death last January, Bishop Grace and his churches were reported as holding more than $12 million in cash and property. This included 111 churches in about 90 cities.

Sat 5/28/60 p. 1

THE INTERNAL Revenue Service claimed that Daddy Grace owed the Government around $5.9 million and slapped a lien

Daddy Grace Fund Recovery Sought

The News & Courier, Wed. 6/29/60
P.1 Charleston, S.C.

CHARLOTTE, N.C. (AP)—Leaders of the late Daddy Grace's local congregation filed suit in federal court Tuesday to recover $170,000 being held while its ownership is being determined.

The money is in two certificates of deposit with the Bank of Charlotte — one for $165,000 and the other for $5,000. The certificates are being held by the clerk of Mecklenburg Superior Court.

Bishop Walter McCollough, Elder Melvin Adams and a long list of trustees of the Charlotte congregation filed the action, claiming that the money belongs to the local church membership.

They named as defendants the Internal Revenue Service, the Bank of Charlotte, and Robert L. Scott, ancillary administrator and collector for the estate of Bishop C. M. (Daddy) Grace.

Grace died last January. The Internal Revenue Service has filed with the register of deeds here a notice of federal tax lien against th lat bishop for $5,990,648.11. The government claims the sum for income taxes for the years 1945 through 1956.

The local congregation claims that the deposit certificates are made out to "House of Prayer For All People, C. M. Grace, trustee." The suit claims that the funds "were simply held by C. M. Grace as trustee for the use and benefit of the Charlotte congregation."

local trustees of the House of Prayer for All People in Charlotte, filed a suit which seeks to take out of deep freeze $170,000 in the Bank of Charlotte, which the Federal Government had ordered tied up when Bishop Grace died last January.

The money is covered by two certificates, one for $165,000 and the other for $5,000, both being held by the clerk of Superior Court in Mecklenburg County.

DEFENDANTS are the Internal Revenue Service, the Bank of Charlotte, and Robert L. Scott, arcillary administrator and collector for the Grace estate.

The complaint alleges that Bishop Grace had no personal interest it in the money, and deposited it in the official capacity of trustee for the Charlotte congregation. The complaint states that the money was placed on deposit under this title:

"House of Prayer for All People, C. M. Grace, Trustee."

The Charlotte funds are part of an estate estimated at more than $25,000,000 IRS froze in an effort to collect from the late Bishop Grace or his estate, $5,990,648.11 covering income tax claims between the years of 1945 and 1956.

Daddy Grace Cash Sought By Followers

The Pittsburgh Courier
Pittsburgh, Pa.
7-9-60

By JOHN H. McCRAY

CHARLOTTE, N.C.—In what may develop to be an important step by followers to recover an estimated $25,000,000 estate of the late Bishop C. M. (Sweet Daddy) Grace, was on file in Federal Court here.

Bishop Walter McCullough, presently heading the church, Elder M. Adams and a long list of

Six million $ tax bite on Grace

The Afro-American
Baltimore Md.

BALTIMORE

A tax lien for $5,990,648.11 was filed against the estate of Bishop Charles "Sweet Daddy" Grace in Baltimore Superior Court Tuesday.

According to the lien, the late religious leader owes the government for ten tax years dating from 1945-1956.

The largest sum, he allegedly owes, was listed as $1,531,063.86 for 1953. The smallest sum was, according to the lien, $73,482.64 for 1945.

Other tax years and the sums he allegedly owes are listed as:

1946 - $108,914.98; 1947, $824,163.32; 1948 - $202,332.89; 1949 - $142,264.03; 1950- $442,559.02; 1951 - $548,934.85; 1952 - $556,611.64; 1954- $360,447.87; 1955 - $441,461.38; and 1956 - $458,411.63.

In January, soon after the death of the wealthy sect leader, The United States government filed liens in 15 Federal jurisdictions where Bishop Grace held property.

Those liens included two filed in Maryland — one in state court and one in Federal Court. This recent notice of tax lien makes a total of three cases pending against the estate of Bishop Grace.

After Bishop Walter McCullough was named to succeed Bishop Grace as head of the church, suits were filed against the government in an attempt to reclaim what the government had seized.

Bishop McCollough and trustees of the church claimed in that suit that Bishop Grace was not the owner of the property seized by the government but they were church properties and exempt from taxation.

Daddy's Successor Acts To Block Splinter Group

Washington Post, D.C. B-3
Tues. 7/12/60

Bishop Walter McCollough, successor to Sweet Daddy Grace, charged in a civil suit filed yesterday that an insurgent "splinter group" had tried to usurp the name of the Grace cult in a legal action against McCollough.

The Bishop, who became head of the United House of Prayer for All People after Grace's death Jan. 12, asked for a District Court order to stop James Walton of Philadelphia and his lay followers from using the church's name.

District Court Judge Matthew F. McGuire denied a temporary restraining order but set July 28 for a hearing on McCollough's request for an injunction.

McCollough, who has two weeks to answer a suit filed by Walton demanding an accounting of church finances, charged that Walton was interfering with the church's religious activities. He interrupted his services Wednesday night to accept the Walton

McCollough, joined in the suit by five elders who form the church's board of trustees, said the Walton group had created "confusion in the minds of the public" and members of the church as to which persons represent the original, authentic movement.

The suit is one of several legal battle over the estate of Charles M. Grace, who in 37 years built up a large following and uncounted assets in 14 states and Cuba. The Federal Government seeks $6 million in taxes and the District Government. $758,853.

APPEAL TO 3,000,000 FOLLOWERS OF SWEET DADDY GRACE

Afro American
Baltimore, Md.
Sat. 8-27-60

All members of the United House of Prayer For All People, Church On The Rock Of The Apostolic Faith, founded and built by the late Bishop C. M. (Sweet, Sweet, Daddy Grace), harken to the spirit, lest the enemies devour us. The government of the United States has a heavy tax lien on possessions belonging to our church.

In order to save our possessions, we must immediately legalize our church. All members of 1926-1927-1928 please call Elder J. W. McClure (collect) CO. 5-3727—CO. 5-3728, Washington, D.C., and you must do this immediately; all other members write a card or letter to Elder J. W. McClure, 1914-11th Street, N.W., Washington 1, D. C. Give your name, date of membership, and name of the mission house you belong to, and your home address.

Your help is needed in order to save, and preserve the kingdom which Sweet Daddy Grace has built for us all. Listen children, many wicked people are trying to rob us out of our money, property, and our church, and we all know that Sweet Daddy Grace never intended for us to be mistreated. . .Sweet Daddy Grace's spirit is still here with us, and in us. We must yield to the spirit, organize our voices, and show the world that we are bound together in one spirit, with one Lord, and one faith for us all and in us all.

It's a shame children if you only knew what the devil is starting to do, and is doing. Daddy Grace would not suffer this to happen to his children, so that's why you all must get in touch with Elder J. W. McClure. Those members of 1926-1927-1928, all must call CO. 5-3727 immediately. Other members please write Elder J. W. McClure at 1914-11th Street, N.W., Washington, D. C.

The government of this great country demands that we be legal and set our church in order. We failed to complete this while Daddy Grace was living, although most of us thought that this was done. Only we members can save our possessions.

There was only one Sweet Daddy Grace, and there will never be another like him to take his place. We are now beginning to see how much he is

as we all know for a fact that the devil did not try to start anything with Daddy like what is happening to us, Daddy Grace's children.

Children get in touch with Elder J. W. McClure quickly, as we children must carry out our father's business, in the spirit, and in the world through Jesus Christ our Lord, Amen.

Elder J. W. McClure
/s/ Elder J. W. McClure
1914 11th St., N.W.
Washington 1, D.C.

'Harassment' Charged

The Washington Post
Washington, D.C.

Grace's Successor Wins Writ to Block Claimant

Jan. 10-18-60

Bishop Walter McCollough, successor to Bishop Charles M. (Sweet Daddy) Grace in the United House of Prayer for All People, won a District Court injunction yesterday against a dissenting group which claimed to represent the church leadership.

Judge George L. Hart Jr. ordered James Walton and his group to stop using the name of Grace's church in the District of Columbia and to stop "harassment" of McCollough.

McCollough complained that Walton interrupted church meetings and sowed confusion among the congregation by claiming to represent the church's interests. A suit by Walton demanding an accounting by McCollough of church funds was dismissed Oct. 6 when Walton failed to prosecute it.

Judge Hart's ruling removed, at least temporarily, one of many claimants for the estate of C. M. Grace, who died Jan. 12 leaving 3 million followers, uncounted assets in 14 states and Cuba, and large tax bills.

The District and Federal governments claim more than $6 million in taxes. Still on the court docket is the suit by another church group seeking settlement of the dispute over succession to power within the church.

Daddy's man wins

Afro-Am
Baltimore, Md.
8-27-60

WASHINGTON

Bishop Walter McCollough, successor to late Bishop C. M. (Daddy) Grace of the United House of Prayer, appears to have won a final round against a faction which sued in court over the disputed Grace estate.

Judge George L. Hart Jr. ruled last Thursday in District Court against a faction headed by James Walton of Philadelphia, which had asked for an accounting of the estate and a constructive trust.

The group sought to take operation of the United House of Prayer and the use of funds from Bishop McCollough.

At stake also in the Walton suit was the $6 million lien filed for taxes against the Grace estate by Internal Revenue Service.

* * *

JUDGE HART ruled that the Walton faction "didn't have the capacity to sue the United House of Prayer for All People."

The ruling was made on a motion by Bishop McCollough through his attorney, Ronald D. Harper.

Mr. Harper said, "Walton and his group also suffered defeat at the hands of a New Jersey Court when they were ordered to stop using the name of the House of Prayer in New Jersey."

This action occurred Aug. 3 in the Supreme Court of New Jersey, Chancery Division, Essex County.

Mr. Harper said the District Court ruling meant that "Walton and his group met their downfall."

There was no hearing Thursday on the motion, which was presented earlier in the case before Judge Hart.

Baltimore, Md.

Mr. Walton and 12 others were parties to one of two suits filed recently against Bishop McCollough and the United States Tax Court barred both the House of Prayer and administrators of the Grace estate in Massachusetts from entering the suit filed by Internal Revenue.

The court said the only question at stake in the case was the amount of back taxes due.

A Massachusetts court made Roy F. Teixeira and Mrs. Rosalin P. Booker administrators of the late bishop's personal estate.

Sweet Daddy Did All Right

Sweet Daddy Grace, the Negro evangelist who affected a purple coat with a velvet collar and wore a gold cross, had 90 bank accounts, totaling $1,800,000 in cold cash, the Internal Revenue Service has charged in the U.S. Tax Court.

Unofficially, the estate he left when he died last January was valued at more than $25,000,000, but the government only seeks $3,000,000 in back taxes, plus a fraud payment of $1,500,000.

In addition to the cash, Sweet Daddy left hotels, apartment buildings, stores, residences—including Eldorado Towers Apartment on Central Park West in New York, said to be the tallest apartment building in the world. Tenants include many of New York's well-known people, the I.R.B. said.

Sweet Daddy got his wad from the faithful through straight donations and the sale of "Sweet Daddy Grace" soap, lotions, hair dressings, writing paper, coffee, tea, cookies, emblems, calendars. He also owned cafeterias, restaurants, beauty parlors, etc.

He was a real operator, the Revenue Service concedes in obvious awe of the many ways he fleeced the sheep:

> The adherents of his church organization, claimed to number 3,000,000 persons, are almost entirely Negroes [the Revenue Service charge continued]. They regarded Sweet Daddy Grace as akin to God and attributed to him the working of miracles, healing and the promise of salvation.

The constitution of Sweet Daddy's Church—the United House of Prayer for All People of the Church on the Rock of the Apostolic Faith—declared that he could not be judged by his congregation or by anybody else, "as he shall be judged only by God."

Which makes the Internal Revenue Service appear pretty presumptuous in its posthumous attack.

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INQUIRING REPORTER

Daddy's Cult Won't Die

R. R. HILLMAN

By S. K. BRYSON

Question: Daddy Grace built a cult around the personality of Daddy himself. His followers accepted and worshipped him instead of God. Do you think anyone can take his place?

BERTHA ARNOLD

R. R. Hillman, retired, 1700 Wharton St., "I don't think there is anyone on earth who can take his place with his followers. He was a strong character and his personality exerted such an im-

AMY DAVIS

pact that his followers were under complete control. His very presence had a hypnotic effect upon them. To them his words were electrifying, they were final, they were law."

Mrs. Amy Davis, record store proprietor, 2200 W. Columbia

MATLYN GARRETT

Ave., "I really don't think there is anyone around who can take his place. From what I gather his followers have placed him upon a pedestal, almost, if not quite, equal to God. It would be hard for them to accept another person in another position in the same position that he held. They idolized and glorified him. They accepted him and his word as final."

Miss Bertha C. Arnold, secretary, 5100 block Arch St., "No, I don't think so, not immediately anyway. The entire cult was specifically built around this particular individual whose followers accepted him instead of the true God. They praised him and accepted him as an idol. As far as the psychology of the cult is concerned, I doubt very much if there is any one handy who can take his place."

MATLYN GARRETT, gas station operator, 50th and Haverford Ave., "To be sure there will be someone to take his place. As long as the public remains gullible there will always be successful false prophets. Certain people love it that way. There is a certain class which loves to hang on—some one upon whom they may fasten themselves. More real faith in God and less in presumptuous men will solve the problem."

BETWEEN THE LINES

'Daddy' remembered for his works' sake

By DEAN G. B. HANCOCK

The passing of Bishop Charles Manuel Grace is an event of more than ordinary importance. When Jesus Christ was in the flesh, there were those who doubted Him and suspected that He was an imposter and a false prophet; and His teachings were seriously questioned by the upper echelons of Judaism.

They refused to believe the miracles that were being wrought before their eyes and there was always the impulse to shrug Him off.

But Jesus implored them to hear Him in his teachings, and if this seemed impossible, to hear Him for his works' sake. It is easy to appeal from a man's teachings and doctrines, but it is not so easy to appeal from his works!

In the last analysis Jesus staked His claim to the allegiance of the people on the mighty works He did for the people.

* * *

THE LATE Bishop Grace should be appraised for the constructive works he did among the people. Within a generation he did a marvelous work in the building of the religious empire from nothing but a dream to greatness.

Bishop Grace cannot be "shrugged off." When a leader single-handedly builds an organization that proudly boasts of 300 house of worship and a total membership of three million and with real estate conservatively estimated at $25 million he has something; and that something is extraordinary.

Today our land is overrun with cults of one kind or another, but Bishop Grace's solid achievement placed him above the cult level and in the class of great achievers.

Those of us who have had more formal education are at first inclined to shrug off Bishop Grace, but when he shows what he has done without formal degrees, and we show what we have not done with our great degrees, Bishop Grace stands out in bold relief.

The phenomenal rise and achievement of Bishop Grace pose a mighty challenge to the other older denominations of colored churches. What is it that Bishop Grace had that they do not have? Most of his followers were taken out of other churches.

This column deplored a few weeks ago that our colored artists too invariably sing over the heads of their audiences, and we are here venturing the suspicion that our better educated ministers may be preaching over the heads of certain segments of their congregation.

As one young minister was heard to say, "I am an educated man with degrees from such and such colleges and seminaries and I propose to set the level of preaching high and the people must come up to my level."

That attitude invited disaffection among such people as built Bishop Grace's religious empire. The young educated minister forgot that the burden of reaching the common people is not on them, but on him.

It is a well-known fact that the minister who can draw the common people as well as these in the higher echelons of life will prosper. Bishop Grace did a mighty work among the common people and so did Jesus Christ and so do our businesses and professionals.

This writer, like many others, has developed a distaste for the cultist.

THE SECRETS OF

Daddy Grace

First installment of a momentous series on the life and works of the man who built a spiritual and financial empire.—Magazine Section.

The Idea That Failed

Editorial discussion of the surge toward freedom that grips an entire continent—Page 4.

Mildred's Accused

Our friend is charged with being a gossip when all she did was just sit and listen—Magazine Section.

Grace will battle on

BULLETIN

At a meeting of the elders in Washington, D.C., late Saturday night, Elder W. W. McCullough was elected to succeed the late Bishop Manuel Grace as head of the House of Prayer for All People. Elder McCullough resides in the District at 300 Allison St., NW.

NEW BEDFORD, Mass. — The legal battle over Bishop C. M. Grace's multi-million dollar estate continued this week as a niece of the cult leader sought to have Mrs. Jane L. Grace dropped as one of the contestants of the will.

The niece, Mrs. Marie J. Mi

fer, filed a petition in Probate Court Tuesday. Mrs. Miller was named co-executor in an 11 year-old will, contends that the bishop had divorced Mrs Grace and that she has no standing in the case.

Mrs. Grace of New Bedford, contends that she was married to the bishop in 1909 and had never been divorced. Mrs. Grace said she has never received any word of the divorce and that papers were never served on her.

Left out of the will, which left $62,500 to relatives, Mrs. Grace is contesting the document.

MRS. MILLER'S ACTION was the latest in a series of legal moves that followed the death of the founder of the House of Prayer for all People. Before the colorful cult leader's last funeral was held —there were seven— Mrs. Grace announced her intention of claiming a share of the estate.

Mrs. Grace's attorney, Roy F. Teixeira of Boston, was named special administrator of the estate, by Probate Court Judge Walter L. Considine, until the will was discovered on file in Taunton, Mass. The will, drawn up by the bishop in 1948, named Dr. Ernesto A. Bella and Mrs. Marie Miller both of New Bedford, as co-executors.

Counsel for the two executors, Dr. Bella and Mrs. Miller, is Edmond Dinis, New Bedford attorney.

On Monday, the federal government got into the act when the Internal Revenue Service slapped liens totaling $5,966,000 on properties belonging to the deceased bishop for alleged non - payment of taxes. The liens were placed against real estate owned by the religious leader in 14 states and the District of Columbia, but not against houses of worship.

A complicated tax battle involving conflicting tax laws in a number of states loomed as a possibility, if the extensive real estate holdings from coast to coast are listed in the bishop's name. At the time of his death, Daddy Grace's nationwide church was said to have more than three million members.

Informed sources say the Grace spiritual empire claims $25 million in cash and property.

Mrs. Miller was willed $10,000 The bulk of the estate was left to the House of Prayer.

In making his will in November, 1948, Bishop Grace stated he was "unmarried."

Meanwhile, Mr. Teixeira said he is launching an investigation of the alleged disappearance of $80,000 Bishop Grace is said to have had on his person when admitted to a Los Angeles Hospital shortly before he died.

119 Elders Stand By 1st Choice

Tough Job Ahead For Kingpin Of Wealthy Sect

By A STAFF WRITER

WASHINGTON, D. C. — Walter McCullough, the 40-ish dry cleaner-preacher who has become the new "Sweet Daddy" Grace, has a tough job cut out for him in trying to hold the million-and-a-half member $25 million sect together.

219 elders of the House of Prayer for All People gathered here Saturday in call session to select a permanent chairman of the church's powerful Council of State Chairman. The head of this group - to all considerations - takes the place held by the late Bishop Grace, founder.

WALTER McCULLOUGH, South Carolina-born elder of the local headquarters church of the far-flung House of Prayer, had been appointed temporary chairman of the Council following Bishop Grace's death at Los Angeles on Jan. 12.

When the balloting of the 219 elders present at Saturday's meeting was concluded, he had been voted permanent chairman of the Council—the new Daddy Grace.

COMING IN second on the ballot count was Elder Henry Price of New York City, longtime "King" of the church. He garnered 88 votes. Among the also-rans were Elder Arthur Price of Newport News, Va., chairman of Virginia; Elder E. L. Green of Loss Angeles, a close confidant to the late Bishop; Elder William L. Revis of Los Angeles, who was considered a top contender to the post because of his remarkable resemblance to Bishop Grace; and Elder Joshua Raynor, who for many years was Bishop Grace's chauffeur, bookkeeper, rent-collector and general all-around man.

It was learned that Elder Raynor, a Norfolk, Va. native who has pastored at Charlotte, N. C., asked that he not be considered in the running for top spot. As the No. 2 man in the organization, his voice is one that must be heard on the problems now facing the sect.

TOP AMONG these problems is the matter of $6 million in liens brought against the Grace estate by the Internal Revenue Service. The service claims that Bishop Grace owed income tax and penalties dating from 1945 through 1956 which reach that astrological figure.

Initial action by the IRS was made in the US District Court at Baltimore Jan. 29 while Grace churchmen were returning to their homes over the nation after interring their late leader in a vault at New Bedford, Mass. following a transcontinental series of funeral services.

THE $6 MILLION federal action is not the only litigation brought against what is alleged to be Bishop Grace's multi-million dollar estate.

A New York woman, Mrs. Jennie Grace, who says she was married to the Bishop many years ago and is still legally his wife, asks "what's rightfully ours" fom the estate for herself and her daughter.

A CAPABLE business and a family man, Elder "New Daddy" McCullough will have to lead the House of Prayer flock with the assistance of others in the Council of State Chairman because of the sect's stand "No man can succeed 'Sweet Daddy' Grace."

In addition to the Bible, the "new Daddy" must rely upon the church's "General Council Laws" in his actions. But these "laws" give the man in the driver's seat something of a free hand in the use of the sect's finances. Rule 40 says: "All pastors must see to it that each member pays his convocation fee and substantial rallies put on for the building of the Kingdom of Heaven and this is to be put in the hand of our General Builder to build as he sees fit without bounds." The late Bishop Grace was the "General Builder" and this power, evidently, passes on to the "New Daddy."

NOT ONLY WILL the job of handling the church's vast resources pass on to Elder McCullough. The job of being a real "symbol" to the flock doubtlessly becomes his. The "symbol" established by "Daddy" Grace was one of flamboyance, extremes in fashions and extremes in visible manifestations of well-being.

In order to keep up this "front", Bishop Grace refused a salary but he was not against accepting "gifts" from his followers.

RULE 9 in the church's laws — making it possible for the leader to be given financial consideration says: "There shall be no offering taken on the night that is set apart for Daddy Grace before his arrival to the mountain." (highest point on the podium). Another provision meant to keep "Sweet Daddy" happy is Rule 19 which says "Each night during the convocation where the Prophet (Bishop Grace) is present there shall be an offering and special sacrifice taken for the congregation for the extension of the gospel. This occasion must be boosted and made a worthwhile occasion each night and day."

It is felt that the Rules will be changeddto give some of these privileges to the new chairman of the Council of States.

ELDER McCULLOUGH will not have to worry about transportation if the churches follow the directive of Rule 48 and puts his name where the name of the late Bishop's was. This rule says "All Houses of Prayer must raise money in a united drive to buy a car for our Daddy Grace. Each state must do its part."

Happily, Elder McCullough can expect the cooperation of other House of Prayer churchmen. In the series of messages they delivered at the seven "funerals" for Bishop Grace, they declared "We'll stick together."

Mass. won't get Grace's D.C. $$

Judge Tamm rules

WASHINGTON

The District successfully presented funds which belonged to Bishop C. M. Grace from being collected and transferred to Bristol County, Mass., Wednesday.

Judge Edward A. Tamm denied the application of attorneys representing Bristol County where the will of Daddy Grace is filed. The jurist said approval of their request could be considered a ruling that Bristol was the official home of the spiritual leader.

The District contends Bishop Grace legally resided here and his estate is therefore subject to $758,853 in District income taxes.

Judge Tamm said he would decide whether the District was the Bishop's legal home at another hearing.

WHAT WAS REALLY HIS?

The Sunday Star

Daddy Grace's Millions Are Legal Puzzle

Sunday 10-9-60

By BERNARD GWERTZMAN
Star Staff Writer

A many-sided legal battle is being waged here over millions of dollars that Bishop Charles M. (Sweet Daddy) Grace controlled at the time of his death in January.

More than 25 of Washington's top lawyers are involved in the complex proceedings which are being thrashed out in United States Tax Court, District Court, and Probate Court, as well as in conference rooms throughout the city.

Daddy was the spiritual leader of the House of Prayer for All People, and as bishop he was also trustee of the church's funds. The membership in the congregation has been variously estimated as between several hundred thousand and 3 million, with locations in many parts of the country.

90 Bank Accounts

As trustee he controlled over 90 bank accounts, with funds ranging upward from $6 million. Since his death, several groups have been struggling to gain control of this money. They are:

1. The Federal Government. The Internal Revenue Service claims that more than $6 million was controlled personally by Daddy, and was taxable income that he did not report from 1945 to 1956. It is claiming $5.9 million in back taxes, fraud payments and interest. The Government has seized his bank accounts in the District worth about $1 million.

2. The District Government. For many years, Daddy resided at 11 Logan circle N.W., and the District is asking back income and personal property taxes of $758,853.64.

3. House of Prayer. Since his death, a power struggle for control of Daddy's lucrative church has been waged in District Court. The church is now under the leadership of Bishop Walter McCollough, but he faces a challenge from a John W. McClure, head of a splinter group within the church. Last week, Bishop McCollough won a judgment against another splinter group headed by James Walton.

Seek Accounts

Both Bishop McCollough and Mr. McClure have asked District Court to order the Federal Government to release Daddy's accounts to the church, which they both claim to represent.

They each claim that the money controlled by Daddy was contributed by the members not for Daddy's personal use but for the good of the church.

4. The estate. Daddy left a will in New Bedford, Mass., that is being contested by a woman, not mentioned in the will, who says she is his widow. The New Bedford court has appointed two administrators to collect and preserve his assets, and they have sued the Government in United States Tax Court arguing that the Government's tax claims are excessive.

In trying to collect his assets, these administrators asked the Probate Court here to recognize them as collectors in the District, but their request was denied on a petition by the District government. The District claimed that if these administrators were recognized by the court here, it would have been tantamount to recognition of Massachusetts as his place of residence. The District claims that Daddy made his home here, and hopes to collect estate and inheritance taxes.

Accounts Blocked

The Probate Court refused in August to state that Daddy was a District resident, holding that it was too "premature" to decide. The National Bank of Washington as a disinterested party was appointed as collector in the District, but the bank has been unable to perform its duties because all of Daddy's bank accounts in the District are under seizure.

John J. Wilson, counsel for the bank, has said that he would ask the Probate Court to allow the bank to resign as collector since it cannot operate without any funds.

The key issue concerns how much money was actually Daddy's and how much was in reality the church's. Since Daddy had unlimited access to the funds it is not an easy issue to decide. The Government is arguing that the money was indeed Daddy Grace's personal income and should have been taxed as such.

In its suit asking for release of the seized funds, Bishop McCollough said that Daddy Grace "had no right, title, or interest individually in the funds" because he was given it in the name of the church.

Government Sued

Mr. McClure, who is asking District Court to depose Bishop McCollough as head of the church, is also suing the Government to give up its accounts. He said in his bill of particulars that the "said offerings, tithes, contributions and gifts were not made for the personal benefit or enrichment of the said Bishop Grace or his agents, or for that of any person, nor were they received by anyone in any capacity other than as representative of and trustee for the society."

A hearing date of October 27 has been set in the McCollough case, but it will probably be continued to November. In that case, the Government is arguing that the District Court here does not have proper jurisdiction.

This issue of whether or not the bishop's funds were for his own use is a complex one, lawyers all agree. Most lawyers feel, however, that the case may never go to court but will be settled. At the earliest, the case pending in U. S. Tax Court would not come up before February.

Because there are so many interested parties in the case, frequent conferences have to be held. Thus, representatives of the estate, which must decide what it thinks was Grace's personal property, has met with the church. These two sides are trying to reach an agreement, since they must both face the Government in separate matters. A decision by the estate to agree with the church that Daddy's income was indeed small, would, lawyers concede, help the church's case with the Government.

Under Daddy's will, only $70,000 is allocated to individuals, the rest to the church. Thus an agreement, for instance, that Daddy was personally worth only $90,000, would help the church in its argument that Daddy did not control the millions, and would also aid the estate in its tax fight with the Government. Regardless of the value the estate places on Daddy's property, the church is entitled to everything above $70,000, after the taxes are agreed upon.

An additional factor to be considered, however, is what the New Bedford court rules is the role of Jane J. Lombard Grace, who claims to be Daddy's widow. If she is adjudged the widow, she would then be entitled to dowry rights, which would, of course, reduce the church's portion.

"THE KING IS DEAD, LONG LIVE THE KING"—That is what the expression on the faces of the followers of the late Bishop (Daddy) Grace seemed to be saying as they welcomed for the first time his successor as head of the House of Prayer, Elder Walter McCollough of Washington, D.C., who paid a visit to the Philadelphia House of Prayer No. I last Thursday. He was given a rousing welcome, accompanied by the honor guard and a pretty hostess who welcomed him as he made his grand entrance to cheers and shouts of "He looks just like Daddy."

Property of Grace sold in N. York

(By Staff Correspondent)

NEW YORK — The heavily - mortgaged real estate holdings of the late Bishop Charles M. Grace's House of Prayer for All People were sold last week, N.Y. Supreme Court papers revealed.

The properties, appraised at $4,841,000 but with mortgages totaling $3,666,398, were purchased by Arnold Rothman, head of a syndicate operating the New Yorker Hotel, for $4,120,000.

Uncle Sam, however, stepped in to grab the residue of the huge transaction.

According to court papers, signed Feb. 23 by Justice Arthur Markewick, the money was to be turned over to the United States Treasury.

* * *

THE TREASURY will hold the money until the termination of all litigation between the government and the United House of Prayer for All People of the Church on the Rock of the Apostolic Faith.

A $5,990,648 Federal tax lien was filed against the estate of Bishop Grace on Feb. 1. The cult leader died Jan. 12 in Los Angeles.

Bishop Walter McCullough of Washington, successor to the late Bishop Grace, signed court papers to complete the real estate transaction.

Bishop McCullough also posted a $1,000 bond guaranteeing that he will "faithfully discharge the trust reposed in him" as new head of the church founded by Bishop Grace.

* * *

PROPERTIES INVOLVED in the real estate deal are located at 300 Central Park West, 800 Riverside Dr., and 545-555 Edgecombe Ave.

Two months before his death — on Nov. 23—Bishop Grace filed application for an order of the Supreme Court permitting sale of the properties.

Court papers listed Bishop Grace as a trustee of the House of Prayer for All People. Bishop McCullough is the new trustee.

THE WASHINGTON bishop in an affidavit filed with the court on Feb. 8 noted:

"I sincerely believe that it would be to the best interest of your affiant's church that all the properties aforesaid be sold in accordance with the terms of the contract therein referred to."

Court papers also revealed that in 1948 legal steps were made to convey the New York holdings from real estate corporations to Bishop Grace as church trustee.

The indentures of trust to transfer the properties from One Faith Realty Corp., All People Realty Corp. and HOP Realty Cor. were prepared by Herman L. Wasserman, New York attorney.

MORRIS LEVY, New York realtor who appraised the properties, noted in court papers filed Dec. 24 that some of the apartment buildings were in need of extensive repairs in order to operate at a profit.

Joseph H. Lopin and Company, real estate brokerage firm, managed the properties.

'Like a can of worms,' says judge

WASHINGTON

"If I ever saw a can of worms, this is it."

This is how District Court Judge George L. Hart described the complexity of a case involving members and leaders of the Universal House of Prayer, the church founded by the late Charles Manuel (Sweet Daddy) Grace.

The judge's remark came during a hearing requested by Elder Walter McCollough, successor to Bishop Grace who died Jan. 12. Bishop McCollough sought to restrain a church faction from operating under the church name.

The faction is under the leadership of James Walton of Philadelphia. The faction has also asked that Bishop McCollough be required to account for his stewardship of church funds.

* * *

THIS FIGHT is further complicated by the fact that the U.S. Department of Internal Revenue is trying to collect vast sums of money in several states on funds and property owned either by Bishop Grace or the House of Prayer. Also trying to collect, are several local governments including the District of Columbia.

These and other complications combined to dismay the judge into characterizing the dilemma a "can of worms."

Even so, there were no proceedings. Mr. Walton, against whom Bishop McCollough is proceeding did not appear in court. Judge Hart reset the hearing for Sept. 26. "We've got to bring this to a head somehow," he said.

He pleaded, however: "Isn't this a Christian group? Can't Christians get togeher?"

Bishop McCollough was represented by Jules H. Sigal who said his client was being "harrassed" by the Walton faction.

ANOTHER $758,853 TAX CLAIM AGAINST GRACE

WASHINGTON (ANNPA) — The District of Columbia Government has asked the Probate Court here to hold up issuing letters of collection on the estate of Bishop Charles M. (Sweet Daddy) Grace until it has had an opportunity to take steps to protect its interest.

The District claims that the late Bishop Grace owes it income and personal property taxes of $758,853.63 for the years 1948 to 1960.

In addition, there is a claim against the Grace estate of $5,900,000 for back Federal income taxes.

The claim of the District came to light when Henry E. Wixon, Assistant Corporation Counsel and chief of the Tax Division in the Corporation Counsel's Office, notified John W. Follin, Deputy Register of Wills, that the District has a substantial claim against the Grace estate.

Mr. Wixon also challenged the claim that Bishop Grace was a resident of New Bedford, Bristol County, Mass.

According to information in the possession of the District, Mr. Wixon told the Deputy Register of Wills that "Sweet Daddy" prior to and at the time of his death was domiciled in the District of Columbia.

He added that the District does not concede that Bishop Grace was a resident of New Bedford, Bedford, as stated by Roy E. Teixeira, a Boston attorney, and Rosalind P. Brooker of New Bedford, who were appointed by the Probate Court of Britol County as Special administrators of Grace's estate pending litigation over the estate.

MR. WIXON asked that letters of collection on Grace's estate be held up until after May 2, so that the District may have the opportunity to undertake such procedures as may be necessary to protect its interests.

Mr. Teixeira and Mrs. Brooker had asked the Probate Court here to issue the letters of collection so that they may collect and preserve the assets of the Grace estate in the District of Columbia.

According to their petition, "Sweet Daddy" Grace left unencumbered real estate in the District of Columbia with a total assessed value of $23,613, located at 1725 Seventh St. NW. and in the rear of 1723 Seventh St. NW. His personal property in the District is estimated at $41,950.

Bishop Grace was the owner at the time of his death of real estate in Bristol County valued at $97,375 and personal property estimated at $250,000.

"SWEET DADDY" was survived by Jane J. Lombard Grade, who alleges to be his widow and has petitioned the Bristol County Probate Court for determination of her rights as a widow.

Also surviving him are a daughter, Mrs. Irene E. Grace Noriega, also of New Bedford, and an "alleged" son, Marcelino Grace, whose present address is unknown to the administrators.

There has been filed in the Bristol County Probate Court a paper writing offered as Bishop Grace's last will. It is dated Nov. 9, 1948, which was after the marriage of Jane J. Lombard Grace to "Daddy" Grace.

The will names Dr. Ernesto A. Balla and Mrs. Marie Miller as executors of Grace's estate and makes bequests amounting to $70,500 and gives the residue to the House of Prayer for All People, Inc., which Bishop Grace founded and headed until his death.

Bishop Grace died in Los Angeles last Jan. 12.

* * *

IN HIS WILL, "Sweet Daddy" described himself as unmarried and gave his home as New Bedford. After payment of his debts, he bequested $500 to his daughter, Mrs. Noreiga.

Other bequests were $2,000 to his son, Marcellino, whom he said was in Washington; $2,000 each to his grandchildren—Norma J., Leonard C. and Miriam Gloria Noreiga; $10,000 to his brother, Benjamin Grace; $10,000 each to his three sisters, Jennie Vieira, Sylvia Monteiro, and Louise Grace, and $10,000 to a niece, Olivia Gomes.

He directed his executors to discharge the mortgages on his property in New Bedford and return the notes secured by the mortgages to the makers as paid, as gifts from him.

* * *

IF THERE were any unrecorded deeds in his possession at the time of his death, the executors were to destroy them and give the property to the record title holder.

All of the rest of his property he bequested to the House of Prayer for All People, Inc.

Million $ suit filed

WASHINGTON

A million doliars suit, charging malicious slander was filed yesterday (Thursday) in District Court against Bishop Walter McCollough, successor to the late Bishop C. M. (Sweet Daddy) Grace.

The suit was filed by Elder John W. McClure of the United House of Prayer and his wife, Mrs. Louise McClure, who charged that they were evicted this week from their living quarters in the House of Prayer building at 601 M St., NW.

Bishop McCollough is quoted by plaintiffs as telling the Sunday audience at the Charlotte Mission, 1721 7th St., NW:

"McClure is a disgrace to the United House of Prayer. He is trying to steal the money and is causing trouble by being affiliated with the corporation of the United House of Prayer for all People . . ."

Reference was to another suit filed by James Walton of Philadelphia, who with others made a move to incorporate the movement and to restrain the Bishop from using church funds.

This action grew out of the $6 million tax claims slapped on property of the Grace group by the federal government. The Walton faction contends that the liens are against Daddy Grace's estate, which the government erroneously claims as being all church property.

The Elder said the Bishop told the congregation that he was "a traitor to the church."

Plaintiffs said Bishop McCollough announced that "where there is a House of Prayer, they are to be denied any assistance; no member shall offer to them any substance, nor shall any elder over any House take up any collection or cause any sug-

gested assistance . . .

The couple said they sought aid from No. 2 precinct police when they were threatened with eviction Monday. They said two officers of the church told them it was the order of Bishop McCollough for them to vacate the premises on July 11.

Elder Claude Wilkerson of the M St. House of Prayer allowed a day's extension in the presence of a police officer, the couple says.

Elder McClure said the bis- from his post as pastor of the mission he was assigned to in Feb. in the 2300 block Champlain St., NW.

The Elder said he is an original member of the movement started by Daddy Grace hop summarily dismissed him in Charlotte more than 25 years ago.

He said he was pastor of the Charlotte church from 1927 to 1932. Since then, he and Mrs. McClure have travelled throughout the country and in Cuba, during which time he served as Grace evangelist.

The couple reside in the 2000 block N. Capitol St.

They filed the suit through their attorney, Clinton W. Chapman, 2001 11th St., NW.

Bishop McCollough couldn't be reached for comment on the charges. Elder Wilkerson said he would have nothing to say about the matter until the complaint was answered in court.

The bishop has legal action pending on a restraining order against the Walton group. The case is slated to be heard in District court on July 28.

In the suit, Bishop McCollough asks the court to stop the Walton faction from using the name of the United House of Prayer. He also asks for $100,000 in damages.

BISHOP McCOLLOUGH

'His Word Was 100 Per Cent'

Friends Say Daddy Didn't Need Money, He Had Everything

By Phil Casey
Staff Reporter
Fifth of a Series

Whenever Daddy Grace came to his Washington headquarters, he'd look up an old friend who had quit working for him years ago because there wasn't any money in it.

Samuel H. Keets, a real estate man who operates the Hotel Henry, a rooming house at 1825 13th st. nw., was no follower of Daddy's, but liked him and knew him well.

Daddy ate well, and whenever he was having chicken and rice at his 17-room home at 11 Logan circle nw., he'd have Sam over.

Followers would stand around the dining room while Daddy ate. "They'd watch him, wait on him, fan him," said Keets. "Not me, though. They didn't pay any attention to me. I was no celebrity."

In the old days, Daddy sometimes would sit down at the piano and play for Keets and the followers. Keets said Daddy was a good piano player.

"Shouting Music"

"It was a kind of shouting music. He could tear it up."

Keets is under the impression Daddy spoke many languages, including English, Portuguese, Spanish, Hebrew, and Italian. And, he has high regard for Daddy's mental abilities and for his honesty.

"His word was 100 per cent, if you could ever get him to commit himself," Keets said.

They met first when Daddy wanted to buy a building to convert into a House of Prayer, back in the middle 1920s. Keets said Daddy paid $50,000 for the properties at 601 M st. nw., and later paid $18,000 in cash for the home at Logan circle nw.

And then, Keets, pointing out to Daddy, whom he always called "Bishops," that many of his followers were dying without burial money, established the Family Aid Association for the House of Prayer. Followers paid a membership fee and small monthly dues, and Daddy got 25 per cent off the top.

Drops Insurance Plan

Keets was working without pay, he recalls, and the Association was growing. He wanted to develop a complete insurance program for the church. "It would have made the Metropolitan Insurance Co. look like a pup," he said.

But Daddy lost interest as the followers went on contributing to the plan. "It's getting bigger than I am," he told Keets, and he wasn't interested in promoting it.

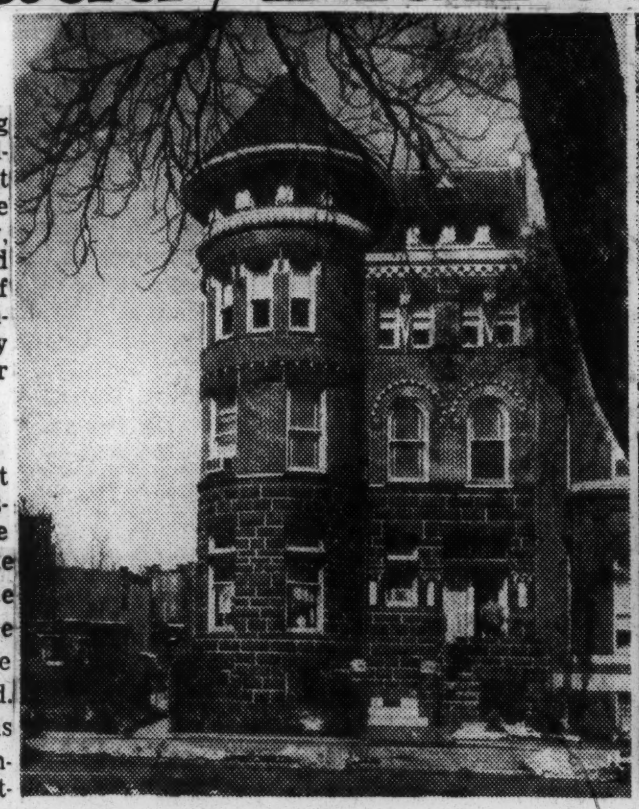
So Keets resigned, but the two remained friends, seeing each other several times a year until Daddy's last visit here, before his trip to California and his fatal heart attack.

The last meeting wasn't such a happy one. "I could see he was failing. He had to be helped. I felt bad when he died, but I expected it."

Keets never saw Daddy toss any crumbs to his followers in the dining room, but the Rev. J. S. Nathaniel Tross, pastor of a conservative Negro church in Charlotte, N. C., did.

Tross, a Ph.D. who considers Daddy "a religious genius" and a wise and brilliant man, said the sight made him a bit uneasy, but he felt it was none of his business.

Both he and Keets believe Daddy's life was his church and that he didn't care about money. "He didn't need money," said Keets. "The people gave him everything, anything he wanted."



Photos by Arthur Ellis, Staff Photographer

Daddy Grace's 17-room, 5-bathroom home at 11 Logan circle nw., at left, is occupied now by his cook, caretaker, and several other helpers. Pictures of Grace are in the windows, and the trim on the pillars is red, white and blue. Newsmen are refused admittance. Daddy's national headquarters, the House of Prayer at 601 M st. nw., is at right. The windows feature pictures of Daddy, some of them in flowing robes. A sign to lower right of the building says "House of Prayer. Faith Can Stop and Prevent War. Join Today."

A prominent attorney who worked for Daddy for some years had a conflicting view. 'I'd say he was interested in money, then women, then religion," he said.

But, no one knew all of Daddy apparently. Tross, for instance, was surprised to learn that Daddy presented himself in the North as a white Portuguese, often saying, "I'm a colorless man."

"He referred to himself privately and publicly here as a Portuguese Negro," said Tross.

Daddy had a goodly following here, and it was out in abundance at his funeral service last Jan. 20. Thousands of followers and curious turned out. Women fainted near his bronze casket at the House of Prayer.

The casket, which Charlotte funeral director Kelly M. Alexander says cost closer to $5000 than the reputed $20,000, was viewed by thousands in cities from Charlotte to New Bedford, Mass., where he was buried.

Wrangle Over Taxes

Daddy liked Washington, despite the fact that it was the seat of the Internal Revenue Service, which was always wrangling with him, usually not too successfully, and despite the costly nonsupport trial which took place in U. S. District Court in January, 1958. He won that case, and then was sued by his attorney, Franklyn Yasmer, for $50,000.

Daddy, always imperturbable, said to a reporter, "I have already given him some. He can have some more. If he and I sit down together I can give him something to buy ice cream with."

Yasmer said the other day that everything was settled amicably, and he thinks Daddy was a good man, and a shrewd one. "I sort of liked the old man," he said.

For all of Daddy's urging of his followers to live the good life, pay their bills and come to the House of Prayer, he didn't encourage them to take part in the National Association for the Advancement of Colored People here or elsewhere.

The Rev. E. Franklin Jackson, president of the District branch of the NAACP, said there's no record of Daddy's being of any help to the organization.

"He contributed to those people's emotional needs. He made a definite contribution. He was of no service to the NAACP. He didn't develop civic responsibility in his followers. He made them better morally, though. We feel the Negroes have risen far above that type of emotionalism . . . He didn't interfere with the Negroes' progress.

And of Daddy's success and following, Jackson said: "I wish I knew what he had. In some way, he met a need."

Friday: Daddy and money.

Daddy Grace Came a Long Way From Early Days in New Bedford

Second of a Series

By Phil Casey
Staff Reporter

Daddy Grace, perhaps the travelingest and richest preacher in history, could spend little time in his plush Logan Circle home, with its red, white and blue trim and pictures of him in the window.

Traveling from his Washington headquarters, he was on the road about 300 days a year, baptizing thousands in rivers and under fire hoses, catching attention everywhere with his long red, white and blue fingerfnails, his shoulder-length hair and his colorful cutaways and flashy jewelry.

He had come a long way. He was born Marcelino Manoel da Graca, on Jan. 25, 1881, in Brava, Cape Verde Islands, a Portuguese territory off the West African coast.

One of 10 children, he journeyed to the New Bedford, Mass., area round 1900 and worked as a short-order cook, salesman and grocer.

A sister, Louise Gomes, and a niece, Marie Miller, say they can't recall any of these jobs. They remember him only as a preacher and they revere his memory. His sister recalls her mother saying Marcelino always was "a different" child.

He married Jennie Lomba in 1909. They had a son and daughter and separated in 1912. "He just up and left me," the first Mrs. Grace said recently. Now 66, she lives on old age assistance benefits in New Bedford. The son died in a jeep accident in 1947. The daughter operates a rooming house Daddy purchased for her in New Bedford.

Started With "Gospel Car"

Grace was charged with nonsupport and order to pay $5 a week, which he apparently did. He was granted a divorce on grounds of adultery in Plymouth County Court in 1920, but his first wife now says she was never served notice and claims to be his legal widow.

He first came to public notice touring and preaching as a young man. His sister said she can still see the first one, "a maroon Studebaker." His later cars, purchsed by members of his House of Prayer, were Buicks, Packards and Cadillacs.

He established a mission in Wareham, Mass., and one in New Bedford, the latter in 1921. It was then that he started receiving newspaper publicity with some remarkable statements.

In January, 1922, he announced to a reporter:

"People who have never spoken a word of any languages, other than English, all their lives, have come to the mission and the inspiration has come to them to speak into Chinese, Hindustani, Hebrew or some other language of which they have absolutely no knowledge. We go back to the faith of the early Christians; we literally interpret the Bible. We believe that these are the last days and that what the world needs is greater faith in God's word.

"All of our meetings are conducted under the directions of the Holy Ghost. If we are directed to sing, we sing; and if we are called upon to exhort, we exhort . . . We also have the power to heal, and the most devoted members of our congregations are those who have been healed."

The reporter attended a mission service and said it was excited and loud. He quoted one woman, shouting, "I used to go to the dance hall all the time, but since I have been coming here, the dancing devil has been cast out from me."

Afro-American Photo

Sweet Daddy Grace put fun into religion. Here, in a Philadelphia House of Prayer, he does a Mexican dance with his followers. Behind them is the "money house," plastered with bills ranging from $1 to $20 denominations.

And another woman exclaimed: "All we have here is holy dancing. We ain't hugging up with nothing but the Holy Ghost."

But this was not, in Grace's mind, the start of the United House of Prayer for all People of the Church on the Rock of the Apostolic Faith.

The movement, which now has hundreds of thousands of followers, began in classic fashion, after Grace's disappearance and return as a man who had been to the Holy Land and exercised miraculous powers.

He came on strong, when he got back. Of his journey to Egypt and Jerusalem, he said he had converted hundreds of Mohammedans to the Christian faith. He had cured many, too, he said.

"People with heads that had ached for years because of the turbans their heads were bound with, people with eye strain and inflamed eyes from the bright sun; they came lame, deaf and paralyzed . . . and they were healed, "he announced. "But I could not be everywhere. I had to leave."

Within two years of his return he had spread out from the New Bedford area to the South. In Charlotte, N. C., in Newport News and Norfolk, Va., and other towns, he held meetings, established churches and collected gobs of money. He started buying and building structures for his House of Prayer, usually in slums or blighted neighborhoods.

He winged into Winston-Salem, N. C., and announced: "I am come as the power of the gospel to heal the sick, cleanse the lepers, raise the dead, cast out devils." And he attracted a huge crowd. A reporter said that sitting there before him were many blind and crippled. Daddy told them to come back to the next afternoon service, when he would do his healing.

Startles Crowd

Grace then startled the crowd by telling them he had raised a sister from the dead after she had been pronounced dead by a physician.

Just the other day, his sister, Louise Gomes, was asked about this. Mrs. Gomes, a gray-haired woman in her 60s, said it was true, Daddy had, in dead raised an older sister from the dead, just as he had said. The sister is dead now.

But, things didn't always go so swimmingly. It was in 1926 that a man drowned helping Daddy baptize hundreds in a North Carolina river. Newspapers reported Daddy had to flee the state, but he denied it. He returned to New Bedford, he said, for his father's funeral.

At that death in baptism, hundreds lined the shore, sat in trees and on rooftops. People ran into the water in their best clothes.

"And then the power was felt. The trees shook and the hills moved," Daddy said, "and the crowd began to shout and moan. People began jumping in the water . . . Many of them couldn't swim. I swam back and forth to them, baptising them. That man who was drowned began helping me and as he came back from helping, he became exhausted and began to sink. I swam to him, caught him by the back, but my feet were all tangled up in my long black robe, and I had shoes on, all heavy with water. I felt myself going down. It was no use . . . It was his day to go.

"I tried to save him, but when I saw I couldn't, I didn't bother no more about him. I went on baptizing the crowd. I didn't bother no more. I knew his time had come. When I lose hope of a thing, it's over."

TUESDAY: Daddy buys heaven and has his days in court.

9 1960

DADDY GRACE

Move Grace's Body To East

LOS ANGELES — (UPI) — Charles Manuel Grace, religious leader known to millions of followers throughout the country as "Sweet Daddy," ... y in state at a mortuary h... nd then was shipped ... for additional funera...

The ... atriarch of the "houses of prayer," died Monday night at a hospital here of a chronic heart ailment.

The body of C. M. (Sweet Daddy) Grace, bishop of the "Church of Prayer for All People," was scheduled to arrive in Charlotte, N. C. Sunday night, Jan. ...

Two days of funeral services were to be held in Charlotte where the leader began his religious movement. The body, escorted by motorcade, was to leave here Tuesday for Newport News, Va., where it was to lie in state for a day.

Grace will be buried at New Bedford, Mass.

A spokesman for the J. S. Williams mortuary said the body was shipped to Charlotte, N. C. After memorial services, Bishop Grace was transported by hearse in a funeral motorcade to New Bedford, Mass., for interment. This gave his followers along the way a chance to pay homage, the spokesman said.

Bishop Grace was owner of an 85-room mansion here and an apartment hotel. The mansion was sold to him recently for $450,000. He also had a $350,000 estate in Charlotte and valuable real estate in New York city.

A flamboyant figure, "Sweet Daddy," let his finger-nails grow to great lengths and painted them red, white and blue. He wore his white hair shoulder length and traveled about the country urging his followers to bombard him with currency.

His following was estimated at three million.

He dressed in colorful costumes — a purple cutaway coat with gold - trimmed cuffs and gold epaulets, a vest of chartreuse and black and cravat of blue and yellow with a gold cross.

He also loved cars and had a fleet of 12 Cadillacs kept in various cities for his convenience.

"Sweet Daddy" once summed up his teachings by saying he was against "war, smoking, drinking, airplanes and adultery."

Daddy Grace Dies in Los Angeles, Cross-Country Cortege Planned

The Washington Post

By Stephen S. Rosenfeld
Staff Reporter

Charles Manuel Grace was called Daddy and revered as God by a reported 3-to-5 million members of the church he founded, the United House of God for All People. In his late 70s, he died yesterday of a heart ailment in Los Angeles.

He was a hearty, happy man. His kind of evangelistic, emotional spirituality made sinners weep and crowds chorus "Yeah." He had a flamboyance of dress and manner, and a worldly wealth estimated in the millions of dollars, and his followers were intensely proud of all of this.

His parishioners at Washington's House of God, 601 M st. nw., were in a daze yesterday, awaiting details of the cross-country procession to end in services here or in Philadelphia.

Some also awaited verification of the prophesy ending one of the songs with which House of God members lustily accompanied Daddy's prolonged exhortations to attain a "state of grace":

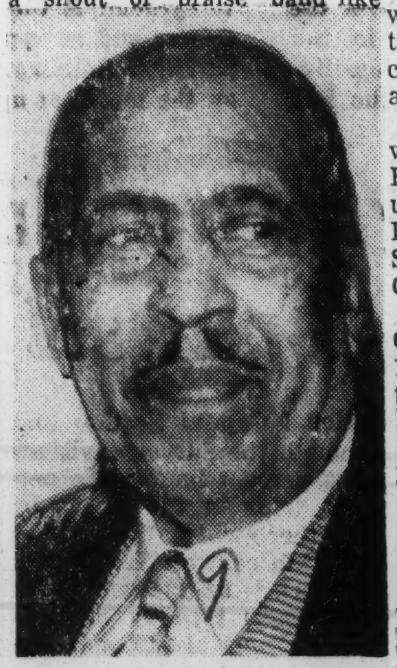
"Daddy Grace is the only saviour,
"The world's chief cornerstone;
"While he's with us we'd better obey,
"The world will end when he's gone."

And obey they did. "Clap for the city!" shouted Daddy, as a Washington fire truck hosed down 100 followers in a typical Grace baptism in the 30s and 40s. They clapped.

God and Daddy One

"No!" they cried, when asked, "Can you separate God and Daddy Grace?" Daddy noted that "The angels in Heaven are taking down this event in shorthand."

Physical exhaustion kept this crowd orderly. Another baptism, in 1948, brought the riot squad; among those arrested was a female cornet player in a "shout" or "praise" band like the one that is expected to play at Daddy's funeral.



The Washington Post
DADDY GRACE

Bishop Grace dressed to kill. One of his cutaways was purple. He wore it with gold-trimmed cuffs and epaulets and a chartreuse vest.

Alighting from a cross-adorned Cadillac at one of the reported 350 Houses of Prayer he founded across the Nation—many of them, like his three-inch fingernails, painted red, white and blue—Daddy was always a smash.

Shower of Dollars

His greeters would shower him with dollar bills, scatter roses in his path, fan him with palm leaves, buy the toothpaste, coffee, eggs and cold cream bearing his name, and pray.

It all started, Daddy said, when he came in 1903 to New Bedford, Mass., from the Portuguese Cape Verde Islands. His only survivors, sisters Sylvia Gomes and Louise Grace, still live there.

He founded the House of God in nearby Wareham in 1926. His first real glory came the same year in Charlotte N. C., where the Congregation now numbers 13,000. A few years later came the Washington establishment.

Daddy lived here in a 17-room house on Logan circle nw. In the name of his church he owned a $450,000 85-room mansion in Los Angeles, a 1300-room hotel in New York and other properties said to add up to $6 million.

Almost as persuasive with the law as with his followers, Daddy Grace lost only one of his bouts with the courts.

A halt to his fire hose baptisms was ordered in Detroit in 1957 when a neighbor complained of the noise.

He successfully met charges of tax evasion and Mann Act violation.

Won Alimony Suit

And how could he have married a Georgia school teacher in the 20s, he asked a Washington judge two years ago, if he spent the year in and about the Holy Land? The alimony and support suit was dismissed.

He got the law on his side in 1936, when he requested police protection after threats were reported on his life. Behind the threats, it was alleged, were certain forces upset either by his stumping for President Roosevelt, or by the inroads he was making on the domains of his brother evangelists.

It was during a trial that Daddy Grace uttered his own must suitable epitaph: "My people call me Daddy because I treat them like a father. They are my childr..."

'Daddy Grace,' Colorful Negro Church Founder, Dies

The Evening Journal
Louisville, Ky.

Los Angeles, Jan. 12 (AP)— Charles Manuel Grace, picturesque Negro evangelist and church founder revered by millions, died Tuesday. He was 78.

"Daddy Grace," as he was known to adherents across the nation, died in Metropolitan Hospital shortly after midnight. Dr. Henry Silver said he suffered a heart attack Friday and a stroke Sunday.

Had 3,000,000 Members

The elegant, opulent elder claimed that his church, the House of Prayer for All People, had a membership of 3,000,000 in more than 60 cities.

"I am all peoples' man," he told his flock. "I am the boy friend of the world!"

The colorful religious leader looked and lived the part. He painted his houses of worship—and his fingernails—red, white, and blue. He wore a mustache and cutaway coats. Some of his coats were green, with trousers to match. His fingers were jeweled and his hair flowed over his shoulders.

Relatives said Grace had built 350 houses of prayer in the past 30 years. He also acquired many other properties in major cities, including the Grace Hotel-Apartments and a $450,000, eighty-five-room mansion in Los Angeles, which has $230,000 worth of art works in it. The mansion was promptly painted red, white, and blue.

His periodic visits to these cities were occasions for rejoicing among his enthusiastic communicants. They showered him with dollar bills, scattered roses in his path, and fanned him with palm leaves. Commodities, even toothpaste, in packages bearing his name enjoyed widespread sales.

In Charlotte, N. C., where Daddy Grace had a congregation of more than 13,000, the church cafeteria offers Grace coffee from his own Brazilian plantation and eggs from his hatchery near Havana. A beauty parlor at the church sells Grace cold cream.

Daddy Grace founded his church in Charlotte in 1926, baptizing new members in a mudhole.

$6 Million Tax Lien On Estate Of Daddy Grace

Government Prepared Suit As "Daddy" Died

WASHINGTON (UPI)—Governnment tax collectors trumpeted a discordant requiem Monday for C. M. (Sweet Daddy) Grace.

An Internal Revenue Service spokesman said the government had been preparing to prosecute the spiritual leader for income tax evasion when he died in Los Angeles last month at the age of 78.

To protect its $5,966,000 "assessment" for back taxes and interest for 1945 through 1956, the service filed liens for that amount against Daddy Grace's properties here and in 12 other cities.

Officials said they could not estimate the size of Grace's estate, but it has been reported the self-styled "Boy Friend of the World" left behind 25 million dollars, most of which he received in "gifts" from his three million followers.

LEFT WILL

The flamboyant evangelist of flowing white hair and long painted fingernails died of a heart ailment while on an annual "retreat" in Los Angeles. He was buried last week in New Bedford, Mass., after a cross - country funeral with stops en route so mourners could view the body in its $20,000 bronze, glass - covered coffin.

Roy F. Teixeira, a Boston lawyer, is trying to untangle the legal and financial complications Grace left in his wake as the bishop of "The House of Prayer for all People."

Teixeira said Grace left a will saying the bulk of his estate goes to the House of Prayer for all People, Inc. The trouble is, the lawyer said, there was no such corporation when the will was drawn.

Another problem: Although Grace claimed in the will to be unmarried, Teixeira has been told by Mrs. Jan Grace of New Bedford that she can prove she married "Sweet Daddy" in 1909 and was never divorced.

SEEKS WIDOW'S SHARE

She has filed to collect the widow's share of one-third of the estate and her daughter, Mrs. Irene Noriega, has requested a daughter's share.

The Internal Revenue Service said ts liens were filed in areas where Grace had "real estate and other assets." Officials emphasized they were filed only against his personal holdings, and not against property owned by the church.

The liens were filed in federal and state courts in the following cities: Washington; New York; Newport News, Va.; Savannah, Ga.; Columbia, S. C.; Winston - Salem and Greensboro, N. C.; Los Angeles; Detroit; Montclair, N. J.; New Bedford, Mass.; Hyannis and Dartmouth, Mass.

Matron claims Grace estate

NEW BEDFORD, Mass.—"I never have any bitterness. I forgave him."

New Bedford matron who said Bishop Charles Manuel (Sweet Daddy) Grace deserted her and their two small children three years after they were married in 1909 gave this reaction Saturday after the body of the sect leader arrived here for burial.

Mrs. Jennie Lomba Grace of 352 Smith St. spoke freely as she outlined her reasons for retaining a lawyer to protect her interest and that of her daughter, Mrs. Irene Noriega, 475 Purchase St., in the estate of the head of the House of Prayer for all people.

Mrs. Grace has retained Roy Teixeira, Boston attorney, who has announced that he will petition the Bristol County probation court for papers of administration after funeral services for Daddy Grace are held.

Mrs. Grace, a soft-spoken, silver - haired matron, contends she knows nothing about a divorce proceeding to dissolve their marriage early in the century when Daddy Grace "had nothing."

Bishop Grace admitted in pre-trial papers in a Washington court record in 1956 that he married a Jennie Grace.

Mrs. Grace told the AFRO that she and Bishop Grace, whom she referred to as "Charlie," were married on Feb. 13, 1909, by a methodist minister in Harwich, Mass.

She said the ceremony was performed at the home of her parents by a Rev. Mr. Tranmer.

Mrs. Grace said she met the future cult leader at a church social when she was 16 and they were married three months later.

At this social, she continued, she sang a hymn, "God Will Take Care of You," and her future husband was introduced to her by a friend.

Even though her father, John Lomba, protested the marriage, he prepared an apartment in his home where they lived for the three years they remained together.

During this period, Mrs. Grace said, her husband worked as a second cook at a resort at Harwich Port.

"He used to ride to and from Harwick Port on a bicycle," she said.

He also accompanied her to South Harwich Methodist Church, the matron maintained.

* * *

WHEN ASKED WHETHER the future sect founder was very religious during this period, Mrs. Grace said, "He wasn't much. But he did go to church with me."

Eventually, Mrs. Grace continued, her husband began to testify and sing solos in church.

"He had a beautiful voice. His favorite hymn was "Shall We Gather at the River."

Mrs. Grace asserted that she and her husband quarreled over his attention to another woman. She stated: "He took his clothes and he left. I stayed at home with my babies."

Although she received aid from her family, Mrs. Grace stated that she was forced to go to work to support her children, Irene and Norman, killed in an accident in 1947.

Six months after he deserted her, the matron contended, she had him in court on a non-support charge. The court informed Daddy Grace, according to Mrs. Grace, that he would have to support his family or go to jail.

"I said to the judge that if you arrest him it's not going to do me any good," Mrs. Grace stated.

Mrs. Grace said there followed years of struggling and working to bring up her two children properly. Even though his church movement spread around the country the Bishop never offered to aid his children, she continued.

"It shouldn't have been like this," observed Mrs. Grace.

Mrs. Grace said she first learned of Sweet Daddy Grace's death during a newcast on Jan. 12. "I was shocked."

She told the AFRO:

That she had heard Bishop Grace was ailing and three weeks before his death "I had planned to write him a good letter. But I waited too long."

Mrs. Grace maintains that she is challenging the estate as a matter of principle.

"Money doesn't mean anything when death comes."

Daddy Grace's Church Bemoaning His Demise

By CHARLES L. WEST

CHARLOTTE, N.C. (AP) — Sweet Daddy Grace was dead, but there was joy in his House of Prayer for All People Tuesday night.

"Dry up your tears," Elder Sloan Harvell told more than a thousand Negro followers of Bishop C. M. Grace. "You have nothing to weep for. He is not dead. He is gone away to prepare a place for us."

WAILING AND MOANING

The meeting began in loud wailing and moaning. It ended in a weaving, bobbing, stomping dance of joy, accompanied by the blaring beat of a brass band, a Dixieland type band, and the frenzied babble of a hundred voices "speaking in tongues."

This was the mother church. It was from here in 1928 that the colorful Daddy Grace began to spread his gospel—essentially a gospel of Christianity—and build his kingdom from coast to coast.

The bishop set up houses of prayer in 67 major U. S. cities, gathered thousands of followers—more than 13,000 in Charlotte alone—and built a financial empire with the pennies and dollars of his faithful.

DIED IN LOS ANGELES

Daddy Grace died Tuesday in a Los Angeles hospital two weeks before his 79th birthday.

The elders of his church quickly set out to consolidate and hold together his band.

"Unless you believe the gospel as he preached it," Elder Harvell declared, "it's just like going to the bank with a check with the wrong name on it. It's no good. Get Sweet Daddy Grace's name on the check."

About a successor, Elder Harvell commented, "If God sees fit, he will send us another leader. But he has to have the spirit of Sweet Daddy. This is judgment work. We will know him."

Disciples' List Claims 6 Firms 'Discriminate'

The Courier-Journal
Louisville, Ky.

Publication Follows Group Resolution Expressing Apologies To Negro Delegates

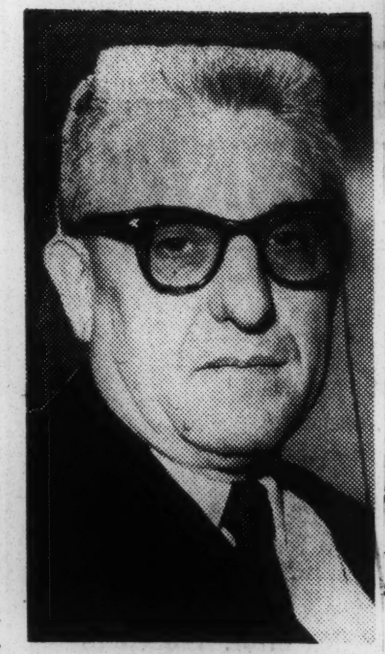
Thurs. 10-15-60

By ORA SPAID

The Courier-Journal Religion Editor

A Disciples of Christ resolve to "publish a list of those establishments (in Louisville) whose known policy is discriminatory" yesterday produced the names of six restaurants and hotels.

The list of places that do not serve Negroes was distributed last night to delegates at the International Convention of Christian Churches. They were "to be guided by conscience with regard to patronizing such places."



Staff Photos

H. AUSTIN SMITH

"We cannot temporize"

Cafeteria Service Refused

The list was authorized by a resolution adopted overwhelmingly in a morning session after an hour's debate. It expressed apologies to Negro delegates who were refused service at a hotel and a cafeteria here.

The list was compiled after a check with each establishment to make sure that it would not accept Negro trade. No more than six places were checked.

Dr. Gaines M. Cook, executive secretary of the convention, admitted the list was "an unrealistic request" by the convention and that "it runs the risk of boycott."

'Big Thing The Protest'

But he said that "the big thing was the protest and apology" made by the resolution.

"We've got to go out of business if we hold to this 100 per cent." He was referring to the implication of the resolution that hencefore the convention would not meet in any city in which any establishments discriminated against Negroes.

The resolution pointed out that "as a convention we have gone on record (in Portland, Ore., in 1953) that we would meet in cities where our delegates would be accommodated without discrimination on the basis of their race."

Dr. Cook made it known in a press-room interview that expressing a "Christian witness" against places that discriminate was one thing and implementing a listing of them was quite another.

List Is Confined

He instructed the convention's department of social action and community services to investigate. Two members of the department's staff—Louis Deer and Robert Langmeier—decided to confine the list to downtown establishments. They looked into places where incidents of delegate rejection had occurred and places the local arrangements committee had been told before the convention would not accept Negroes.

The six establishments on the list:

Downtown Y.M.C.A., Third and Broadway.

Blue Boar Cafeteria, 410 W. Walnut.

Brown Hotel, Fourth and Broadway.

Brown Suburban Hotel, 3304 Bardstown Road.

Kunz's Restaurant, 619 S. Fourth.

White Swan Restaurant, 566 S. Fifth.

The debate on the resolution by about 4,000 delegates was spirited but orderly.

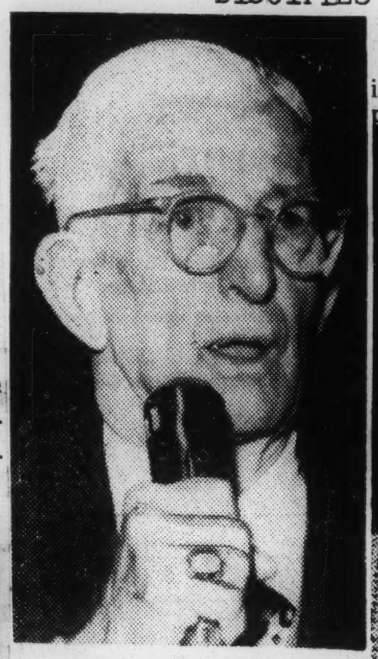
'Bearing Witness' Urged

Kring Allen, Los Angeles, one of 10 signers of the resolution, said he wanted it known that it was originated by white friends of Negro delegates, that "we don't want to impugn the motives of our Negro brethren; they are not trying to precipitate an incident."

He and others used the language of "bearing witness to a principle" in urging passage of the resolution.

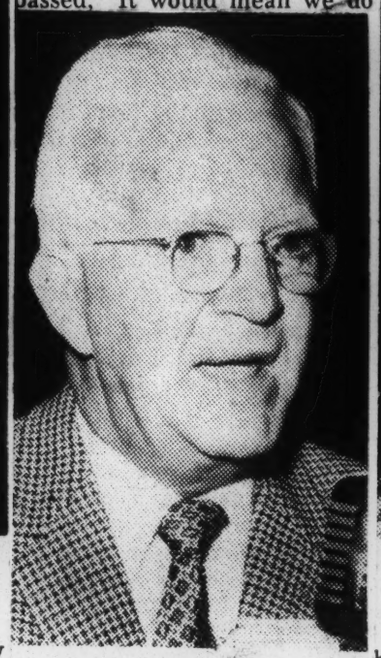
Charles F. McElroy, a white-haired Springfield, Ill., attorney, spoke against. "That's the language of a boycott," he said. "It is beneath our dignity. It is unworthy of us as a body."

A ringing plea for the action came from Rosa Page Welch, Chicago, who said, "I think we ought to become mature some time or other," and warned. "The whole world is looking to see what we are going to do about this."



CHARLES F. McELROY

"Language of a boycott"



M. THOMAS WOOD

". . . a blackball"

South African Warns

Paul Sims, Fort Worth, said if the resolution was not passed, "It would mean we do not want to apologize" to the Negro delegates who were involved in what the resolution called "embarrassing incidents."

A delegate from Johannesburg, South Africa, H. Austin Smith, soberly cautioned the body, "The time is past when we can temporize. The Congo should have taught us that."

H. Thomas Wood, Memphis, former president of the convention, said if the resolution was passed "there is no city to which we can go next year. This would be a blackball."

It was evident that the delegates wished to express protest against racial discrimination, but they did not want to criticize Louisville. The resolution was wordy in acknowledging the progress of racial integration here.

Disciples Held On Trial

Said Harold E. Fey, Chicago, editor of The Christian Century, "It is Disciples that are on trial here, not the city of Louisville."

The delegates beat down a motion to return the resolution to the resolutions committee for rewriting.

When the vote came on the resolution, it was approved with only a scattering of "No" votes.

ROSA PAGE WELCH

"Whole world is looking"

Another racial question was handled in the 200-member resolutions committee yesterday afternoon. It was a lengthy, comprehensive statement on "The Role of The Church in

PAUL A. SIMS

"We must apologize"

A Multiracial Society" which will be brought before the convention today or tomorrow.

Deletion Is Attempted

An attempt was made to change and delete a section of the report which endorses sit-in demonstrations, but these motions lost and the committee soundly approved sending the report to the main body.

The convention at the Kentucky State Fair and Exposition Center was given over yesterday to social concerns.

One speaker was Dr. Richard M. Fagley, author of "The Population Explosion and Christian Responsibility." He said Protestants must face up to their responsibility to make clear their biblically grounded beliefs on planned parenthood as a Christian concern, not merely because the population explosion is pressing the issue.

Religion-Science 'Gap' Closing, Disciples Told

Louisville Courier-Journal

Racial Stand By Convention Is Praised

Jacksonville, Fla.

By ORA SPAID

Courier-Journal Religion Editor

The Disciples of Christ went back to routine business yesterday. 10-26-60

It was the first day in the five days the International Convention of Christian Churches has been in session at the Kentucky State Fair and Exposition Center that the race question has not received prominent consideration.

The concern of yesterday was church development.

A revival of the age-old argument of religion versus science came in an afternoon address by Dr. Ian G. Barbour, professor of religion and physics at Carleton College, Northfield, Minn.

Evolution 'Accepted'

But his remarks suggested that the division between religion and science is not nearly as sharp as it once was. "Today almost every major denomination in America accepts evolution," said Dr. Barbour, "but I'm not sure the public is aware of the fact."

He said theologians and scientists today try to distinguish between religious questions and scientific questions and this division has taken much of the clash from the old debate.

"If the church fails to show that it welcomes scientific knowledge," he said, "it will lose many of its young people and college students, who mistakenly think that they have to choose between intellectual integrity and religious faith."

Secularism A 'Threat'

"The real threat to religion today is not atheism as a thoughthout philosophy," he said, "but secularism in practice, total preoccupation with our standard of living. . . . The Biblical tradition tells us to love people and to use objects; instead we love objects and use people."

The practical problems of church development were dealt with in a series of "conversations" conducted at a morning session by members of the Missouri Association of Christian Churches.

Staff Photo

RURAL MINISTER OF THE YEAR, the Rev. William L. Harper, right, known to parishioners of his church at Hamilton, Ill., as "Parson Bill," last night was honored at the Disciples convention here. He was given the "Rural Minister" citation by Lonnie Hass, Indianapolis, director of town and country churches.

The record-breaking assembly—which has now reached a total of 10,150 delegates—last night heard urban churches described as "a great new frontier for Christian service."

The Rev. James H. Robinson, Presbyterian pastor of the Church of The Master in New York City and director of Morningside Community Center, warned against the flight of churches to suburbs.

Behind the neglect of downtown areas, he said, is the emphasis on buildings — on "monuments and mortar" — which has replaced concern for people.

"There is more extensive hunger in the mdist of the city's plenty than anywhere else . . . hunger in a deeper sense than hunger for food. It is a hunger for privacy, peace of mind, friends, and a sense of belonging."

The delegates got several items of business out of the way in a morning session. They agreed to request the Post Office to issue a commemorative stamp either on September 12, 1963, the 175th anniversary of the birth of Alexander Campbell, or March 4, 1966, the 100th anniversary of his death.

The delegates also approved the establishment of a $5,000 fund to erect a carillon tower at the Ahorney Presbyterian Church near Richhill, Ireland, where Thomas Campbell once was minister.

The Campbells were founders of the Christian Churches.

Another approved resolution called for an increased program of education "documenting the destructive effect of alcoholic beverages."

Ministers Praised

At a breakfast yesterday morning for 3,000 Disciples ministers, the Rev. Carlyle Marney, pastor of Myers Park Baptist Church, Charlotte, N. C., said, "There is not a single social issue that the church could not overcome if it had the courage of its conventions."

He told the ministers, "I glory in what you did yesterday," referring to the convention's action in publishing a list of six Louisville hotels and restaurants that do not serve Negroes.

A few meetings scheduled for the hotels on the list were changed to other places, but several meetings went on in the segregated hotels as planned. The resolution asked delegates to be "guided by conscience with regard to patronizing such places."

One operator of a restaurant on the list said 11 delegates were in the place when a reporter called him.

Staff Photo

DR. IAN G. BARBOUR

Discusses religion, science

The convention will deal again today with racial matters when it is to consider a 3,200-word comprehensive statement on "The Role of The Church In A Multiracial Society." Another matter expected to bring debate is the question of "restructure," a move to tighten the denominational organization of the churches.

The convention will also elect a new president this morning to replace Dr. Loren E. Lair, Des Moines.

Elected to various boards and committees:

Named to represent the Disciples at the World Council of Churches meeting set for New Delphi, India, in 1961, are Dr. Gaines M. Cook, Dr. A. Dale Fiers, Mrs. Mae Yoho Ward, the Rev. George G. Beazley all of Indianapolis; J. Erwin Miller of Columbus, Ind.; Dr. Loren E. Lair of Des Moines; Dr. William G. West of Chattanooga; Dr. Roy G. Ross of New York City, and the Rev. Albert M. Pennybacker of Youngstown, Ohio.

National Council of Churches general board members are Dr. Orville W. Wake of Lynchburg, Va.; David Nelson Sutton of West Point, Va.; Mrs. Russell C. Putnam of Cleveland; Dr. W. Jackson Jarman of Champaign, Ill.; J. Erwin Miller of Columbus, Ind.; Mrs. W. K. Evans of Austin, Minn.; Dr. A Dale Fiers and Dr. Gaines M. Cook, both of Indianapolis; Dr. Hampton Adams of New York City, and the 1961 president of the International Convention of Christian Churches (to be elected today).

3-Year Members Listed

Elected for three-year terms on the board of the Council on Christian Unity were Mrs. John Brodman, Atlanta; George G. Beazley, Jr., Indianapolis; W. H. Cramblet, St. Louis; Harold E. Fey, New York City; A. Dale Fiers, Indianapolis; W. J. Jarman, Champaign, Ill.; Loren E. Lair, Des Moines; Riley B. Montgomery, Lexington; Edward S. Moreland, Cincinnati; James H. Welsh, Pekin, Ill.; and Mrs. John T. Fitzgerald, Indianapolis.

Samuel F. Freeman, Alliance, Ohio, was elected to a two-year term and Carl R. Brown, Cleveland, will serve for a year.

Board of Church extension directors—Harry M. Davis, Hopkinsville; Clyde S. Mingledorff, Atlanta; Charles E. Mullin, Jr., Kansas City, Kan.; Dan C. Kenner, Little Rock; R. B. Mershon, Fairhope, Ala., and J. Wilfred Walker, Guthrie, Okla.

National Benevolent Association of the Christian Churches trustees—C. D. Wichita, Kan.; Gerald L. Miller, Cowdery, St. Louis; Thomas O. Parish, Jacksonville, Ill., and Henry H. Tyler, Oklahoma City.

Pension Fund Group Named

Pension Fund of Christian Churches (Disciples of Christ) trustees (terms expiring in 1965)—W. C. Cheverton, Whittier, Cal.; Herman J. Sheedy, Cleveland, and W. A. Shullenberger, Indianapolis.

Members of Unified Promotion (which is the community chest for many Christian Churches' agencies)—Russell H. Koppin, Detroit; Mrs. Forrest L. Richeson, Minneapolis; Clare Hanna, Kansas City, Mo.; Theo. O. Fisher, Indianapolis, and S. S. Myers, Kansas City, Mo.

Associate Members of Unified Promotion ministers—Herbert P. Davis, Missouri; Joseph R. Garshaw, Ohio; T. J. Mattingly, Tennessee; Barton A. Johnson, Kentucky; Dan C. Kenner, Arkansas; Kenneth A. Kuntz, Missouri; Peter M. Macko, Pennsylvania; R. H. Peoples, Indiana; T. O. Parish, Kansas, and George E. Wascovich, Indiana.

Associate members, laymen—A. N. Boatman, Oklahoma; Van Wyck Brinkerhoff, Texas; D. E. Brownfield, Illinois; T. M. Maltby, Ontario, Canada; W. F. Mandrell, Alabama; Walter G. Mason, Virginia; Frank C. Neal, Ohio; Roy Royalty, Kentucky, and A. C. Stone, Ohio.

Laywomen Members Listed

Associate members, Laywomen—Mrs. Cecil Davis, Florida; Mrs. Charles F. Bailey, Texas; Mrs. Harold G. Barr, Kansas; Mrs. Wood B. Cundiff, Ohio; Mrs. Jack M. Ervin, Kentucky; Mrs. Hallie G. Gantz, Oklahoma; Mrs. N. E. Jacobs, Pennsylvania; Mrs. Thomas Peake, Oklahoma; Mrs. H. I. Rudduck, Indiana, and Mrs. F. Earle Snarr, Illinois.

Board of Higher Education of Disciples of Christ, board members, terms to expire in 1963—(re-elected) Richard Dickinson, Eureka, Ill.; Frank Rose, Tuscaloosa, Ala.; Ronald Osborn, Indianapolis; John McCaw, Des Moines; Raphael H. Miller, Jr., Evansville, Ind.; Victor P. Morris, Eugene, Ore.; W. Earl Waldrop, San Antonio; Mrs. W. L. Beaumont, Billings, Mont.; Emmett J. Dickson, Indianapolis, and Maurice W. Fogle, Elyria, Ohio.

New members—Lee C. Pierce, Fort Worth; Robert Andry, Westfield, Ind.; Robert Martin, Enid, Okla.; Jack Sanders, Indianapolis; Charles E. Dietze, Lexington; James E. McKinney, Lynchburg, Va.; Charles Adams, Hiram, Ohio, and Mrs. Sam Allen, Jackson, Miss.

Church Assails Racial Policies In Louisville

The Atlanta Constitution

Atlanta, Ga.

LOUISVILLE, Ky. (AP)—The International Convention of Christian Churches (Disciples of Christ) passed a resolution Monday apologizing to Negro delegates who could not get accommodations at Louisville eating establishments and hotels.

Sun, 10-23-60

The resolution also instructed convention officials to publish a list of places "whose known policy is discriminatory."

Delegates should then "be guided by conscience with regard to patronizing such places," the resolution said.

DISCIPLES OF CHRIST CONVENTION DELEGATES were from left Dr. J. C. Pernener, Executive Vice President, Jarvis Christian College, Hawkins, Texas; Rev. Preston Taylor, Ft. Scott, Kansas; and Dr. Cleo Blackburn, President of Jarvis Christian College.

Resolution Listing Bias Establishments Approved

A resolution condemning and listing establishments in Louisville that discriminate because of race was passed overwhelmngly by delegates to the International Convention of Christian Churches which ended here yesterday.

The list of places which discriminate was distributed among the 10,000 delegates at Freedom Hall prior to the adjourning of the convention. Delegates were advised to "be guided by their conscience, with regard to patronizing such places."

The resolution was prompted when several Negro delegates of the Disciples of Christ were turned away from the downtown Young Men's "Christian" Association and the Blue Boar Cafeteria because of race. The resolution was drawn up after being debated by the convention's 200-member resolution committee.

so pointed out that the Portland, Oregon, convention passed a resolution that put them on record as favoring conference sites where delegates could be accommodated without discrimination.

Officials stated that the decision to come to Louisville was based on the city's accomplishments in school integration. The resolution also stated that the Disciples were aware that some establishments discriminated when they decided upon Louisville for the convention.

The Disciples of Christ conventions are attended by a large number of Negro delegates each year. The Christian Church is particularly strong in the South and middle western states.

The Third Christian Church, located at 16th and W. Chestnut is a member of the Disciples of Christ. Jarvis Christian College, located at Hawkins, Texas, is operated by the Disciples of Christ through the International Christian Churches.

King Incident

The incidents of discrimination against members of what is believed to be Louisville largest convention is similiar to that of Mrs. Iris King, Mayor of Kingston, Jamaica, who was refused service at a Fourth Street dime store lunch counter. The incident focused world wide attention upon the city's segregation problems.

Marshall Kaplan, a city planner who claimed he was fired because of his racial views three weeks ago, stated he would not consider remaining "because he could not work in an environment of superficial integration where human liberties are disregarded."

Alderman W. W. Beckett introduced before the Board of Aldermen last March an ordinance that would make discrimination in public accommodations illegal. The measure was not only defeatde 11-1 but a resolution was substituted by the alderman that they would not introduce such a anti-discrimination bill.

The list of places that discriminate was compiled after members went to each establishment and asked if they would serve Negroes. Six restaurants and hotels, the only ones questioned, indicated they would not serve Negroes. They were in addition to the Blue Boar, 410 W. Walnut and the YMCA:

Brown Hotel, Fourth and W. Broadway; Brown Suburban Hotel, 3304 Bardstown Road; the White Swan Restaurant, 556 S. Fifth; and Kunz's Restaurant, 619 S. Fourth.

The resolution also expressed apology to Negro delegates for the "embarrassing" incidents they suffered. The document al-

Race Discrimination Is Scored By Parley of Disciples of Christ

Resolution Endorses Sit-Ins and Calls for Housing in U.S. Open to All

By GEORGE DUGAN

Special to The New York Times.

LOUISVILLE, Oct. 26—A 3,200-word resolution that singled out racial discrimination as "one of the deplorable facts of our day" was overwhelmingly adopted here by the International Convention of Christian Churches (Disciples of Christ).

The 2,000,000 member Protestant body ended its six-day annual assembly here tonight at the Kentucky State Fair and Exposition Center.

Its action was viewed by church spokesmen as a stinging rebuke to religious groups that profess the brotherhood of all mankind but fail to put the principle in practice.

Specifically, the resolution indorsed sit-in demonstrations, urged church groups to work actively for a nation-wide pattern of open occupancy housing and called on local congregations to move deliberately toward making their parishes as interracial in character as possible. This included the employment of persons of different races.

The resolution, in effect a statement of "principles and policies" designed to guide local churches, acknowledged that the achievement of Christian race relations was "far from accomplished." It said:

"One of the deplorable facts of our day is that the fellowship of the church, expressed in a community of persons serving one another in love, is denied and perverted by discrimination based upon class distinctions of color and social status."

Convention Elects Officers

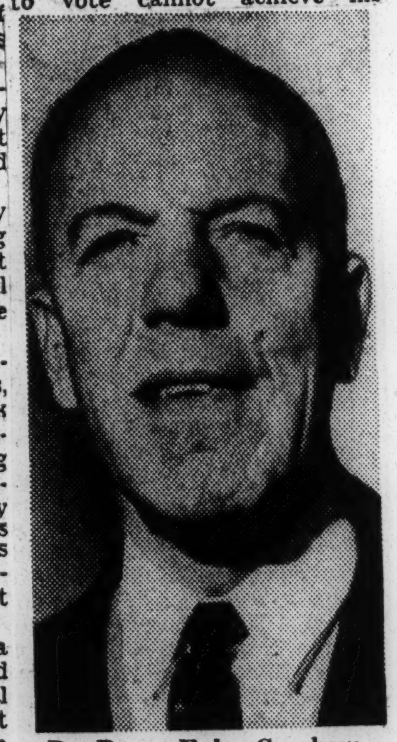
Earlier, Dr. Perry Epler Gresham head of Bethany College, Bethany, W. Va., was elected president of the convention. He succeeds the Rev. Dr. Loren E. Lair of Des Moines.

Vice presidents elected were Dr. Robert Gerald Storey of Dallas, Mrs. J. Warren Hastings of Washington and O. W. McCully of Toronto. The Rev. Dr. Gaines M. Cook of Indianapolis was re-elected executive secretary.

Dr. Gresham is known as an author and lecturer as well as an educator. He was formerly a pastor of two large congregations, University Christian Church in Seattle, Wash., and Central Woodward Christian Church in Detroit.

The resolution on race, entitled "The Role of the Church in a Multi-Racial Society" and brought to the convention by the body's Department of Christian Action and Community Service, made these additional observations:

"Voting restrictions based on class or color should be removed. A healthy, democratic community requires full political participation by all who live in it. The person denied the right to vote cannot achieve his full potential as a responsible citizen.



Dr. Perry Epler Gresham

"While there has been general improvement over the past twenty years in the job opportunities open to persons without racial discrimination, there is no part of the nation where persons of minority racial groups can be sure that a job applicant will be judged only on his ability to handle the job.

"To remove the racial restrictions on housing we need to work toward a community-wide pattern of 'open occupancy'—all housing available without regard to race.

"Discriminatory practices in the use of public and semi-public accommodations stand as a continuing barrier to the full development of all our citizens.

Ecumenical Group Pushes Integration

Atlanta Journal
Atlanta, Ga.,
1-3-60
D, 1-14

ATHENS, Ohio, Jan. 2 (AP) — Delegations from three Southern states attending the 18th Ecumenical Conference here announced plans to further integration when they return home.

Spokesmen for delegations from Alabama, Tennessee and North Carolina have told the plans their delegations intend to pursue when they return home.

William W. Branch Jr., a student at Auburn from Birmingham, Ala., said his group plans to create a better understanding of integration when it returns home so that when the time comes for integration, which they feel is inevitable, the transition can be made in a Christian way.

* * *

BRANCH'S delegation has 50 members, of whom approximately a third are Negroes. He said that before the time for integration comes, his delegation will take steps to make it easier to accomplish.

In the spring, Branch said, his group will move to hold a statewide conference similar to the one here at Ohio University. It is to be interdenominational and interracial, he said.

Mary Scott Blackwell, representing a 65-member delegation from North Carolina, said her state also will hold a statewide conference this spring which will be interracial and interdenominational.

Miss Blackwell of Ruffin, N.C., attends the University of North Carolina and is president of the North Carolina Student Christian Council.

* * *

SHE SAID HER group's objectives are to get the denominational colleges in North Carolina to break segregation barriers, to strengthen interdenominational unity and to encourage students to draw up petitions urging their various universities and administrations to accomplish the first two goals.

Allen York of Knoxville, Tenn., representing 48 students from his state, said his group felt it had to drop all traces of racial tensions within the delegation itself to be effective in inducing other students on its various campuses to do the same.

York, who attends Tennessee Wesleyan, said his group plans to talk to campus Christian groups to explore the racial issue so that it might be better understood.

He said there are white and Negro universities in Tennessee which are exchanging students to make the first move toward integration.

Michaux Out to Build Big Unaided Project

The Evening Star Washington, D.C.

By GEORGE WILSON
Star Staff Writer

Elder Lightfoot Solomon Michaux, Washington's "Happy Am I" preacher, known to Presidents and penitents alike, is out to build a new kind of urban renewal project in the Capital.

The pastor of the Church of God wants Federal help, but not dollars, in putting up a 600-family apartment development in the Benning area for Negroes. Federal urban renewal officials are enthusiastic about the idea.

The garden apartments of two and three stories would be built on 19 acres adjacent to Mayfair Mansions, a Negro housing development in Northeast bounded by Kenilworth avenue, the Anacostia River and Jay and Hayes streets.

The new project, estimated to cost $4.6 million, would be the first non-assisted urban renewal venture in Washington and one of the few in the Nation. Mayfair Mansions, Inc., which Elder Michaux heads, is sponsoring it.

The project would be called a non-assisted one because no Federal money would be involved. However, the sponsor wants the project to be put under the urban renewal program to obtain better financing.

The Federal Government encourages banks and other private lenders to lend money for housing in urban renewal areas by promising to repay the money if the borrower does not. Also, the urban renewal program enables the borrower to get the money on easier terms.

Officially, the Michaux proposal is still under study by urban renewal agencies. But several officials already have commented favorably on it.

Commissioner David M. Walker of the Urban Renewal Administration told The Star he ordered full speed ahead on the approval process the very day the project was shown to him.

"I have talked to the Redevelopment Land Agency," Mr. Walker said, "and have told them whatever needs to be done I want done immediately. Here are people doing a job for a minority group at a time when the whole urban renewal program is controvesial. I think every Federal effort should be bent to get the proposal through . . . I know right now it is feasible. . . . Whatever time the mechanics of approval usually take, we're going to cut in half."

Searles Enthusiastic

John R. Searles, jr., executive director of the Redevelopment Land Agency, said he too is enthusiastic about the idea and welcomes any project which will alleviate the critical shortage of Negro housing for low and middle-income groups. The sponsor, he said, is going to get "our 100 per cent co-operation."

Thomas C. Barringer, director of the District's Federal Housing Administration office, agrees that the project would add to the inventory of critically needed housing for middle-income families. He estimated the units would cost about $7,800 each and the rents would range between $78 and $100 a month, including utilities. This is comparable to those in the Mayfair Mansions apartmtnts.

Mr. Barringer said the land slated for development needs so much fill and bracing that it would be valued at zero in FHA calculations. He added that only the urban renewa financing help would make development of the former race track site feasible. There are no buildings on the land at present.

In addition to those agencies the National Capital Planning Commission and the District Commissioners must approve the Michaux proposal before it can be declared an urban renewal project.

"We're Ready"

Asked if his organization has the money needed if approva comes through, Elder Michaux said, "We're ready." Arthur M. Chaite of 1523 L street N.W. is counsel for the elder in current negotiations.

If the project does get built, it will be the third Negro housing development Elder Michaux has brought into being. He has built a small one in Newport News, Va., in addition to the 600-unit Mayfair Mansions project.

Mayfair Mansions caught the eye of the Senate subcommittee investigating the Reconstruction Finance Corp. in the early 1950s. The subcommittee in 1951 said George E. Allen—a former District Commissioner, RFC director and "former friend" of President Truman—had served with Elder Michaux on the board which directed the housing project. The RFC approved about $3 million in loans for the housing development and the Senate wanted details on the transactions.

Preaching in Stadium

Currently, Elder Michaux is preaching a series of sermons on Sunday nights at Griffith Stadium. His services draw thousands of what he calls his "precious ones," and these followers often are stirred to a high emotional pitch.

The elder came into national prominence 30 years ago by preaching over the radio.

Elder Michaux preaches that everyone can be happy by loving his neighbor. "If you have a religion you can't enjoy," he once said, "sell it to the junk man." He made "Happy Am I" his theme song and developed the renowned Cross Choir.

The evangelist, who is about 75, came to Washington from downstate Virginia in 1927. He was reared in Newport News, where he ran a crab and oyster market before moving to Hopewell in 1917.

Once in Washington, he associated with Presidents as well as with troubled members of his flock. He was especially fond of President Franklin D. Roosevelt, even to coming out for him and Mrs. Roosevelt as the best Democratic ticket for 1940. President Eisenhower is another of his favorites.

President Roosevelt sent Elder Michaux on a good-will mission to Haiti in 1937. The preacher, who said he does not know how many followers he has in his radio audience, long has been at the forefront of campaigns to help Negroes.

ELDER MICHAUX

Where Stands The Church?

Journal & Guide, Norfolk, Va
Sat. 7-23-60 p. 3

Minister Critical Of Its Role On Racial Tension

What is the record of the Christian church in the area of racial prejudice?

This controversial question has been discussed in an address by the Rev. Cornelius C. Tarplee, associate secretary for Intergroup Relations, National Council of the Protestant Episcopal Church.

The address, published in pamphlet form by the Southrn Regional Council, reviews the record of the church under the title "The Church In Areas of Racial Tension." The address is not too harsh on the church, but it does remind one of the very critical attitude of Upton Sinclair in his "the Profits of Religion."

THE SOUTH is over-sensitive to criticism on matters pertaining to race relations. It objects to views of people in other sections as meddling. On this point Rev. Mr. Terplee said:

". . . Those of us who live in the South constantly reveal our over-sensitivity to the protests of our fellow citizens throughout the nation. In a very real sense," he said, "what happens in New York City or in Little Rock or in Alabama or in Levitttown, Pa., happens to the whold country." He added:

"LAWLESSNESS, injustice, and discrimination are a national responsibility. Dramatic evidence of this can be seen in the reaction of the people of Europe to our conflicts and tensions, term of what goes on in the United States, not as something occurring in some local community or neighborhood.

"Strangely enough, many southern church leaders have insisted that not only should 'outsiders' let the South alone, but that the challenge which faces each denomination on a local level should not be the concern and responsibility of the whole church."

THE ADDRESS contains references to unwholesome beliefs and ideas about colored people which place them outside of the class of human beings. Then the author makes this critical observation about the church:

"Although the Christian church both in the North and in the South produced prophetic voices of protest against these cultural patterns, we must agree with Kyle Haselden who, in his interesting and informative book "The Racial Problem Christian Perspective," points out that the Christian church has been all along the purveyor of 'arrant sedatives' in regard to the white man's dealing with the Negro."

Rev. Mr. Tarplee pointed out how different denominations hailed the 1954 desegregation decision of the United Supreme Court, but he noted that local churches of these denominations ignore the stand of the natioanl body,, and that laymen are bitterly opposing the clergymen in their efforts to face the race problem in a Christian way.

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EPISCOPAL

BISHOP CRITICIZES SITDOWN SUPPORT

The New York Times

Alabaman Urges Episcopal Council to 'Repudiate' Church Groups' Advisory

New York

By GEORGE DUGAN

The Bishop of the Protestant Episcopal Diocese of Alabama has asked the National Council of his church to "repudiate a recent document expressing sympathy for the current Negro sitdown movement in the South.

In a letter to council leaders, the Right Rev. Charles C. J. Carpenter urged the chief administrative agency of the agency of the church to reject the 7,000-word statement on the ground that if "carried to its ultimate conclusions it would condone lawlessness."

The unofficial document was prepared last month by two units of the council as a "guide" for church members.

Described as an "advisory," the statement noted that Christian doctrine supported civil disobedience in certain circumstances.

Justification Is Seen

It went on to observe that while profound issues of Christian ethical behavior were involved because the sitdowns often defied local law, nevertheless "Christianity has always taught that civil disobedience is justified for grave moral reasons."

In his letter to National Council leaders, Bishop Carpenter said that the document had "very little value" and had it not been for "artificially inflated press propaganda would probably have passed unnoticed."

He also proposed that the Council "take action which would assure review by competent authorities before statements such as the document referred to are released."

The National Council of the church will hold its regular quarterly meeting on April 27 and 28 in Greenwich, Conn.

The Bishop's letter will almost certainly be docketed for discussion.

Inadequate Presentation

Earlier this month, Bishop Carpenter asked Alabama Episcopalians to ignore the advisory "because of its inadequate presentation of the situation."

Shortly thereafter the Rev. John B. Morris of Atlanta, executive director of the independent Episcopal Society for Cultural and Racial Unity, tremed the Bishop's request "unfortunate."

Mr. Morris called the advisory "a most worthwhile document which will be of value to Christians of all churches."

He described the Bishop's reaction to the sitdowns as an indication that the movement "will be a plub line separating persons of genuine commitment to desegregation from those with half-hearted intentions."

" 'difference will be increasingly evident," he said, "between clergy ready to implement Christian teaching on race and those who choose to remain chaplains to the dying order of the Confederacy.'"

Special to The New York Times.

ROCHESTER, N. Y., April 18 —The chief executive officer of the United Presbyterian Church in the U. S. A. said here tonight that the Christian church in this country had been as ineffective in regard to the sitdown movement in the South as the church in South Africa, which was faced with an "even deeper crisis."

The official, the Rev. Eugene Carson Blake, was the Rauschenbusch lecturer at the Colgate-Rochester Divinity School.

"Let it be said here in measured terms," Dr. Blake declared, "that unless the corporate church in the United States continues to make it clear that the gospel requires us everywhere as Christians to stand for a non-segregated church in a non-segregated society, thus encouraging ministers and members everywhere to support all peaceful efforts by racial minorities to win proper respect and status even to the point of technical violation of the law when the law stands in the way of the right—unless this is our clear position we have no right to criticize South African churches for their derelictions."

Dr. Blake also defended the right of clergymen to speak out on social issues and said that charges imputing a softness toward communism among the Protestant churches were started by "biased, maverick Protestants."

Forced Mixing Won't Work

Episcopal Council Rejects Protest Of Alabama Bishop

GREENWICH, Conn. (AP)—The National Council of the Protestant Episcopal Church refused Thursday to comply with the request of one of its southern bishops who had protested an official church report sympathetic to Negro "sit-in" demonstrations.

Those attending the spring meeting of the council endorsed the report by the council's division of racial minorities and the division of Christian citizenship.

Their action was in answer to a complaint by the Rt. Rev. Charles C. J. Carpenter, Episcopal bishop of Alabama, who had asked the council to repudiate the report.

The report stated the legal aspects of the recent demonstrations at segregated lunch counters and other segregated public facilities in the South are "still cloudy."

However, it said, "the demonstrations are not simple instances of lawless behavior, but a means of testing both law and unwritten mores by which separation of the races are maintained."

Christian teachings concerning the state and its laws have been consistent through the centuries, but Christian teaching supports the right of civil disobedience in certain circumstances, it continued.

The report argued that civil disobedience might even be a means of exalting the dignity of the law, and that one source of the demonstrations is the church's teaching of the dignity of all men before God.

Members of the council also voted aid to vicitims of racial tension in South Africa.

The Venerable Cecil Wood, archdeacon of Capetown, reported the Anglican Church of South Africa and Joost de Blank, Archbishop of Capetown, believe "forced apartheid to be a sin."

"Apartheid" is the name given to the official South African policy of racial segregation.

The South African clergyman said the bloody uprisings of March 21 in his country were the result of an upsurge of frustration on the part of the natives.

The council voted a $5,000 contribution to the archbishop to use in aiding victims of the uprisings. This was done on a resolution proposed by the Rt. Rev. Richard S. Emrich, bishop of Michigan, "affirming the sympathy and admiration for those suffering in South Africa for bearing Christian witness, in gratitude for their brave example."

Episcopal churches will observe a day of prayer May 29 for the oppressed in South Africa.

The Episcopal Commission to Study Race Relations in the Diocese of Virginia has decided that forced race-mixing won't work, and has proposed that both segregated and "desegregated" camps and youth conferences be conducted by the church—a sort of freedom-of-choice plan.

The commission of 30 members, including three Negroes, also recommended "it should not be the policy of the Diocese to assign white clergymen to Negro churches" and that white clergymen should be assigned to Negro churches only as a temporary measure, when Negro ministers are not immediately available for assignment.

Chairman of the racial study group was Powell Harrison Jr., Leesburg insurance man.

The commission found "with a great deal of sorrow, there are deep differences among us."

"Some of us feel that desegregation was a step forward, others that it was a step backward," the report continued.

Much to the frustation of the mix-agitators in Washington, Virginia's Episcopal Doicese Council voted unanimously at a meeting in Winchester to accept the commission's report. However, Bishop Frederick D. Goodwin said the unanimous vote did not mean the recommendations would be adopted.

The racial mix-masters, the pinkos, the longhairs, the eggheads and the Communists, who have made race agitation a strong propaganda weapon to divide the American people, have sought to promote among Christian people a feeling that racial separation is morally wrong—a sort of "guilt complex."

Those of us who believe the Holy Bible well know that the Negro is a human being. This does not mean, however, that people of all races should be forced by law to live together in an integrated society.

Such a plan must lead inevitably to racial mongrelization.

The Virginia Racial Study Commission of the Episcopal Church has reached a conclusion that's just as inevitable.

Forced race-mixing simply won't work.

Episcopal Laymen Deny OK to Integrated Camps

LEXINGTON, Va., May 14 (AP).—Southwestern Episcopal laymen today struck down another compromise proposal by the clergy which would have permitted racially integrated youth conferences at Hemlock Haven in Smyth County.

All indications were that the deadlocked conference would run over until Monday. No conference in recent years has run beyond its allotted time.

A resolution by Dr. Cary White of Roanoke to operate an integrated junior camp—for children in the fourth to sixth grades—was tabled until the afternoon session in favor of a discussion on a substitute resolution by the Rev. James Newsom of Woodville.

Mr. Newsom's resolution called for an experimental session during the 1960 summer season only. He proposed integrated junior camps and three separate camps for the middle group — grades seven through nine.

One camp would be integrated, one for white persons only, the other for non-white persons.

The Rev. Robert Beeland of Lynchburg proposed an amendment accepted by Mr. Newsom which would separate the middle group by sex.

This substitute resolution drew considerable favorable comment. Included among its supporters were the Rev. C. P. Criss, vicar of Trinity Church in Arlington, of which Delegate Robert Whitehead is a member. Mr. Whitehead has been one of the leaders in the laymen's opposition to any integration at Hemlock Haven.

The laymen defeated the resolution by a vote of 52-23. The clergy voted 33-7 in favor of it. A two-thirds majority by both groups is necessary for a resolution to be adopted.

Voting is by secret ballot and by individuals.

Delegates are not necessarily instructed by the vestry which elects them but a few came to the council this year under instruction.

Episcopalians Divided On Integrating Camp

LEXINGTON, Va., May 14 (AP).—Lay and clerical leaders of the Episcopal Diocese of Southwestern Virginia, deadlocked for the third straight year over whether to integrate a youth camp, may retreat to a familiar compromise today.

After watching the two groups kill five resolutions yesterday, observers at the 41st annual council of the diocese expressed belief the youth camp — Hemlock Haven near Marion — will be closed to meetings again this summer.

Resolutions offered and defeated by the vote of either the clergy or lay delegates were:

1. A proposal for establishment of a bi-racial commission to advise on all matters dealing with group relationship among all people of the diocese—approved by the clergy but defeated by the laymen.

2. A plan calling for conferences of the younger groups that would be racially integrated but separated by sexes—supported by the clergy but killed by the laymen.

3. A clergy proposal to sell the Hemlock Haven property—voted down by the clergy and passed by the laymen.

4. A resolution calling for two separate conferences at the camp, one for white youths only and another, unsegregated meeting — defeated by the clergy and approved by the laymen.

5. A proposa l that youth meetings at Hemlock Haven be racially integrated — approved by the clergy, but defeated by the laymen.

Under council procedure, a resolution has to be passed by a vote of two-thirds of each group.

Episcopalians Told 'Ignore' Race Advisory

BIRMINGHAM (AP)—Alabama members of the Episcopal Church were told Friday to ignore a statement from a national church body lending support to Negro demonstrations in the South.

Bishop C. C. J. Carpenter, Bishop of the Alabama Diocese of the Episcopal Church, issued a statement which said:

"I suggest that because of its inadequate presentation of the situation it (the statement) be ignored by Episcopalians in the Diocese of Alabama."

The statement was sent out by the National Council of the Episcopal Church as advisory material and was not a formal statement of the position of the church. It reviewed Negro demonstrations at lunch counters and other public places, and noted:

"Certain laws so degrade the individual that they threaten the dignity of law itself. The church in its basic teachings insists upon the dignity of all men before God.

"It is, therefore, not surprising that Christians are in the forefront of the demonstrations and that this 'passive resistance' movement has definite relations to the churches both in teaching and leadership."

Bishop Carpenter said the statement was prepared by a group of eight employes of the council and "has no official standing."

Mixed Rites Miff Vestry; Pastor Quits

MARTINSVILLE, Va. (AP)—An Episcopal minister has resigned in a disagreement with his vestry about an integrated service for children.

The bishop of the diocese says the vestry was miffed because the integrated nature of the service was not called to its attention.

The Rev. Philip M. Gresham, rector of Christ Episcopal Church, handed his resignation to the vestry Wednesday night. It was made public Friday.

Bishop William H. Marmion of Roanoke, head of the Diocese of Southwestern Virginia, said Gresham informed him "he has resigned irrevocably" as of May 5. Marmion said he deeply regretted Gresham's view that "the situation in Christ Church is such that he can no longer minister effectively there."

The controversial service will be held in St. John's Church, Roanoke, on Sunday. Marmion said it is a children's mite box presentation service for all Episcopal church children in the Roanoke convocation, "both Negro and white."

A vestry spokesman said the objection was not necessarily to the service itself but rather to "the racially integrated supper" that will follow.

Gresham declined comment and referred all inquiries to the bishop.

Marmion said the integrated children's services are not new and attendance is purely voluntary.

"It is a policy that there be no discrimination in convocations, meetings and services of any kind," Marmion said.

Bias Case 'Squeeze' Laid to Episcopal Bloc

LYNCHBURG, Va., Oct. 4 (AP)—Thirteen Episcopal laymen of the Diocese of Southwestern Virginia have been accused of advocating the use of economic pressure to circumvent the "orderly and deliberate" procedures of the Episcopal Church.

The charge was made editorially in the October issue of the Southwestern Episcopalian, official organ of the Diocese, in answer to a letter from the 13 laymen published in the same issue in which they advocate the liquidation of Hemlock Haven, controversial conference center owned by the church in Smyth County.

Hemlock Haven has come under fire from the laity as a result of an effort made since 1958 to hohld racially integrated youth conferences there.

The letter and editorial reply in the Southwestern Episcopalian, of which the Rt. Rev. William M. Marmion, Bishop of the Diocese, is editor-in-chief, marks the first time that the columns of the paper have been opened for airing the issue of racial integration.

The 13 laymen are the same ones who led the fight at the meeting of the council in Lexington in May to prevent any integration of youth conferences.

The laymen, who succeeded in blocking general funds for the operation and maintenance of Hemlock Haven, now call on individual parish vestries to stipulate that no contributions for Builders for Christ for 1961 and thereafter be used to pay Hemlock Haven principal or interest. "The clear objective," the letter states, "would be to force liquidation.

The editorial comment on the recommendation follows in part:

"We are not seriously concerned about the immediate fate of Hemlock Haven for we believe there is sufficient support for continuing our ownership and operation of the property on the present basis to enable us to raise outside of the Diocesan budget the modest amount which will be required next year and until this controversy is settled one way or another by action of council. What does concern us, however, is the large question of the propriety of the use of economic power to circumvent the orderly and deliberate procedures established by the canons of our church. This is a matter which deserves the careful and prayerful thought of every vestry which gives consideration to the recommendation of these thirteen laymen."

Signers of the letter were Francis T. West of Martinsville, E. Walton Opie of Staunton, Baldwin G. Locher of Glasgow, E. Marshall Frost of Lynchburg, Ralph D. Rogers of Bristol, W. P. Hazelgrove of Roanoke, T. Keister Greer of Rocky Mount, C. M. Hunter Jr. of Tazewell, James L. Camblos of Big Stone Gap, Yuille Holt Jr. of Lynchburg, Nathanial W. Pendleton of Wytheville, Edmuodn ePndleton of Wytheville and R. M. Simmons Sr. of Martinsville.

9 1960

CHRISTIAN CHURCH

'Fellowship Is Key'

The Courier-Journal 1-1

Louisville, Ky. Thurs. 7-21-60

Pastor Tells How Church Was Racially Integrated

Special to The Courier-Journal

Lexington, Ky., July 20.—The successful integration of races in his church was described Wednesday by the Rev. Kring Allen, minister of McCarty Memorial Christian Church in Los Angeles.

Mr. Allen spoke to a group of Negro and white ministers attending the second annual Consultation on the Southern Church and Race Relations being held this week at The College of The Bible, Lexington.

Six years ago, when Mr. Allen began his work at McCarthy Memorial Church, the community was about 40 per cent Negro. He went with the assurance that a program of integration would begin immediately.

He soon found, however, that members were by no means united on the matter. Some felt integration was impossible, others wanted to relocate the church, and a third group was willing to welcome Negro members.

A four-year struggle for understanding and acceptance in this transitional period followed. When Mr. Allen began his work in 1954 the church had some 200 active members. At present the membership is nearly 700, of which about 200 are white and a few are Orientals.

"The church is completely integrated in every department, class, and committee," said Mr. Allen. "The chairman of the board of elders is a Negro, as well as the chairmen of two of the five women's groups. We have a Negro minister of education. Since 1954 our budget has doubled."

"Fellowship is the key," the minister stressed. "It is the only means of conquering social pressures and the prejudices of culture and tradition. It remarks a person by changing him at the very roots of life."

Mr. Allen found that many white persons were sympathetic to the church's program but held back membership because of real or imagined social pressure.

"It is interesting," he said, "that some of our white members who have joined during the past three or four years were brought to the church first by our Negro members."

The consultation continues to Friday noon. Speaker for Thursday evening's open meeting will be the Rev. John H. Marion, of the department of social education and action, the United Presbyterian Church.

He will talk on "The Bible Belt at Bay."

The meetings are held at 7:30 p.m. in the Fellowship Hall at The College of The Bible.

Episcopal Church Called Racist and Caste-Ridden

The Pittsburgh Pa.

RALEIGH, N. C. (AP)—The Protestant Episcopal Church is "in the main, racist, caste-ridden and socially exclusive," a New York clergyman declared.

Making the charge was the Rev. C. Kilmer Myers, vicar of St. Augustine's Chapel, a part of Trinity Episcopal parish.

This is true, he said, despite the awareness of most churchgoers that "there is no place for caste or social exclusiveness of any kind in the life of the church."

■

FATHER MYERS told a three-day conference of ministers and laymen that "the very fact of your gathering is a sign of spiritual bankruptcy in Episcopalianism."

He continued "there is no room in the church, its scriptures, in theology and in its tradition for racism."

Urging churchgoers to "stop compromising," Father Myers observed that the church "cannot condone the blasphemy which goes on at the gates of the altar when men refuse the Cup of Christ because the poor or the black or brown or yellow kneel beside them."

Episcopal Group On Race Set Up

The Washington Post

PETERSBURG, Va., May 4 (AP)—The Council of the Episcopal Diocese of Southern Virginia agreed today to establish a new, 30-member Diocesan-wide Commission on Race Relations.

Establishment of the Commission was approved by the approximately 225 lay and clerical delegates to the 68th Annual Council in the final session of a three-day meeting.

Episcopal Document Favors Negro Movement In South

The Montgomery Advertiser
Montgomery, Ala.

NEW YORK (AP)—An advisory document, issued Wednesday for the guidance of the Episcopal Church's three million members, voiced general sympathy with the student sit-in movement in the South.

Hum. 3-31-60

The detailed, 7,000-word analysis of the current sit-in protests was prepared by staff specialists of the church's National Council and issued solely for the guidance of its members.

P.I.

The document was not a formal statement of any official position taken by the Episcopal Church itself.

The advisory study said Christian doctrine supports civil disobedience in certain circumstances.

"Certain laws so degrade the individual that they threaten the dignity of the law itself," it added.

"The church in its basic teaching insists upon the dignity of all men before God.

"It is, therefore, not surprising that Christians are in the forefront of the demonstrations and that this 'passive resistance' movement has definite relationship to the churches both in teaching and leadership."

"At the present time, our oneness in Christ will not tolerate a repudiation by White Christians of the legitimate and heartfelt assertion by Negro churchmen that their impatient plea for inherent rights be heard," it said.

The situation, however, raises a "profound issue of Christian ethical behavior" since defiance of local law and mores is involved the paper said.

It noted that Christianity historically has taught that "duly constituted authority is a structure appointed by God for the common good, and that Christians ought to honor and obey the law of the land."

However, it added that Christianity also has always taught that civil disobedience is justified for grave moral reasons.

It cited pronouncements by the Church's bishops that such disobedience must be based on "higher principle than the law represents." Also recalled was the New Testament admonition in such a case to "obey God rather than men."

"The current student protest movement is not based simply on local issues of law, not simply on the matter of a cup of coffee, but on the assertion of the inherent dignity of the human person in the face of established mores, frequently reinforced by laws, which impose arbitrary separation based solely on race," the report said.

"In seeking a more perfect freedom the student movement in its origins rests on a high Christian doctrine of man and his vocation."

HARLEM CHURCH HONORS ELDERLY

The New York Times

175 From 70 to Almost 100 Years Old Attend Service for Them at St. Philip's

New York

A Protestant Episcopal church in Harlem paid tribute yesterday to 175 of its oldest parishioners, ranging in age from 70 to almost 100.

RAC 5-16-60

The occasion was the third annual service of thanksgiving for senior members at St. Philip's Church, 134th Street, west of Seventh Avenue.

Its purpose was explained by the rector, the Rev. Dr. M. Moran Weston, as to encourage both old and young to take a positive and creative approach to the later years of life.

Special prayers were offered and Dr. Weston presented orchids to all of the elder members and copies of the Book of Common Prayer to those who had become 70 this month.

"As more people reach the older years too many find the gift of long life not a blessing but a burden," the rector said in his sermon. "Both the younger and the older see only the problems and uncertainties.

"They do not see, as did Job, that God gives the older years as a time for wisdom and understanding."

Two Ultimate Virtues

Noting that "difficult and dangerous times" require these virtues, he observed that wisdom and understanding "do not simply grow by living a long time but only if our lives are planted in the House of the Lord."

He cited the Rev. Dr. Shelton Hale Bishop, a member of the parish who is now serving as a missionary in the Diocese of Honolulu, as an example of the wisdom and understanding that come with the older years dedicated to God. Dr. Bishop is 71.

Many of the elder members of the congregation were returning to the church of their childhood, where they had sung in the choir or later had been married. Gifts were taken to others who were unable to attend.

The congregation joined in a prayer of thanksgiving that ended with the words: "growing in grace and service as we grow in age."

Integration Compromise Is Defeated

The Washington Post
Washington, D. C.

LEXINGTON, Va., May 14 (AP)—Southwestern Episcopal laymen today struck down another compromise proposal by the clergy which would have permitted racially integrated youth conferences at Hemlock Haven in Smyth County.

Sun. 5-15-60

A resolution by Dr. Cary White of Roanoke to operate an integrated junior camp—for children in the 4th to 6th grades—was tabled in favor of a discussion on a substitute resolution by the Rev. James Newsom of Woodville.

Newsom's resolution called for an experimental session during the 1960 summer season only. Newsom proposed integrated junior camps and three separate camps for the middle group — grades 7 through 9.

One of the camps would be integrated, one for white persons only, the other for non-white persons.

The Rev. Robert Beeland of Lynchburg proposed an amendment accepted by Newsom which would separate the middle group by sex.

This substitute resolution drew considerable favorable comment.

The laymen defeated the resolution by a vote of 52-23. The clergy voted 33-7 in favor of it. A two-thirds majority by both groups is necessary for a resolution to be adopted.

Racial Plan Is Opposed In Diocese

The News and Observer
Raleigh, N. C.

TARBORO—Opponents of a proposal to integrate Camp Cheshire Jr., summer camp operated by the Episcopal Diocese of North Carolina, Tuesday submitted a resolution to the resolutions committee at the annual Diocesan convention here.

5-11-60

It was not known Tuesday night when the resolution would be presented to the formal convention, but it likely will be Wednesday afternoon.

P.I.

The integration proposal was made in January by the executive council of the Diocese and calls for integration of boys ages 9-11 for this summer.

It was expected at the opening session that the Rt. Rev. Richard H. Baker, Bishop of the Diocese, would comment on the proposal in his annual report.

Bishop Baker said only that at the January meeting the executive council voted without opposition to open the "little boys' camp to all qualified boys."

Delegates from 16 churches in the Diocese met immediately after the Bishop's address to draft a resolution opposing any integration in the camp. Some of the delegates are here as lay leaders.

Some churches of the Diocese have adopted formal resolutions opposing integration proposals. It was such resolutions that were used as patterns for the resolution introduced Tuesday.

The convention also heard a proposal to turn over the Diocesan owned Good Samaritan Hospital for Negroes in Charlotte to be operated as a public authority rather than a church responsibility.

The report, presented by E. L. Laxton of Charlotte, chairman of the hospital executive board, said $800,000 must be spent to bring the facility up to the minimum U. S. Public Health standards and even after that it would have a capacity of only 140 beds.

In other business Tuesday, delegates to conferences and trustees to institutions and members of Diocesan committees were named. Election of officers is scheduled Wednesday.

St. Timothy's Church of Raleigh heard the Diocese accept an invitation to meet at the church in 1961.

N. C. Episcopal Camp Integration Approved

By B. M. KASS JR.

TARBORO — The Diocese of North Carolina Wednesday approved integration of Camp Cheshire Junior, the Diocese-sponsored camp of boys 9-11 years of age at Vade Mecum.

The action came at the annual convention's closing session after several resolutions and counter-resolutions were introduced.

In all of the balloting, there was a sharp division between the clergy and the lay delegates, with the clergymen voting almost in a solid bloc, while the lay vote was split against the integration issue.

Original Resolution.

The original resolution transmitted to the convention by the Resolutions Committee without a recommendation said it would be "unwise and dangerous to racial tranquillity" to integrate any Episcopal young people's or youth camps at Vade Mecum.

A substitute resolution that the camps not be integrated this year was favorede by the lay delegates by a vote of 34-23¾. It was opposed by the clerical vote of 68-13.

Another substitute resolution asked that the portion of Bishop Richard H. Baker's opening address pertaining to Camp Cheshire be approved. In that address the Bishop noted that the Diocese Executive Council had voted without opposition to open the "little boys' camp to all qualified boys."

The clergy vote for that resolution was 76-5, while the lay delegates opposed it 31 1/4 to 21. This was the resolution which gives approval to integration of the camp.

The final resolution voted on was the original one which terms camp integration "unwise and dangerous to racial tranquillity." Clergymen voted against that resolution 86-6, while laymen favored it by a tally of 32-17½.

However, after the voting had ended, several clergymen who had voted strongly for integration for the camp expressed the opinion that it would be "many years" before there is any further integration of diocesan camps and institutions. This, they said, is because of the strong sentiments expressed by the majority of the lay delegates in opposing the camp integration issue.

Just what the effect on Camp Cheshire will be is not known. However, at Wednesdays session, the Rev. John Gray of Wilson, chairman of the Department of Christian Education of the Diocese, told the convention that as of Tuesday morning, there had been 60 applications for white boys and two for Negro boys to attend Camp Cheshire.

He explained that as soon as an application is received, a letter is written to parents informing them the camp as a result and five white children were withdrawn from other diocesan camps, apparently in protest of the camp Camp Cheshire integration, he said.

Gray asserted the parents of the 54 boys who were not withdrawn are "friends, neighbors and parishioners" of members of the convention and were apparently not concerned about the issue.

In other business, the convention approved a Diocese-wide campaign to raise $350,000 needed to build a home for the aging in Southern Pines. A 13-acre site valued at $47,000 has been given the diocese by Mrs. James Boyd of Southern Pines.

The proposed budget for the church's program fund approved Wednesday amounted to $311,009, an increase of slightly less than seven percent over last year. The Maintenance Fund Budget, which received Convention approval was $82,827, an increase of approximately six percent over that for 1960.

Named to the Executive Council were:

Clergy—The Rev. James D. Beckwith of Raleigh, the Rev. William M. Latta of Louisburg, the Rev. Loren B. Mead of Chapel Hill, the Rev. B. Daniel Sapp of Raleigh and the Rev. L. B. Sherman of Durham.

Laymen—Dr. Henry T. Clark of Chapel Hill, W. O. Warner of Rocky Mount, and John H. Zollicoffer of Henderson.

Trustee to the University of the South—Moultrie Guerry of St. Mary's Junior College, Raleigh.

Plan for Integrated Rite Stirs Episcopal Row

ROANOKE, Va., May 7 (AP).—A racially integrated service for children scheduled for Sunday at St. John's Episcopal Church here has caused an outcry among the vestry of Christ Episcopal Church, Martinsville, and led to the resignation of its rector.

The Most Rev. William H. Marmion, Bishop of the Diocese of Southwestern Virginia, has received the resignation of the Rev. Philip Gresham, effective May 5, he said here yesterday.

The 4 p.m. service at St. John's is to be a collection service for Lenten mite box offerings made by children, both white and Negro, in all Episcopal churches in the diocese.

At Martinsville, a spokesman for vestry of Christ Church said it was not necessarily the Sunday service to which the vestry objected "but rather a supper that would follow. The vestry objects to the racially integrated supper."

Statement Made

Bishop Marmion released this statement:

"Mr. Gresham informed me he has resigned irrevocably as rector of Christ Church, Martinsville, effective May 5. I do not know whether the vestry has taken any action on the resignation or not.

"As for myself, I deeply regret, according to Mr. Gresham, the situation in Christ Church is such that he can no longer minister effectively there.

"The Christ Church vestry has protested against a service to be held in St. John's, Roanoke, on Sunday, May 8. The service in question is a children's mite box presentation service for all Episcopal church children in the Roanoke convocation, both Negro and white.

"The missionary offering is to be used for the work of the Episcopal Church in Central America.

Three Other Services

"Similar services will be held in the other three convocations of the diocese of Southwest Virginia (Augusta, Lynchburg and Abingdon) during the next few weeks. Attendance at these services, of course, is purely voluntary.

"They are not new. They have been held over a long period of time although not in recent years. It is policy that there be no discrimination in convocations, meetings and services of any kind.

"The Martinsville vestry should have known this, but for some reason, it criticized its rector for not calling the attention of his people to it and notifying them of this service."

Children of the Potomac Convocation of the Episcopal Church, which is part of the Diocese of Virginia, will hold a Lenten Mite Box collection service at 4 p.m. Sunday in Trinity Episcopal Church, Columbia pike and South Wayne street, Arlington. The Rev. H. Coleman McGehee, rector of St. John's, Arlington and Dean of the Convocation, said it is traditional for children of the only colored parish in the nearby Virginia area, Meade Memorial in Alexandria, to participate in these services as the parish does in all convocation-wide activities.

CHURCH REBUFFS ALABAMA BISHOP

Episcopal Council Refuses to Repudiate Its Defense of Negro Sit-Downs

By RICHARD H. PARKE

Special to The New York Times.

GREENWICH, Conn., April 28—The National Council of the Protestant Episcopal Church has refused a request by the Bishop of the Alabama Diocese to "repudiate" a document expressing sympathy for the Negro sit-in movement.

The council's action, announced here today at its quarterly meeting, was in the form of two resolutions. One upheld "the appropriateness" of the document and the other suggested that it be given "serious consideration and study" by the church membership.

The resolutions were adopted unanimously late yesterday but were withheld for publication until today to enable the council to wire the texts overnight to the Alabama Bishop, the Right Rev. Charles C. J. Carpenter.

Bishop Carpenter had written the council earlier this month urging that it reject the 7,000-word statement, which was prepared unofficially by two council units, on the ground that if "carried to its ultimate conclusion it would condone lawlessness."

'Press Propaganda' Hit

He complained that the document had "very little value" and would have passed unnoticed if it had not been for "artificially inflated press propaganda."

The statement, issued as "a guide" to church members, noted that Christian doctrine supported civil disobedience in certain circumstances. It acknowledged that sit-ins and sit-downs often defied local law but it observed nevertheless that "Christianity has always taught that civil disobedience is justified for grave moral reasons."

The council's resolutions, which are being mailed to the church's bishops in this country and abroad, noted that the disputed document was "correctly based on official documents of the House of Bishops, the Lambeth Conference and the General Convention."

The council affirmed its determination to "develop for all its officers policy and criteria for constructive exercise of responsibility in preparing and distributing materials of all kinds."

In other developments affecting race relations the council voted a $5,000 appropriation for use by the Anglican Church in South Africa in aiding the victims of the recent racial disturbances there. It also adopted a resolution expressing "sympathy and admiration" for the sufferers.

The Right Rev. Arthur Lichtenberger, Presiding Bishop, announced that Sunday, May 29, would be set aside as a day of prayer for South Africa throughout the world-wide Anglican Communion. He said he was taking the action at the request of Archbishop Joost de Blank of Capetown.

Archdeacon Cecil T. Wood, who is in this country as a personal representative of the Archbishop, addressed the council briefly this morning.

He stressed the stringency of the emergency regulations in South Africa which, he said, "prevent any effective condemnation either of the action of the police or of the harshness of the reimposed segregation laws."

Episcopalians Fight Over Name For New Anti-Bias Society

The Pittsburgh Courier
Pittsburgh, Pa.
1-16-60.

RALEIGH, N. C. — A society formed to remove race segregation in the Episcopal Church finished a three-day meeting at St. Augustine College with dissension in its ranks over naming the organization.

Approval of the group's name —Episcopal Society for Cultural and Racial Unity—drew strong comments from a protesting minority which objected to using the word "racial" in the title.

Delegates, called to the meeting at St. Augustine College by Rev. John Morris of Atlanta, Ga., adopted resolutions setting forth the purposes of the society.

P-7.

ONE OF its purposes "shall be to encourage men to respond positively to God's call for unity in the church," a resolution stated. Rev. Walter Dennis of New York said the group should channel its efforts toward helping Mexican-Americans of the Southwest, Puerto Ricans and other minority groups as well as the Negro. The conference leaders declined to give out a slate of directors elected. Some have not yet accepted, they said. The voice-vote election took place amid considerable confusion in St. Augustine's science building.

The group listed the following six objectives as its goal: 1) A recognition that our responsibilities lie with all persons in a given geographical area, concerned with drawing these persons into full fellowship through baptism and holy communion within that one parish. 2) Mutual support amongst the society for all clergy and laity who in seeking total participation in its parish life for all find themselves at odds with accepted social mores. 3) Increased acceptance and implementation of the principle that the church is an inclusive fellowship which seeks out and welcomes all persons into the worship and parish life of any congregation without distinction as to race, color, national origin or class. 4) Elimination of criteria based on race, color, national origin or class for applicants to church camps, conferences, schools, colleges, hospitals or other institutions or agencies which the church may operate or sponsor in any way. 5) Understanding of the prophetic role of the church, both through corporate and individual effort, in seeking the elimination of racial and other prejudicial barriers in society, whether these be erected by governmental process or through custom. 6) That conditions of harmony among peoples which is the benefit of a mutual recognition of the lordship of Jesus Christ, so that brothers may dwell together in unity and see Him so lifted up that He will draw all men unto Him.

Morris said 400 person throughout the country were i vited to the session, but only 1(attended. The general sessior were presided over by Rev. W liam S. Van Meter of Chicago.

Local Level Aid Pledged For Clergy

Sat, 1-9-60

Would Extend Parish Fellowship For All, Convert Opposition

P. 11.

RALEIGH, N. C. —(UPI)— An Episcopal organization with the goal of promoting racial harmony in the church and ending all segregation in its parishes and facilities was launched here last week.

The Episcopal Church has gone on record as opposing segregation.

The committee, formed Wednesday at a conference of laymen and clergy at St. Augustine's college here, was established to direct much of its efforts at congregations in communities where race-mixing is opposed.

THE REV. HARRY Sheffer of San Francisco defended the committee, called the Episcopal Society for Cultural and Racial Unity. He said the group would furnish "love and support to the clergy in promoting integration."

Dr. Kelley Barnett, a professor at the Episcopal seminary in Austin, Tex., was nominated to serve on the board of directors but refused because of the group's name. He said the society "looks like it's going to be a protest sect."

THE DELEGATES refused the name of Thurgood Marshall, chief counsel for the National Association for the Advancement of Colored People, as a member of the board.

Membership on the board was divided about evenly between colored and white persons.

The Rev. John B. Morris of Atlanta, who proposed the conference, said the society would work for the integration of Mexicans and Puerto Ricans as well as colored people.

Dr. Thomas F. Pettigrew, a Harvard social scientist and lay leader in the church, told the conference the "laity opposes social action by the clergy."

He said the Episcopal denomination could not speak for public school integration as long as the church schools practice segregation.

"BEFORE THE church can be effective in society at large, it must straighten out its own affairs," he said.

In a policy statement the society called for welcoming all persons into worship and the parish life of all congregations, and elimination of all criteria based on race, color, national origin or class in accepting applicants for all church organizations and facilities.

The statement also called for working toward elimination of "racial and other prejudicial barriers in society, whether . . .erected by government al process or through custom."

Segregated and Mixed Church Camps Urged

The Evening Star
Washington, D. C.

WINCHESTER, Va., Jan. 28 (AP).—A racial study commission recommended here yesterday that the Episcopal Diocese of Virginia provide both segregated and desegregated camps and conferences "at this time."

"We find there is wide disagreement on what is best for the total life of the diocese in this mater," the commission said in a report to the 165th council of the diocese at Christ Church.

It said it made its recommendation for two kinds of camps and conference centers "with real suffering on all sides" but "in the solidarity of Christian brotherhood."

Thurs. 1-28-60.

The 30-member commission, headed by B. Powell Harrison, jr., of Leesburg, said it is "aware of the difficulties of administration" that are presented by a dual system of camps and conference centers, "but we believe it can be done. . . . The recommendation is motivated by a genuine concern for all of the children of this diocese."

P. B 2

"We have found with great sorrow that at this time there are deep differences among us about the desegregation of diocesan camps and conferences," the commission report said. "Some of us feel that desegregation was a step forward; others that it was a step backwards. Still others feel that the change was made in a way that evokes deep and serious misunderstandings which have injured the unity of the diocese."

12 Preposed for Bishop

Presentation of the commission report was a highlight of the first day of the meeting, which also saw at least 12 names placed in nomination for the post of suffragan bishop—eight of them from the floor.

Nominated by the official nominating committee were the Rev. John A. Baden of Goochland County; the Rev. Robert Boyd Howarth of Richmond; the Rev. Louis Haskell of Charleston, W. Va., and the Rev. William Sydnor jr., of Alexandria.

Nominated from the floor before a luncheon recess which found the nominations still open were the Rev. J. Hodges Aldes of Falls Church; the Rev. Samuel B. Chilton of Ashland, archdeacon of the diocese; the Rev. Treadwell Davison of Montross; the Rev. David H. Lewis, jr., of Richmond; the Rev. James P. Lincoln of Richmond, executive secretary of the diocese's Department of Christian Education; the Rev. John L. O'Hear of Cleveland, Ohio; the Rev. W. Leigh Ribble of Richmond and the Rev. Edward E. Pate of Dallas, Tex.

Election of the suffragan bishop will take place later today.

The racial study embraced in yesterday's special committee report to the diocese was ordered by last year's council meeting. The committee included 11 clergymen.

Equal Status of Clergy

In its 34-page report, the committee reviewed racial policy of the diocese for many years. It noted that as a matter of official church policy, Negro and white clergymen have had "equal status" since 1949.

The report said the Department of Missions of the diocese had asked it concerning the "advisability of using white clergymen to serve Negro congregations."

"We replied that in our unanimous opinion, it should not be the policy of the diocese to assign white clergymen to Negro churches. But we recognize the difficulty that the Department of Missions has met in securing Negro clergymen," the committee said.

"As a practical matter," it added, "we stated that we saw nothing wrong in assigning a white clergymen to a Negro church until a Negro clergymen could be secured, if it is agreeable to the white clergyman and to the vestry of the Negro church."

Episcopal Council Urges Open Schools

A resolution urging Gov. Vandiver and the state legislature to keep public schools open "in accordance with the current ruling of the federal court in Atlanta" was adopted Thursday by the 53rd annual Council of the Episcopal Diocese of Atlanta.

Some 250 delegates, representing 25,000 North Georgia Episcopalians, passed the resolution which states that "the closing of public schools would violate Christian principles and would spell suicide for every area of our community life in Georgia."

The Diocesan Council of Atlanta, the General Convention of the Episcopal church and Lambeth Conference of the Anglican communion "have spoken repeatedly on the Christian principles in race relations, which immediately affect the current school crisis in Georgia," says the resolution.

It calls upon "all church people to pray every day for the preservation of our public schools."

The resolution will be sent by the office of the bishop to the governor, the president of the state senate and the speaker of the house of representatives.

Delegates also adopted a resolution, introduced by Senator Peyton Hawes, Elberton, supporting a Chapel of All Faiths at Milledgeville State Hospital.

The resolution urges Gov. Vandiver and Dr. I. H. McKinnon, director of the hospital, to provide a "more adequate religious administration for patients at the hospital through an adequately trained chaplaincy service such as is in effect at Topeka (Kansas) State Hospital."

The Council of the Diocese of Atlanta, which includes Atlanta, Rome, Macon, Columbus, Athens and Gainesville, ended its two-day meeting at All Saints' Episcopal Church Thursday.

Departure Of Mr. Thrasher

THE RESIGNATION of the Rev. Thomas R. Thrasher, rector of the Episcopal Church of the Ascension, to accept a call to the Chapel of the Cross church at Chapel Hill, N. C., is a major event in Montgomery ministerial circles. Mr. Thrasher has served the Montgomery church for more than 12 years and the Ascension parish has had remarkable growth during his incumbency. Parishioners have doubled in numbers, the church has an overflowing Sunday School, a quarter of a million dollar educational building and parish house have been erected, with a handsome undercroft, a rectory has been acquired and additional property adjoining the church on South McDonough street has been purchased for further expansions.

Mr. Thrasher has also interested himself in many civic endeavors. He has served as vicar and was a vital factor in organization of the new All Saints parish in Capitol Heights and has been of great assistance in the change of location of the Church of the Holy Comforter from downtown to the Gay Meadows area. He has taken great interest in Montgomery's Negro Episcopal Church of the Good Shepherd.

He has also performed exacting and important work in the Diocese of Alabama. He is a member of the standing committee which has complete authority in the absence of the bishop. He is a member of the diocesan executive committee and chairman of the diocesan department of Christian education.

When a man voluntarily gives up a place in which he has accomplised so much as has Mr. Thrasher, it must be only because he feels that he can be of more service in another and new field. Mr. Thrasher is that kind of man. If his conscience tells him that the Ascension is upon such firm ground that he can now be of greater service in building up another parish, nothing could prevent him from deciding to move, however urgently many of his parishioners in Montgomery would urge him to remain.

It should be said that Mr. Thrasher has frequently been out of accord with the thought of many of his parishioners because of his aggressiveness in seeking to promote better interracial relations, but that does not detract from the fact that he is a devout and dedicated man in his calling, that he is highly educated, that he is guided by an iron conscience, that his personal relationships with his flock are intimate and touching, that in time of sickness or trouble he is a tower of strength upon which those in sorrow can lean. Yet it may be true that the rector, now that the Ascension is a great and powerful parish, is wise in deciding that the time has come for him to go elsewhere and build another material and spiritual structure that will help in advancing the Kingdom which it is the pledged obligation of every consecrated Man of God to do.

Though the rector has had ups and downs in Montgomery, ranging from fanatical devotion to open criticism, he has done a great work here and will leave many permanent evidences of the impact he has made during the past 12 or more years. That good wishes will follow him in his new field goes without saying, and those good wishes will flow from the entire community and diocese, as well as from his own parishioners at the Church of the Ascension.

Episcopal 'Integration'

Along with most major denominations in the U.S., the Protestant Episcopal Church has called officially for racial integration throughout the church and its organizations and respect for law in the sensitive problems of race.

To help implement this policy, and with the blessings of a dozen bishops of the church, 100 clergymen (including one bishop) and laymen from all regions of the U.S. last week formed the Episcopal Society for Cultural and Racial Unity at a meeting in Raleigh, N.C.

The gathering produced much heat, including a harsh criticism by the Rev. C. Kilmer Myers of New York who said the church was "in the main, racist, caste-ridden, and socially exclusive." In the end, however, the Episcopalians accepted by majority vote a statement of objectives which included a search for "elimination of racial and other prejudicial barriers in society, whether these be erected by governmental process or through custom."

Episcopal Bishop Praises Hooper

Lauds Judge for Giving State 'Time To Ponder' School Crisis

The bishop of the Episcopal Diocese of Atlanta praised Federal Judge Frank Hooper Wednesday for giving state officials time to "ponder seriously whether they will deny educational opportunities to all but the well-to-do Georgia children."

In the bishop's address to the 53rd annual session of the Diocesan Council of the Episcopal Diocese of Atlanta, the Rt. Rev. Randolph R. Claiborne Jr., commended Judge Hooper "for his wisdom and compassionate understanding of the self-imposed plight of our political leaders.

". . . In the prophetic words of our astute junior senator, 'it is a matter of local decision'," said Bishop Claiborne. "We can but hope that this realistic judgment by our state's most discerning political figure will carry weight in the deliberation of our General Assembly."

250 HEAR ADDRESS

Some 250 laymen and clergymen, representing the 2,500 Episcopalians of the Diocese of Atlanta, heard the bishop's address, which opened the two-day council session at All Saints' Episcopal Church.

Reviewing Episcopal progress during the past decade, Bishop Claiborne said the number of Episcopal communicants had increased 65 per cent since 1950, compared with an 18 per cent population increase within the geographical boundaries of the diocese.

He cited the building of a new Cathedral of St. Philip as the "most stupendous" of some 13 building programs now in progess within the Diocese of Atlanta.

SUPPORTS CHAPEL

The bishop also voiced his support of the building of a Chapel of All Faiths at Milledgeville State Hospital.

"Let's do our part to equip our chaplains at Milledgeville with the physical facilities they need and give our patients an encouraging example of our deep interest and concern," he said.

9 1960

EPISCOPAL
EPISCOPAL SOCIETY FOR CULTURAL AND RACIAL UNITY

Bishop rapped for stand on sit-downs

The Episcopalian P. 17

ATLANTA — The suggestion of an Alabama bishop that Episcopalians in his state ignore a church advisory on racial unity was sharply scored last week by officials of the newly formed Episcopal Society for Cultural and Racial Unity.

The society, formed on a national basis in December, issued a 7,000 word advisory document on March 30 which presented sitdown demonstrations in the South.

IN SUPPORT of the sit - in demonstrations, the report said that Christian doctrine supports civil disobedience under certain circumstances.

"Certain laws," the study said, "so degrade the individual that they threaten the dignity of the law itself. The church in its basic teachings insists upon the dignity of all men before God."

Bishop Charles J. Carpenter of the Alabama Episcopal Diocese said Friday that the advisory had no official status as far as the church is concerned.

He then suggested that Episcopalians in his diocese ignore it because of its "inadequate presentation of the situation."

* * *

THE REV. John B. Morris, ESCRU, termed the bishop's statement "unfortunate," and added that "A difference will be increasingly evident between clergy ready to implement Christian teaching in race and those who choose to remain chaplains to the dying order of the Confederacy.

"Criticism of the church's support for the movement (sitdown demonstrations) will come from those who have previously shown only a reluctant acquiescence to change, based on a theory of gradualism which seeks a thousand years.

Plain Old Jim Crow?

The Pittsburgh Courier

White Jews: 'Black Jews Not Kosher'

Pittsburgh, Pa. P. 2

Sat. 7-16-60

9

By ALFREDO GRAHAM
(Courier Staff Writer)

NEW YORK—Falashim or Black Jews have been knocking at the doors of white Jews for years, but they have not been admitted to their councils. According to a spokesman for the New York Board of Rabbis, they may eat kosher foods and subscribe to the other paraphernalia of Jewry, but they just ain't "kosher."

The Black Jews are peeved at this.

Rabbi Philip Hiat, director of public affairs for the board, told the Courier that the rabbis heading the congregations of Black Jews which have existed for a long time on the outskirts of Jewry in New York and other parts of the U. S., do not have acceptable credentials.

He described the type of credentials which the board would accept. They must have been graduates of recognized rabbinical theological institutions and must present acceptable evidence of ordination.

■

RABBI HIAT bluntly dismissed the charge of discrimination which has been leveled at the board for refusing to let Black Jewish rabbis enter their ranks.

He said the admittance committee which represents all groups—Orthodox, Conservative and Reform Jews—does not use the color of the applicant's skin as a yardstick for recognition. If they are qualified they will be recognized without any delay. He was even defiant at the hint of discrimination.

He said the board, which is now in its 80th year, can answer that charge any time.

■

ON THE other side of the fence, Rabbi Wentworth A. Matthew, leader of a Black Jew group,, Congregation Beth B'Nai Abraham, described the board's attitude: "They take in whoever they want."

He said they are fully recognized by the Orthodox Jews. The Falasha religious heritage they claim from the ancestry of the union of Solomon and the Queen of Sheba.

The school and synagogue, operated by the group at the corner of Lenox Ave. and 128th St. in Harlem claims authority from the Royal Order of Ethiopian Hebrews. His credentials of ordination originated in Addis Ababa in 1931.

■

RABBI Matthews and the synagogues have all the outer manifestations of Judaism. He wears a beard and a black cap and the synagogue is complete with scrolls, etc.

Rabbi Matthews claims that there are some 350,000 Black Jews all over the United States. The congregation in New York numbers around 1,500 and these are served by nine rabbis. He is not bitter about non-recognition by the New York Board of Rabbis. Towards them he has a they'll-come-around attitude.

RABBI W. A. MATTHEW
. . . "they take in who they want"

■

He takes comfort from the fact that some recognition has come his way from other sources. He names the Hillel Society of Columbia University and Yeshiva University, Brooklyn Tech and City College, all as places where he was well thought of enough to be invited to lecture.

■

CONGREGATIONS of Black Jews and their rabbis resent any insinuation that they are fakes. They say they are strictly kosher, they eat kosher foods, live in kosher homes.

They observe Sabbath worship and their children are circumcized at eight days old and confirmed at 13 years. They base their claims to be Jews on "the history of our forebears."

What would integration with the white congregations of Jews mean to them?

Replies to this query indicate that the prestige which integration would bring is a major consideration. While they refuse to acknowledge that they pine at the door of the white councils, they still resent the fact that they are not recognized. Recognition would mean respect, financial support, the opportunity of participating fully in Jewish life, and the possibilities of an active exchange of Judaic views.

This would not only enhance their status, but facilitate their growth and development.

Despite the denial of discrimination on the part of the white Jews, Black Leaders sum up the reason fo non-recognition simply: "It's plain old jim crow," one Black rabbi said, "and nothing more."

Need for a symbol is revealed

The Afro-American
Baltimore, Md.
Sat. 8-28-60

PHILADELPHIA

In her brilliant book on Father Divine, Sara Harris, a social worker, explains the deep-seated need for the followers of the internationally known cult leader to believe and say "Father Divine can never die."

Miss Harris's explanation is documented by the fact that, last week, Father Divine, 80, and seriously ill of diabetics, was checked into a Bryn Mawr hospital under a fictitious name.

While he has been released from the hospital and is reported improving, it is believed that the majority of his followers are not aware of the seriousness of their leader's illness.

* * *

CALLED "FATHER DIVINE" by his followers and sometimes "God," the cult leader whose real name is George Baker, was checked into the hospital as "Frederick Debrow" of Spring Mill Rd., Gladwynne, Pa.

His true identity was not known until hospital authorities linked "Frederick Debow" with the Divine Woodmont Lodge located at the listed address.

Miss Harris, in her book, "Father Divine, Holy Husband," describes in detail the reactions of a number of followers when she asked them what they would do if Father Divine should die.

Miss Harris writes:

* * *

"... YOU APPROACH a white woman follower who has been with Father for 16 of her 54 years. Her name is Lovely Life.

" 'Peace, Miss Life.'

" 'Peace.'

" 'I want to ask you a question.'

" 'Of course.'

"If Father Divine died, what would happen here? What would you do? What would all the other followers do?'

"Father Divine could never die."

" 'Suppose he did, though?'

" 'He wouldn't.'

" 'Please, Miss Life, just suppose he did."

"It's a silly thing to suppose. It just could not happen, at all."

" 'But suppose—'

" 'It's too silly—'

* * *

"LOVELY LIFE looks hard at you. "Leave ... me ... alone," she warns. She walks away from you. She walks through the foyer where you have been standing with her and into the small "Sisters' Sitting Room."

"She walks through the sitting room and into the women's toilet. You follow her there. There are no doors in Divine toilets, and you see Miss Life stand in front of the toilet bowl and throw up.

"You watch her for a moment with her pinched, pale face. Then you put your hand on her forehead, trying to eaase somewhat her retching process. She tears herself away from the touch.

"Don't ... touch ... me,'

"YOU'VE SEEN enough of Father's followers. You've observed their overwhelming needs. Of course you knew. Lovely Life is one of the less hopeless ones after all.

"Somewhere in the depths of her mind, she can at lease conceive of Father's death. Robert Baldwin is more hopeless than she; he cannot conceive of it at all — not even in the depths of him. If Father dies, what happens to him?

"That somebody would be bound to 'take over' is an unquestionable fact to most outsiders. They are certain that Father has chosen and is groom ing his successor.

"He is not.

"FATHER DIVINE is too profound a believer in his own philosophy to make plans for dying. Since he knows he will live forever, he does not think about successors for his movement.

"It is obvious, in considering persons who are today, and have from the movement's inception been closest to the throne, that Father Divine has never thought in terms of successors. His lieutenants have never been publicized and are not being publicized today except as they can serve as Father's foils. Always, he insists that they recognize and verbalize, as Mother in the Second Body does. his "allness" and their "nothingness," They have always done that.

"A few people believe that if Father Divine were to die, Sweet Angel (Mother Divine) could take his place.... She would need to be manipulated, utilized as Father uses her as a symbol. She is utterly naive. as befits a virgin bride. Her naivete is charming in her present position.

"The followers could never conceive of her as anything but what she is today. They could never accept her as anything else. Sweet Angel, while she is very possible as Mrs. God, nothingness she claims for herself if Father Divine were not in the picture.

* * *

"NEXT TO SWEET Angel in proximity to Father are his secretaries. But none of them could hope to replace him. There are some who are sufficiently bright and able.

"Dorothy Darlging, Saint Mary Bloom, Jane Shanewiess Anita Daire, Willingness Charity are all well trained, with good executive potentials. They know all the details of heaven's inner workings and are responsible for a great many. But they, like Mother in me Second Body, have lost themselves in Father.

"Next to the secretaries in proximity to Father stands John Germaine, executive secretary of all the branches of the Peace Mission movement both here and abroad. If Father Divine died, Mr. Germaine could possibly be able to utilize the confidence Father has placed in him for taking over the movement.

"But it is inconceivable that, even if he could he never would, For Mr. Germaine has such faith in Father's divinity that he meaningfully says, 'Nineteen hundred years ago, when Father first came to the earth in his sonship degree as the Christ, why, I was right here by his side.' This is Mr. Germaine's fondest illusion. I Father died, it would be los to him.

"Which means that if the Divine Peace Mission movement is to be continued after Father's death, only an outsider, one not presently emotionally involved with Divine but one who still has a thorough understanding of him, could attempt to take it over and administer it.

* * *

"THERE ARE only two such people alive today: Father's past attorney and his present one.

Arthur Madison and Austin Norris are both brilliant enough to move any mass they desire to move. As Father's trusted attorneys, they both have a thorough understanding of the movement and the psychology of its recruits.

"They are both, today, highly respected by the followers. But neither of them would be interested in copying after Father. They are too mortal, and the restrictions of a divinity such as Father symbolizes could hardly be worthwhile to them.

"PRESUMING THAT, for some fantastic reason, either Mr. Norris or Mr. Madison, or Mother in the Second Body or any one of Father's able secretaries, or John Germaine would wish to take over the Peace Mission movement—they never could.

"For the followers could not ever accept a new symbol in place of this most satisfying old one. How could a new person ever hope to replace Father unless Father had carefully laid the groundwork for his replacement?

"And Father has never given his followers even a theoretical rationale for his disappearance from their midst. He has never, for one thing, stressed reincarnation. As a matter of fact, in all the years of his leadership, his virgin bride is the only example he has ever presented of reincarnation.

"Nor has he prepared his followers with other theories. On the contrary. He has gone on telling them that their security, their only security, is the knowledge of his ever-presence."

* * *

THE ENTIRE Peace Mission movement, past and present, has been built around the base of personal loyalty to Divine in his own body. That is the reason why it could not even endure as a movement if he were not alive to guide it....

If it were to fall apart, then, what about the men and women who make up the Peace Mission novement? If it were to fall part, what about the angels, who consider themselves incapable of living or taking a breath without the intervention of their good God? What will happen to them?

* * *

"ALL DAY, for two days, you get the same answers from hundreds of white followers 'Can't die!' 'Won't die! 'Never, never die!'

"It is the same with the vast majority of Father's other white followers. Although they are today even more fanatic than the colored followers, the record shows they have always been fanatics in every cult they have joined.

Sociologists Abram Kardiner and Lionel Ovesey, who have spent four years investigating "The personality he (the American colored person) acquired while being obliged to adapt to extremely difficult social conditions," define what Father Divine's movement has meant to colored people:

"It was the needs of the lower-class of colored people which prompted the cult into existence and which the organization attempts to satisfy. In this sense it is the only colored indigenous religion. -- We regard this movement less a religion than a folk-cult in which Father Divine is hardly more than a catalytic agent. If this is so, then this movement represents a considerable degree of self-assertion on the part of the lower-class of colored people.

"It is a part of the colored people's protest with all its allusory and contradictory trends, but it is a protest in fantasy only and as such it dramatizes this protest and gives it articulate form ... by denying reality and forcing new values in a make-believe world.

In conclusion, Miss Harris poses this question:

"If the doors of religion, legitimate and otherwise, would be closed to Divinities, what group affiliations would then be open to them?"

The NAACP? The National Urban League?

"Any one of the other agencies set up for the attainment of civil rights for colored people? No.

"The programs of these organizations are carried out on a sophisticated level by paid and volunteer personnel who are themselves sophisticated and highly educated.

"If Father Divine were to die, mass suicides among the colored people in his movement could certainly result..

"They would be rooted deep, not along in Father's relationship with his followers but also in America's relationship with its colored citizens," the author concludes.

Peace, it's wonderful! and

The Afro-American

Divine prices don't go up

Baltimore, Md.

NEWARK

A check of food prices at Father Divine's Hotel Riviera, Clinton Ave. and High St., shows that, despite the steady increase in the cost of living, patronizers of Divine eating places still dine cheaper than they can elsewhere.

Oct. 9-10-60

Prices in both dining rooms of the hotel still are on a "donation basis," meaning the diner eats until filled and pays what his "Christian conscience tells him to pay."

P.5 . . . 9

THE "DONATIONS" vary from 25 cents to $2 per meal.

The noonday lunch is typical of the Divine menu: franks, fried chicken, pork, beef, spinach, cabbage kraut, mixed salad, three types of bread, tea, coffee and milk.

The dinner banquets are even more copious.

FATHER RINGS BELL—Father Divine is in a festive mood as he rings the bell calling the celebrants to order at the feast marking his 14th wedding anniversary while his "Virgin Bride" looks on approvingly. The observance was held in Philadelphia.

The Afro-American

God Wed 14 Years

Baltimore Md

Thunderous applause rang out at the Circle Mission, 41st St. and Mantau Ave., when Father and Mother Divine made a brief appearance Friday, on the 14th anniversary of their wedding.

April 29 had been proclaimed an international holiday by Father in honor of his marriage.

He wore his traditional blue suit, white starched collar, multi-colored tie and a red rose in his left label.

Sat 5-14-60 P 3

* * *

THE PUBLIC was invited to attend the anniversary celebration of the marriage of Father Divine to his spotless virgin bride.

Philadelphia was described as "The Country Seat of the World."

The anniversary banquets were held at Five Divine missions.

The invitations specified: informal, no wedding anniversary presents, no gifts, no smoking, no drinking and no profanity.

The invitation also stated that no donations or collections, but all were requested to donate for sleeping accommodations, meals and other refreshments.

* * *

FATHER AND Mother Divine had arrived at Father's Headquarters, Broad and Catharine Sts., last Tuesday from Woodmont, where a temporary office was set up to receive the guests from foreign countries and many cities and states throughout the nation.

Among the first arrivals was a group from Winterthur, Switzerland which included a member of the Swiss Rosebud Choir.

All of them attend the Circle Mission Church there, which is one of the church groups affiliated with the Peace Mission Movement in Switzerland.

The interracial Rosebud Choir participated at the banquets.

In the April 30 issue of the New Day newspaper, published national and internationally by Father Divine, there was a reprint of remarks made by Mother Divine during the Fifth anniversary celebration at the Palace Mission Church and Home at Pine Brook Hotel, in Pine Brook, N.J.

* * *

"DIRECTLY AFTER Father Divine finished speaking Mother Divine, in all Her Virgin Beauty and Purity arose, amidst thunderous applause and spoke."

Father and Mother received thousands of congratulation messages from their followers.

Typical of this messages is the following:

"We offer our sincere congratulations to You and Your Spotless Bride on the 14th Anniversary of Your Sacred Holy Marriage to Your Church," signed, Your Children from Halleck St., Newark.

Cult leader in hospital in Phila.

The Afro-American
Baltimore, Md
Sat 5-21-60

PHILADELPHIA

Father M. J. Divine, celebrated cult leader who calls himself God, is reported in critical condition at Bryn Mawr Hospital here.

Divine, reported to be 80 years old, was admitted to the hospital after he was stricken Friday morning. His ailment is described as a diabetic coma.

He was brought to the hospital by an unidentified follower and registered under name "Frederick Debow" of Spring Mill Rd., Gladwynne, Pa., which is the town where the Divine Woodmont Lodge is located.

Neither "Mother" Divine nor any of his followers have been to the hospital to inquire about him, it was reported.

Last week Divine celebrated his 14th year of marriage with his Virgin bride.

The hospital reports that Divine has been under treatment since May 7.

However, Divine's followers insist he is hale and hearty. Two well-dressed men delivered the following prepared statement to the Philadelphia AFRO office:

"Father Divine is alive, well, happy and carrying on his spiritual work. Father Divine is truly fulfilling the Scripture 'Fear not, I am the first and the last. I am he that liveth and was reported dead and behold! I am alive forever more Amen! And I have the keys to h— and death."

"The true followers all over the world of Father and Mother Divine are informed and in accord with whatsoever Father Divine's spirit allows him to do. We stand united in faith, in service, in consecration and devotion to Father and Mother Divine, for we know he is god."

The men who delivered the message refused to elaborate on it.

* **

BORN IN Georgia as "George Brown," Divine spent his early life there. In 1899, he worked as a hedge clipper in Baltimore for 50 cents a day. He thought and talked about God frequently, but it wasn't until 1907 that he was first "reborn," thereby becoming "The Messenger."

The American

In successive stages the ex-gardener became "Major J. Devine," "Rev. J. Divine" and finally "Father Divine."

Baltimore Md

In Valdosta, Ga. in 1914 he was brought into court when it was charged that his followers had been calling him God. The jury's verdict uphold the charge and recommended that he leave the state.

Sat 5-21-60 P 12

The evangelist left Georgia, arriving in New York in 1915 where he continued his preaching.

Shortly afterwards he was reborn again, this time becoming "J. Divine." In 1919 he established himself in a "heaven" at Sayville, Long Island and it wasn't long before he was Father Divine.

* * *

IN A COLORFUL, controversial career spanning a half century, the pudgy cult leader built a religious empire worth millions of dollars. His devout followers include colored and white persons, the rich and the poor. As his followers increased in number, so did his income. The followers became "angels" who gave their worldly possessions to Father Divine.

In heavens and kingdoms scattered throughout the northeastern seaboard, his followers greeted each other with the salutation "Peace, It's Wonderful," as they worshiped their mysterious leader.

Father Divine gained worldwide attention when he introduced his free dinner plan. Tables were laden with chicken, ham, turkey—free for the asking. On special occasions, Divine himself dispensed the food, saying with an enigmatic smile, "Father will provide." During the feasts Father Divine preached.

"Peace, it's wonderful," he would cry and his happy followers would take up the chant, "Peace, it's wonderful. Bless you Father."

After the depression years the free meals ceased and Divine operated a chain of restaurants selling meals below cost. Complete chicken and turkey dinners sold at 15 cents in his restaurants. Thousands of college students—not Divine followers—were able to complete their education because of his subsidized meals.

"Peace, Brother," the students would say, as they planked down 15 cents for a meal that would normally cost a dollar.

In addition to his chain of restaurants and his No. 1 Heaven, Divine operated scores of apartment houses, grocery stores, barber shops, cleaning and pressing establishments, and at one time, 20 or 30 huckster wagons which sell "Peace Father clams, oysters and vege-

tables." He also operated a coal business and two weekly newspapers.

Father Divine teaches his followers to pay their debts promptly. On joining his cult, many persons have paid long-forgotten debts.One woman joined his flock and promptly paid a dollar she had owed for 23 years.

The source of his boundless wealth has remained a mystery. His kingdoms and peace missions have been plagued numerous lawsuits, mysteriou fires but the Little Messiah h managed to emerge smiling each time. The Divine Movement for universal peace and good fellowship among all races and creeds has flourish-despite powerful efforts to cu it.

Father Divine now has headquarters in Philadelphia which he describes as "the country seat of the world."

As Divine, who is known as God to thousands throughout the world, fights for his life in a Philadelphia hospital, one is reminded of his remark in September, 1955 when he told his followers:

"Those who live according to my teaching do not sicken and die. If they die and claim to be a follower of mine they are lying . . .and the truth is not in them."

Stricken, But Rallies

Father Divine, 80-year-old leader to thousands who insist—as he does—that he is a really Divine being, was rushed to a Pennsylvania hospital last week in a diabetic coma. After a week-long "death watch", the aged man who has led an international interracial religious sect for three decades rallied to treatment. He was released.

The hospitalization followed by just a few days one of Divine's rare public appearances in which he observed the 14th anniversary of his marriage to a woman he calls his "spotless Virgin Bride."

niversary last April 29 with an appearance together before the followers at the Unity Mission church in Philadelphia, headquarters of his sect.

FATHER DIVINE IN HOSPITAL, WAS IN COMA

BRYAN MAWR, Pa. — (UPI) — Father Divine leader of an international religious sect, was listed in satisfactory condition Friday at Bryn Mawr Hospital where he was admitted in a diabetic coma last Saturday.

The Negro leader of the sect with headquarters in Philadelphia was admitted to the hospital under the name of Frederick Devoe, 80, with an address of Spring Mill Road, Gladwyne.

The Gladwyne address is the site of an estate bought in 1952 and renovated as the summer home for Father Divine.

The hospital said he was brought in by one of his followers. They said he has responded to treatment and is conscious.

Father Divine Seriously Ill

BRYN MAWR, Pa. — (UPI) —Father Divine, leader of an international religious sect, is a patient in the Bryn Mawr hospital here.

Divine was admitted in a diabetic coma to the hospital last Saturday under the name of Frederick Devoe.

The hospital said the 80-year-old leader now is conscious and his condition satisfactory.

The hospital said Father Divine was brought to the hospital by one of his followers.

The cult leader has been seen less frequently in public in recent months. He and his wife marked their 14th wedding an-

Near-Fatal Attack Fells Sect Leader

"Suicide Binge" Feared If Idol Of Many Dies

Special to Journal and Guide

BRYN MAWR, Pa. — A very brief announcement coming from a hospital here last week forced some 50,000 persons to their knees in various cities in America and put thousands of others in prayerful positions in missions out the world.

The announcement coming from the Bryn Mawr Memorial Hospital on Friday, the 13th, said that the patient entered on the hospital records as "Frederick Devoe" had regained consciousness overnight and was in satisfactory condition.

THE REASON for the prayerful attitudes is this: "Frederick Devoe' 'is reportedly the man known for the past three decades as Father Divine, leader of a far-flung religious sect.

The man was admitted to the hospital on May 7 in a diabetic coma. Despite his 80 years, he rallied within the week.

FBH Youth Congress At M'Brown

Atlanta Daily World
Atlanta, Ga.
Sun, 8/21/60

The fourteenth Annual Youth Congress and Leadership Training Institute of the Fire Baptized Holiness Church of God of the Americas will convene at Morris Brown College, August 25th through the 29. The opening address will be delivered Thursday morning at 11 o'clock by Miss Adrilla Sanders of Knoxville, Tennessee. Classes in religious and educational training will begin Thursday afternoon at 2 o'clock. Among the many offerings are courses in Pastoral Theology, Personal Evangelism, Outline of Early Church History, Arts and Crafts, and a Workshop for Group Leaders, Supervisors and Presidents.

At 8 o'clock Thursday night, the welcome address will be given by Miss Joyce Anne Smith, Youth Worker and Pianist for the Mount Pleasant Baptist Church, McGruder Street, Atlanta, Georgia. Miss Brenda Brinson of Cleveland, Ohio, will being the response. The Annual Youth Sermon will be delivered by Elder J. J. Martin of White Plains, New York.

Memorial services will be held Friday morning at 11 o'clock for the beloved Founder of the Fire Baptized Holiness Church of God of the Americas. Bishop W. E. Fuller, - Mrs. Emma Wright Fuller, and many others. A play will be given on Friday night at 8 o'clock by the Dramatic Guild of the Fuller Normal and Industrial Institute, Greenville, South Carolina.

During the 11 o'clock morning services on Saturday certificates will be awarded to those students who have successfully completed the three-year course. Miss Jeanette Hodge of Chicago, Illinois, will bring the morning message.

On Saturday Afternoon at 4 o'clock a very colorful pageant will be presented and the high light of the occasion is the crowning of Miss Youth Congress of 1960. All participants, delegates and friends will be feted with an Annual Tea on the lawn of the College. Young and old will attend the Youth For Christ's Joy Evening at 8 o'clock Saturday Night.

Sunday morning services will be held in the college chapel at 11 o'clock and Reverend F. E. Robinson, Cincinnati, Ohio, will deliver the address.

Delegates are expected from all parts of the United States, the Virgin Isles and the British West Indies. The plublic is cordially invited to worship at any one or all of these services.

National Supervisors: Mrs. C. W. Fuller, Mrs. E. K. Palmer, Mrs. B. Roberts and Mrs. S. H. Hatley. Dean of the Institute - Bishop W. E. Fuller, Jr.

Birch School Of Missions To Meet Every Friday Night Through June

The Call, Kansas City Mo.
June 6/10/60

The Florence E. Birch School of Missions and Leadership Training will hold sessions each Friday evening during the month of June beginning June 3 (tonight) through July 1, from 7 to 9:30 p.m.

MRS. FLORENCE E. BIRCH

The following subjects will be taught: "Christian Task at Home," Mrs. Melba Brown; "History of the AME Church," Rev. Elmer W. Newton; "Planning and Leading Christian Worship," Mrs. Opnelia W. Jackson; "The Life and Works of Paul," Rev. J. Russell Brown, "Christian Task Abroad," Mrs. Helen Kelley; "Christian Stewardship," Mrs. Ernestine Blanks.

One of the outstanding, School of Missions in the Kansas City area was organized June, 1951, by Mrs. Birch. One of her dreams that came true, the school started from a lowly beginning of a one-day session held at First AME church in Kansas City, Kas. In 1952 and 1953 one-day sessions were held at Trinity AME and Grant Chapel AME churches.

School Renamed

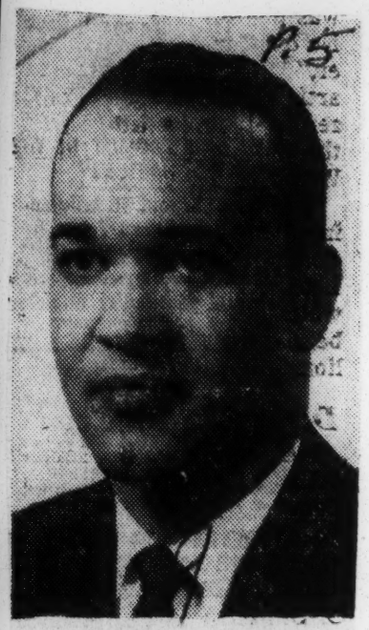
After the third year, the school was named the Kansas City District School of Missions by Mrs. Birth, then supervisor of the K. C. District of the Women's Missionary Society.

The school became accredited in 1958 under the Division of Christian Education of the National Council of Churches of Christ of the USA and the Division of Christian Education of the AME church. A sample schedule of the school was placed in the 1958-59 yearbook of the Women's Missionary Society of the AME church for its entire denomination.

In the 1959 convention of the Nebraska Conference Branch of Women's Missionary Society, Mrs. Helen K. Newton, president, recommended that the school be named the Florence E. Birch School of Missions and Leadership Training, Conference branch. It was adopted, and become a department of the Christian work through First AME church for many years. At present, besides serving as president of the Deaconess board, she is active in the Missionary Society, the Sunday School and the ACE League. She has also served in the Senior choir. The Rev. J. Russell Brown is her pastor.

9 1960

FUND FOR THEOLOGICAL EDUCATION



Appointed

The Rev. C. Shelby Rooks, above, pastor of Lincoln Memorial Congregation Temple here, has been appointed associate director of the Fund for Theological Education, wtih primary responsibility for the Protestant Fellowship program.

9 1960

GENERAL

Bishop Pike Challenges Churches on Integration

The Pittsburgh Courier
Pittsburgh, Pa.
12-10-60

NEW YORK—Episcopal Bishop James A. Pike charged that the Christian church preaches brotherhood and practices intolerance.

In a hard-hitting article entitled "Christianity is in Retreat" in Look magazine, the Episcopal Bishop of California declared: "There is simply no question that the church has become the last stronghold of an evil it was supposed to resist."

Bishop Pike wrote: "There is deadly fear on the part of many of the 'righteous pillars' that the 'lily-white' composition of the congregation may be disturbed. In the recent 'kneel-in' demonstrations, so-called Christian churches actually refused Negroes admittance. How could they have gone on with their prayers in the name of a Christ with whom 'there is neither Jew nor Greek, nor bond nor free'?"

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SINCE MOST MAJOR churches have clearly declared against segregation, the Bishop noted, "the gap between religious principle and local church practice pushes the church even farther into retreat.

"This inconsistency," the Look article continued, "undermines the work of church missions abroad, where the preponderance of those the church seeks to reach are non-white. No wonder Islam, apparently free of racial discrimination, is more attractive to Africans today."

Bishop Challenges Churches On Matter Of Desegregation

Birmingham World
Birmingham, Ala.
12-10-60

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VOICE OF THE PEOPLE—

Speaking Up On Campaign

The Birmingham News

Who's Mixing Church, State?

Prejudice is an ugly word that is closely allied to rash judgment, hatred, and libel. To put it bluntly, it is judging evil of a person or institution beforehand, usually on hearsay, without investigation, without valid foundation.

In the past weeks all I have seen signs of is prejudice against the Catholic church and against Kennedy, because he is a Catholic.

All I have heard have been ridiculous accusations about the Catholic church wanting union of church and state. Our religious leaders and our lay people have said time and time again that we don't want union of church and state, that we are all for the status of religion given in the Constitution and traditions of the United States.

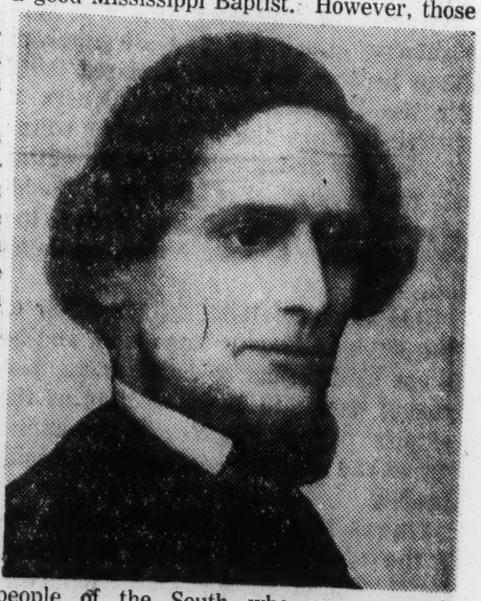
But according to certain religious leaders we are trying to pull a fast one, we are really plotting against the freedoms of America. Before they are quick to accuse, they should take a better look at themselves. Are they not telling the members of their congregation how to vote? Aren't they mixing church and state when they say not to vote for a man because of his religion?

I haven't heard of any Catholics going around saying not to vote for Nixon because he is not a Catholic. In fact there are many Catholics that will vote for Nixon because in their opinion he is the best man. So when you go to vote try to keep an open mind, and vote for the man and not his religion. MRS. CHARLES RIVERS.

A Look Back At Jeff Davis

At the National Press Club last week, I had the good fortune to hear Alabama's Dr. Hudson Strode deliver a compassionate and convincing argument that Confederate President Jefferson Davis should be elected to the Hall of Fame, an honor already accorded such Confederate heroes as Robert E. Lee and Stonewall Jackson. Dr. Strode gained supporters for this unfortunately belated cause.

In the course of his talk, Dr. Strode discussed the nature and extent of Davis' education. I'm sure that no one would be surprised to learn that Davis' father was a good Mississippi Baptist. However, those



people of the South who are currently decrying the prospect of a Catholic in the White House ought to examine the intelligent tolerance of their forefathers. When Davis' father chose a school for young Jeff, he chose a Catholic school in Kentucky, a decision which helped later to provide the Confederacy a quality of leadership that it could not have existed without. It also would do many of us good to remember that one of Jefferson Davis' most trusted cabinet members, first Attorney General and later Secretary of War and of State, was one Judah P. Benjamin, a statesman of considerable parts, and, incidentally, a Jew.

It occurs to me that we who claim some loyalty to our heritage should have sufficient definition of that heritage to see it in its entirety and thus avoid the despicable practice of clinging only to those parts of our heritage which happen to coincide with our prejudices of the present.

Summary of Bias Code

Special to The New York Times.

UNITED NATIONS, N. Y., Jan. 8—Following is a summary, made available today, of a proposed code of rules to guide governments in the eradication of religious discrimination:

1. Everyone should be free to adhere, or not to adhere, to a religion or belief, in accordance with the dictates of his conscience. Parents should have a prior right to decide upon their child's religion. In the case of children torn from their families, the decision should be made in accordance with the interests of the child, due attention being paid to the expressed or presumed wish of the parents.

2. Everyone should be free to comply with practices prescribed or authorized by his religion or belief, and free from performing acts incompatible with his religion or belief.

3. There should be freedom of worship, either alone or in community with others, in public or private. Equal protection should be accorded to all forms, places and objects of worship.

Freedom for Pilgrims

4. Freedom of pilgrims to journey to sacred places as acts of devotion, whether inside or outside their country, should be assured.

5. Persons should not be prevented from acquiring or producing articles of ritual. Where the government controls the means of production and distribution, it should make them available.

6. The observance of the religion or belief of a deceased person should be followed in the disposal of the dead, the display of religious symbols and the performance of funeral or commemorative services. All should be protected from desecration.

7. The observance of each religious or belief relating to holidays and days of rest should be taken into account, subject to the overriding consideration of the interests of society as a whole.

Dietary Practices Cited

8. No one should be prevented from observing the dietary practices prescribed by his religion. Where the government controls the means of production, objects necessary for such observance should be made available.

9. No one should be prevented from marrying in accordance with his religion or be compelled to undergo a ceremony not in conformity with his religion. The right to a divorce should not be denied to anyone whose convictions admit divorce, solely on the ground that he professes a particular religion or belief.

10. There should be freedom to disseminate a religion or belief, provided it does not impair the rights of other religions or beliefs.

11. No group should be prevented from training the personnel required for the performance of practices prescribed by their religion. When such training is available only outside the country, no permanent limitations should be placed upon travel.

Taking of Oaths

12. No one shoould be compelled to take an oath contrary to the prescriptions of his religion or belief.

13. Where the principle of conscientious objection to military service is recognized, exemptions should be granted to genuine objectors in a manner insuring that no adverse distinction based on religion or belief may result.

14. Where exemptions from participation in public ceremonies are granted on religious grounds, such exemptions should be granted in such a manner that no adverse distinction based upon religion or belief may result.

15. No cleric who receives information in confidence, in accordance with his religion, should be compelled by public authorities to divulge such information.

16. Public authorities should refrain from making any adverse distinction against or giving undue preference to individuals or groups with regard to the right of freedom of thought, conscience and religion; and should prevent individuals from making such distinctions or giving such preferences. These duties should be backed up with legal provisions and penal sanctions. The public should be educated to accept the principle of non-discrimination. Freedom to maintain or change religion must be insured and freedom to manifest that belief must be insured as widely as possible. In case of conflict between the requirements of two or more religions, a solution should be found offering the greatest measure of freedom to society as a whole. No adverse distinctions or preferences should be made to religions in the granting of subsidies or exemptions from taxation.

STUDY FINDS DROP IN RELIGIOUS BIAS

Report to U. N. Sees Trend to Tolerance by Churches, Governments and Public

By JAMES FERON

Special to The New York Times.

UNITED NATIONS, N. Y., Jan. 8—A two-year study by the United Nations has found that religious discrimination is declining around the world.

The study concludes that a "widespread trend" exists toward equal treatment of religions and their followers. It attributes the trend to a change in the attitude of churches, governments and the public.

The report, completed before the current outbreak of synagogue and church desecration, warns that a reversal of these trends cannot be ruled out. With that in mind, a sixteen-point set of rules was drawn up to guide governments in their efforts to eradicate discrimination of "thought, conscience and religion."

The proposed "basic rules" include the following points:

¶Freedom to adhere, or not to adhere, to a religion or belief,

¶Freedom of worship, alone or with others, in public or private,

¶Freedom to disseminate a religion or belief, provided it does not impose on other religions or beliefs,

¶Freedom of pilgrims to journey to sacred places.

The other points deal with marriage and divorce, the religion of a child separated from its family, government's role in religion and a variety of topics from conscientious objectors to burial rights.

The ninety-five-page, 30,000-word report was prepared for the United Nations Subcommission on Prevention of Discrimination and Protection of Minorities. It will be introduced Monday at the opening meeting of the subcommission's twelfth session.

The rash of swastika painting and defacement of houses of worship has focused attention on the study. The fourteen-nation subcommission has been asked by the International League for the Rights of Man, a private organization, to "condemn" the outbreak and try to discover its origin and purpose.

The report was compiled by Arcot Krishnaswami of India, a member of the subcommission, who assembled information from governments, organizations and scholars. He has also prepared separate reports on religious discrimination in eighty-six countries. They will be available to the subccommission.

Mr. Krishnaswami, in his report, said an important part of the trend toward the decline in discrimination was an increasing recognition by religion of the rights of other religious and of "agnostics and athiests."

Mr. Krishnaswami noted a similar change in the attitude of public authorities toward religions and beliefs. Even in countries where there is an established church or state religion, he reported, the position of dissident groups has improved in the last few decades, both in law and in fact.

Without mentioning the Soviet Union by name, the report noted the emergence of "scientific atheisim." It said that at first the "new ruling groups" had fought all religions. Now "injurious acts directed toward church, clergy or citizens who believe are treated as contrary to the policy of the state," the report commented.

The report advises public authorities to be guided by these considerations:

¶Freedom of everyone to maintain, change or manifest his religion must be assured. Any limitation on manifesting a belief should be prescribed by law solely for the recognition and respect of the rights of others.

¶Religions and their followers should not be favored or discriminated against in granting of subsidies or tax exemptions.

Mr. Krishnaswami appealed for United Nations approval of the basic rules so they might have weight and exercise persuasive force. Without approval, he said, the study might become the end of an effort rather than the start of a fresh attack.

Using Your $ Money $

By NORMAN L. McGHEE

President, McGhee & Co., Investment Securities, Cleveland, Ohio

Negro Church and Economic Emancipation

HISTORICALLY, the Negro Church played a significant part in the freeing of the Negro from physical slavery. As we are about to celebrate the 100th anniversary of this freedom, it would be well for the Negro church to assess the role it should play in achieving the economic emancipation of the Negro.

Over the years, I have observed with some closeness the apparent "outdo the Joneses" attitude of the Negro church in the mad rush to acquire great church edifices, either building new ones, or buying old ones, causing much of the money earned and wealth accumulated by the Negro to be poured into these outward shows of religious fervor.

Few of the great Negro denominations have given leadership, or help in bringing to the Negro some aid in his disire to lift his economic status. Sometimes, I wonder if these religious leaders, themselves, have learned the significance of the parable of the talents.

There is no question but that the Negro church has a great opportunity to play an important role in causing the Negro to secure this much desired economic freedom. There is also no question but that the Negro in America has possession of many talents. It remains for a dedicated leadership to give direction to the Negro in the proper use of his talents.

I am told there are over 50,000 Negro churches of all denominations in the United States. It would be an easy matter for the leaders of these churches, and I refer to the ministers as well as laymen, to adopt and put into operation a plan by which each Negro church would set aside from the funds they receive from their members not less than $500 each year for the purpose of investing it in the shares of industrial companies doing business in their home city.

Were this done, a sum of over two and one-half million dollars would be available each year for this purpose. Over a 10-year period, this would amount to some $25 million so invested, and would place a powerful economic lever in the hands of the Negro church with which to help pry open greater opportunities for their people, and aid them in the eventual attainment of economic security and citizenship equality.

In my judgment, the next 10 years present a challenge to the Negro church. The big question is, will it accept this challenge and by definite action secure economic emancipation for the Negro. Somehow, I have faith that the Negro church and its leadership will fulfill the hopes and measure up to the role it is expected to play as economic deliverer of the Negro masses of this country.

Last Hope of Mankind Is Christian Church

ATLANTA — "The Christian church represents the last hope to save men from self-destruction," stated Dr. Harry V. Richardson, president of the Interdenominational Theological Center of Atlanta, in speaking to the more than 2,000 ministers attending the annual Pastor's Convention of the Ohio State Council of Churches.

The gathering, the largest of its kind in American Protestantism, was held recently in the Veterans Building, Columbus, Ohio.

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IN THE second of the two addresses on the theme, "Race, Religion and Survival," Dr. Richardson, outstanding Negro leader in interracial reconciliation, outlined four points for the church to develop as he spoke on the subject "The Church's Problem: the Human Spirit."

"The church," Dr. Richardson said, "must teach man to recognize the necessity of the phenomenon of love in human relations" and must study ways in which it can be cultivated, transmitted and applied.

Other national and international leaders at the conference were Bishop Newell S. Booth of South Africa, Senator Hubert H. Humphrey, Senator John S. Cooper, Dr. Elmer Homrighausen of Princeton Theological Seminary, Dr. John Bennett, Union Theological Seminary, and Dr. Jerald C. Brauer of the Federated Theological faculty, University of Chicago.

Washington Archbishop Says

White Christians Should Welcome Negroes to Ranks

WASHINGTON (ANP) — The Most Rev. Patrick A. O'Boyle, Archbishop of Washington, along with 33 ministers and rabbis, issued a statement recently criticizing the practice of denying homes in certain areas to Negroes.

The Archbishop said that white Christians should welcome Negroes as they welcome Christ.

"We can receive the stranger in our midst and make him welcome instead of leaving him isolated, bewildered and hurt," continued Archbishop O'Boyle.

He challenged the old excuse that Negroes are "not ready" to join whites in their neighborhoods, schools, jobs and social gatherings.

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WHEN AND where is he to get ready, asked the clergyman. Can he get ready in overcrowded slums? In schools demoralized because lack of opportunity removes the incentive to study? In an atmosphere in which he is denied the right to vote, to serve on juries, to exercise his elementary right as a citizen?

He called it a "social sin" to continue to restrict communities by subtle practices of discrimination. He pointed out that expressions of prejudice are contrary to the Hebrew and Christian traditions. Therefore, concluded the Archbishop, "We must work for an inclusive society as well as an inclusive church."

Voice in the Wilderness?

We approve the exhortation of the Rev. Dr. Truman B. Douglass to delegates from 200 all-white churches in Alabama, Georgia, South Carolina, Tennessee and Kentucky that convened in Andalusia, Ala., last week to help Negroes in their fight for rights.

Rev. Douglass, white, is executive vice president of the Board of Home Missions of the Congregational Christian Churches in New York, which represents these churches, and of the picketing Negro college students he urged: "The church ought to be on their side. It ought to support and encourage their rebellion."

"When I consent to the restricting of another person's right to declare his convictions—for example on the pretense that this may be an incitement to riot—I am relinquishing my own right to live by the instruction of my conscience and to be obedient to what I may be able to discern of the will of God," so spoke the Reverend Doctor.

He had much more that was pertinent and forceful to say, he spoke fearlessly, he spoke effectively, and we hope his was not a voice crying in the wilderness.

Although his remarks were received with hushed attention, that does not mean acceptance, because the Southern rural white church has never been distinguished for liberalism or even tolerance.

That it will give the delegates something to think about, however, we do not doubt.

Text of Statement by Churchmen and Scholars on Religion and Politics

Following is the text of a statement yesterday on religion and politics by a group of churchmen and scholars across the United States.

The following statement on religious liberty has been formulated during the past two weeks by an informal group of churchmen and scholars in an attempt to extract a higher ethic regarding religion and politics that would be applicable to the practical considerations of the current Presidential campaign.

The sponsors signed solely as individuals, without reference to any official affiliations. The statement has also been drawn without reference to any political party or party philosophy.

Its sole purpose is to attempt to bring basic American principles of religious liberty in a democracy into be required as a qualification to any office or public trust under the United States," and the declaration in the American Bill of Rights that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

We affirm that religious liberty is basic, both historically and philosophically, to all our liberties, and that religious and civil liberties are interdependent and indivisible.

It is our conviction that man's freedom is an essential attribute of human nature. The sacredness of this truth has long been recognized as fundamental to Western Society. The founders of this nation, in emancipating themselves from tyranny, asserted their right to life, to liberty, and to the pursuit of happiness.

These rights are guaranteed in our Constitution to each of us as citizens, and also to the associations, societies, and religious faiths to which we belong. Freedom is fundamental to faith. Freedom is fundamental to the exercise of conscience. It is necessary, therefore, to the essence of our faith that we respect the diversity of religious viewpoints and their freedoms.

Unique Challenges

We believe that it is the responsibility of the members of our various religious organizations to oppose vigorously all attempts to make religious affiliation the basis of the voter's choice of candidates for public office. It is a vicious practice and repugnant to all honorable Americans to set class against class, race against race, and religion against religion.

The judgment of God finds us at a particular moment in history, confronted by its unique challenges and dilemmas, and it is there that our testing is. In the circumstances that now confront us, we must act according to our principles, or be found wanting. In the election campaign of 1960 we face a real and inescapable challenge with respect to the relation between a man's religion and the responsibility of the nation's highest elective office.

To speak in this immediate situation will occasion charges of partisanship, but we cannot be silent. We are anxious only that the voter's choice be made on true and vital grounds and issues, on the candidates' whole character and record, and not solely or primarily upon the matter of religious affiliation.

It is our determination and our duty to clarify this issue in order that votes shall not be cast for one candidate or the other because of religious prejudice or misinformation.

More serious by far than all real or fancied risks is the damage that most certainly will be done to our American community if 40,000,000 of our fellow-citizens should be made to feel that they are barred from full and free participation in our national life because of their religious affiliation!

Guidelines Proposed

That we may further the fulfillment of our American democracy under God, we suggest that the foregoing affirmations and the following principles be guidelines for action in the 1960 election.

1. The exclusion of members of any family of faith from public office on the basis of religious affiliation violates the fundamental conditions of a free democratic society, as expressed in the spirit of our Constitution.

There must be no second-class citizenship in the United States, whether it be based on religion, race, class, or national origin.

2. The religious faith of a public officer is relevant to the conduct of his office.

The religious faith of a person of integrity will influence his private and his public conduct. The relevance of faith to his personal spiritual life is a private matter. His religious faith can give him an insight, independence, and composure that will enable him to make dispassionate judgments in the crises of public life, and lead the nation to a more creative fulfillment of its destiny.

The bearing of the religious views of any candidate of any party upon his decisions in public office is a public matter. Inquiry regarding this relevancy is an exercise of responsible citizenship, if conducted in such a way as not to violate the constitutional prohibition against any religious test for public office.

3. No citizen in public office dare be false either to his conscience or to his oath of office.

Both his conscience and his oath impose responsibilities sacred under the law of God. If he cannot reconcile the responsibilities entailed by his oath with his conscience, then he must resign, lest he fail his nation and his God.

4. The fact that a major religious group has so far never furnished the nation with a candidate who won election to a particular public office does not obligate the voters to elect a candidate of that faith to that office solely to demonstrate our devotion to democracy.

This would establish a religious test for public office much narrower than the one complained of, and contrary to the obvious intent of the Constitution. It would, furthermore, focus attention on a marginal qualification rather than on the essential qualities of personal integrity, leadership capacity, and policies relating to central issues.

5. No religious organization should seek to influence and dominate public officials for its own institutional advantage.

The exercise of public office must always be in the public interest, and serve the welfare of the whole community, local or national. The rights and liberties of each and every voluntary association must be respected and protected as long as they do not infringe upon the like rights of others.

Full Liberty Advocated

6. Every person of every faith must be accorded full religious liberty, and no person should be coerced into accepting any religious belief or practice. No religious group should be given special preference or advantage by the state, nor allowed to use state agencies for the restriction of other faiths.

7. A candidate's faith, and his affirmations of it, as they bear upon his responsibilities in public office, should be viewed in their best light rather than their worst, and the response and expectation of the nation should be such as will encourage him to attain the highest spiritual and moral realization which his own faith can inspire.

8. Just as the choice of candidates for public office should be based upon integrity, leadership, and convictions on basic issues, so the public officer after his election is obligated to make his appointments to subordinate positions on a non-discriminatory basis, using competence and record rather than religious affiliation as the criteria of selection.

9. The President's participation in important national and community religious functions can be a fine symbol of the common concern for the spiritual welfare of the nation. But if for reasons of his own he feels that participation in a particular religious ceremony is not in order, it would be contrary to the civic character of the American Presidency for him to feel obligated to accept the invitation.

Secondary Status Noted

Participation in special religious ceremonials is an aspect of the Presidency that is secondary in importance to matters of constitutional responsibility, such as the conduct of foreign affairs, the governing of the nation, and the execution of the laws, and it must be weighed in proportion to these functions in any estimate of a candidate's suitability for that office.

10. Every public official who is a member of a religious group should, of course, take into consideration the spiritual and moral principles of his faith in confronting the decisions he must make. But in our pluralistic society he will recognize that the values in historic faiths other than his own must be brought to bear upon the problems of the day. He alone, under the judgment of God, can fully appraise the force and applicability of all such values and advice for his situation, and he should seek to apply all in such a way as to enhance and undergird the best interests of the nation. a dispassionate focus, so that all citizens, irrespective of their religious affiliations, may function reasonably and with foresight in an area that too often lends itself to emotion.

While each of the signatories has acted as an individual, they are all drawn together by a principle that is best described by a sentence in the statement itself. The sentence reads, "The judgment of God finds us at a particular moment in history, confronted by its unique challenges and dilemmas, and it is here that our testing is."

A Statement on Religious Liberty in Relation to the 1960 National Campaign 9-12-60

We reaffirm our loyalty to the Constitution of the United States and its provision that "no religious test shall ever

Associated Press

Billy Graham Meets Fellow Preacher

Evangelist Billy Graham is shown as he was greeted by an aged preacher, Samson Chaguraga, at Moshi, Tanganyika, British East Africa, recently. Graham addressed a large crowd at Moshi on his African crusade. He spoke to more than 28,000 Africans at nine meetings in Kenya, before he left British territory.

Billy Graham calls East Africa the 'land of gathering storm'

By BILLY GRAHAM
As Told To Tom McMahan

BULAWAYO, SOUTHERN RHODESIA—Last week I preached my first sermon in central Africa. It was a new experience.

This Africa is as different from the other seven countries we have visited as the Carolinas are unlike Mexico.

I felt very much as the Queen of Sheba must have felt when she viewed the magnificence of Solomon's court and exclaimed, "half was not told me."

We traveled by plane, motor launch and on a tiny trolley.

* * *

AS WE arrived in Victoria Falls we got an eyeful of everything an American boy associates with Africa—the wild game. Cliff Barrows and I fairly shouted as we flew over great herds of elephants, zebras, antelopes and buffalo.

We went by boat up the Zambezi River above the falls and spotted hippopotami coming up for breath and a crane standing in lovely splendor on a protruding rock. Cormorants skimmed swiftly over the water.

The glorious "smoke that thunders," as Africans described the spray-generating cataracts, must be among the wonders of the world.

* * *

THE MOST lasting memories of our West African tour, I am sure, will be the people themselves and the heroic missionaries who are working to bring healing to the body and soul, as well as enlightenment generally.

We talked with extremely able political leaders and Stone-Age Africans in mud huts.

The response to the Gospel in West Africa amazed and humbled us. The crowds were quiet and reverent. There was actually less emotional display than we have seen in some American and European cities.

* * *

WE SHALL never forget their prayers of repentance and trust, often in their own languages and in little clusters that dotted the broad greenswards as counselors explained the way. My message was the same that has been blessed of God around the world —Jesus Christ and Him crucified.

I tried to preach with the authority inherent in the Bible and with utter simplicity. The Gospel was accepted by hundreds of keen students, many brilliant Europeans, and thousands of common people who were very like those who "heard Jesus gladly."

The people in villages and along roadsides were extremely friendly. They flashed broad smiles and returned our salutes. We found almost no trace of anti-American feeling.

One common denominator in the main areas is intertribal rivalry. It exists in Ghana, in Nigeria, in the republic which replaced French Equatorial Africa and most acutely, just now, in the Belgian Congo.

* * *

AMONG THE many terrific missionaries whose tireless work we glimpsed along the way, two stand out.

Miss Effie Varley of Australia conducted us on a tour of the village where she has lived more than thirty years. The nearby church holds 700.

This dedicated woman still walks 15 to 20 miles a day, knitting as she goes.

Tom Archibald, the little self-effacing Scot, came to our meeting with 200 tribesmen who were "head hunters" before he went among them 33 years ago.

We are now opening campaigns in Central and East Africa. This is the "White Man's Africa" and the cities are as modern as those in Europe and they are as color-conscious as Mississippi.

In this atmosphere of gathering storm I do not propose to suggest specific solutions to the race problem. I do intend to preach Christ; because only in the context of His forgiveness and love can the solution be found to this muddled human situation.

Only as men's hearts are changed can they love each other regardless of the color of their brother's skin.

Only as men receive the love of God shed abroad on Calvary can they work together to solve the problems of the relations of man to man that plague not just Africa but the entire world.

REV. BILLY GRAHAM

MASONS BUY BUILDING

INDIANAPOLIS— The Prince Hall Masonic Temple Association of Indianapolis recently purchased the 63-room Phyllis Wheatley YWCA Building at North West and Walnut Sts. The building contains residence rooms, a gymnasium, assembly rooms and a large swimming pool.

FELLOW PREACHERS — Evangelist Billy Graham was greeted by an aged native preacher, Samson Chaguraga, after conducting one of his famed services at Moshi, Tanganyika, during his African tour. —AP Wirephoto

They'll Remember Graham

By The Associated Press

KATIKI, Northern Rhodesia, March 3.—The 200 Africans here will remember the tall bwana from North Carolina for a long time.

He came striding down the mud path, packed hard by generations of bare feet. He stopped at the first hut and shook the hand of a startled African. Some of the women squealed and ran.

Billy Graham was doing what he likes to do, spread the Gospel among the people.

Katiki is a farming village 20 miles from the copper mining town of Kitwe. The corn is ripening now and there is little for the men of the village to do. Mostly, they just sit in the shade of their huts. A few have jobs in Kitwe.

Through a missionary who speaks their language, Graham talked to them about their life. No, the children do not go to school. There is no school. There are no electric lights, no running water. The women cook over wood fires outside.

Visits Primitive Store

One of the mud huts is a store and Graham looked inside. In front of the counter were two barrels, one full of ground cassave, the other of small dried fish, the eyes shining in the darkness. On a shelf back of the counter were a few tins of basic commodities—salt, sugar and such.

The headman of the village led Graham to the church. It is a mud structure, built on a bamboo frame, about 12 by 16 feet. The headman told Graham proudly that 60 Africans can get inside and squat on the crude benches and the mud floor.

There is no pulpit, no decoration. A missionary gave the headman $15 and a wooden door and told him how to build the little chapel. Graham could barely stand upright in it. But he was impressed.

"Let's pray," he said, and he gave a short prayer, asking a better life for the Africans of Katiki.

The women who ran away when Graham arrived had now come back, wearing their best dresses. They sat in the shade of the eucalyptus tree in the center of the village and waited. Some had babies strapped to their backs.

The headman asked Graham to say a few words to the villagers.

"God made that tree," Graham said in a conversational tone, pointing to the eucalyptus. "He made you. The Bible teaches us that God made everything.

Urges Them To Accept Christ

"In the beginning, there were no deaths, no suffering, no disease. God and man were friends.

"One day something happened to that friendship. One day God and man were separated. That's what started all the trouble. But God sent his only son and he died on the cross. He was Jesus Christ. And when Jesus Christ died on that cross he paid the penalty for all our sins so that we don't have to die.

"God says he must turn from sin and receive Christ in our hearts. He will help us to live a good life. You can give your life to Christ right now.

"God bless you," Graham said and withdrew.

Back in the automobile that brought him to the village Graham mused aloud: "Just this little visit and somebody could be converted."

Billy Graham Ends His Tour In Ethiopia

ADDIS ABABA, Ethiopia (AP) — Billy Graham Wednesday preached the final public sermon of his crusade in Africa in Haile Selassie Stadium. Rain softly pelted a crowd of about 5,000.

As dusk fell, hundreds of Ethiopians remained inside the stadium, being counseled by Graham's followers about decisions for Christ they had made at the evangelist's invitation.

With this meeting, Graham had delivered his evangelistic message to African crowds estimated conservatively at 332,000.

The evangelist, who now is showing the strain of nearly eight weeks' rigorous traveling and preaching, has pitched his pulpit in 16 cities in nine African countries or colonial territories.

The meeting was the 24th of his crusade.

In addition, he has held half a dozen impromptu services at airports and churches. And he he has talked to meetings of missionaries and clergymen in almost every country he has visited.

Must Solve Negro Problem—Graham

NEW YORK (UPI) — Evangelist Billy Graham warned today that unless the United States solves its racial problems through the Christian teaching of love the great question of "where is Africa going?" will be followed by the word "Communism" — period.

The 40-year-old evangelist said his 11-week tour of Africa convinced him that Americans must by their own example find an answer to the racial problem or face the fact Africans will be disillusioned with the United States and turn to the Communists.

"One of the greatest opportunities facing the American people is to help the people of that enormous, troubled continent of Africa as they grope their way out of the dark," Graham said.

REQUIRES PATIENCE, LOVE

"The task is a stupendous one and it calls for great patience and love on our part. We must show by example that freedom is as close to our hearts as it is to the hearts of Africans, who for centuries have been truly benighted."

Graham said in a UPI interview he was quite surprised to learn that racial troubles in the United States got scant attention in Africa at the present time—"probably because they have so much trouble of that kind of their own."

TIME RUNNING SHORT

But he said time was running short and Americans should tackle the problem of race tension, close ranks, and show the peoples of newly-emerging Negro nations that such complex problems in human relations can be solved.

Graham returned from his crusade for Christ through nine countries in central Africa and Egypt, Jordan and Israel. Today he leaves for Washington, where he will report to President Eisenhower on his travels.

9 1960

BILLY GRAHAM

Billy Graham Closes Crusade in Germany

BERLIN, Oct. 9 (AP).—Evangelist Billy Graham brought his three-week German crusade to a close yesterday on the border between the West and the Communist East. Police estimated 60,000 Berliners assembled in brilliant sunshine to hear him.

Behind Mr. Graham's 30-foot high pulpit was the partly restored ruin of the Reichstag. To his left was the Brandenburg Gate—symbol of the division between East and West. Before him was a huge memorial to Russian soldiers who conquered Berlin.

"I am standing at the crossroads of two worlds," Mr. Graham said. "Nobody knows what is to come—war and destruction or something worse. Or shall we be able to solve our problems and have peace in our time?

"That depends to a great degree on whether the German people turn to God—they have the capacity to achieve another great reformation that would sweep through the world. If the Germany achieved that they would have the spiritual leadership of the world."

Mr. Graham had irritated the Communist regime of East Germany by setting up a tent for 20,000 worshippers near the border of their sector of the city. Yesterday the tent was too small to hold the throng. The booming loudspeakers set up in the open carried the evangelist's words—translated phrase by phrase into German—to the Communist guards at the Brandenburg Gate.

Extra Red guards were there to see that no East Berliners crossed to the West for what the Communists called a "provocative rally." Another cross-ing point leading to the meeting also was closed.

But many East Berliners took longer ways around to demonstrate their faith.

Mr. Graham spoke at the regular Sunday morning service in Berlin's little United States Army chapel. There was an overflow crowd of nearly 1,000. He did not refer to the problem of divided Berlin and its small American garrison.

Harlem Gang Leader Won By Graham

NEW YORK, Oct. 8 (UPI)—The teen-age leader of one of the 15 divisions of a gang known as the "Untouchables" swore, "My gang members will go to church Sunday or else" after hearing a sermon Saturday by evangelist Billy Graham in New York's tough East Harlem.

The gang leader, who would identify himself only as "Flamingo," was one of 27 gang leaders among some 70 gang members who turned out at a youth development meeting room to hear a talk by Graham.

Graham, in New York for a three-day Spanish-American crusade which opened Friday night at Madison Square Garden, was invited to address the youth gang members by James Voss, director of Youth Development, Inc. Voss, who told the youths he had been a member of "Mickey Cohen's gang" until he first heard Billy Graham 10 years ago, said he organized the meeting place two years ago for the teen-agers to take them off the streets and get them away from being "fighting gangs" and instead become social clubs.

* * *

GRAHAM TOLD his listeners, mixed Negro and Puerto Rican with the Puerto Ricans in the majority, that the only reason they clung together in gangs was because of a "need for security."

He told the youngsters, who applauded when he finished, "Take Jesus Christ into your hearts, and you'll never feel the need for a gang again—he'll give you all the security you need. Instead of fighting each other, then you can fight Christ's battle."

Graham had the youths bow their heads in prayer near the end of his half-hour sermon, and asked those who wished to "give themselves to Christ and accept him openly in your heart right now" to raise their hands. About 25 did so.

GRAHAM TELLS OFF GANGS IN HARLEM

70 Teen-Age Boys Hear Him 'Give It Straight' and 20 Signify Accepting Christ

By GEORGE DUGAN

The Rev. Dr. Billy Graham laid it on the line yesterday to about seventy teen-age gang leaders and their henchmen in East Harlem.

For thirty minutes the evangelist lectured the unusally quiescent youngsters on the wages of sin. When he had finished and asked those who wished to accept Christ to raise their hands, about twenty did so.

Dr. Graham was the guest of Youth Development, Inc., at its headquarters on Second Avenue between 108th and 109th Streets. The organization is headed by Jim Vaus, a reformed wiretapper who was one of Dr. Graham's earliest converts ten years ago.

The evangelist told the boys that he was "going to give it to them straight." He acknowledged that sex was probably their greatest problem and sternly pointed out that "adulterers don't get into heaven."

Depiction of Jesus

"Jesus Christ is the only control," he admonished them. "He alone can help you live a clean life."

Dr. Graham emphasized that Christ was "no sissy" and probably could have been the "world's greatest athlete."

Among the gangs represented were the Untouchables, the Turbans, the Dragons, the Sinners, the Young Suicides and, surprisingly, the Christians.

The evangelist took time off from his three-day crusade for souls among Spanish-speaking New Yorkers to visit East Harlem. He preached last night in Madison Square Garden and will wind up his campaign there at 3 P. M. today.

One panama-hatted lad, who identified himself as "Flamingo" commented that his gang members would go to church tomorrow "or else."

Others were not quite so vehement. But the consensus was that while Dr. Graham "went over all right," some work remained to be done.

Polite Attention Given

Observers were impressed with the good manners of the gang members. There was no heckling during Dr. Graham's half-hour talk. Later the boys crowded around reporters in boisterous good humor.

Among the more spectacular names whose owners hoped to see in print were "Little Maverick" and "Young Maverick," president and prime minister, respectively of the Turbans.

When Dr. Graham arrived at the center just before 11 A. M. he shook hands all around and then went into the building for his talk.

One "deb," who was the sole girl present shook the evangelist's hand and then danced off gaily shouting: "You ain't met a man until you meet Billy Graham."

Mr. Vaus said that most of the teen-agers came from the area bounded by the East River, Central Park, 125th Street and Ninety-sixth Street. He described it as one of the most crime-ridden sections of the city.

Later he displayed a lethal-looking "zip gun" that one of the boys had turned in to the center several days ago.

9000 Rhodesians Join Bi-racial Graham Rally

BULAWAYO, Southern Rhodesia, Feb. 20 (AP)—Billy Graham preached to 9000 Rhodesians today at the greatest multiracial religious service ever held in the Central African Federation where segregation is still the rule.

The American evangelist, rested after a week's break in his "Crusade in Africa," held to his rule not to preach to segregateed audiences. Although most of the 4000 Africans present took their seats together, there were small knots sprinkled throughout the white audience in Harsfield Stadium.

400 Decide for Christ

At the end of the service, Graham asked for decisions for Christ. Whites and blacks moved forward in a large group of perhaps 400 and stood together before him.

The meeting was held under a warm sun in the soccer stadium on the outskirts of Bulawayo.

"I don't care what tribe or race or nationality you are," Graham told his audience, "this is your big moment."

Although official policy of the Central African Federation stands for a multi-racial society, Africans and whites do not often mix at religious services here, and never on the scale of today's meeting.

There were two choirs at the meeting: one all white, the other all African. They sang alternately. On the stand from which Graham spoke were both Africans and whites.

South Africans Attend

More than 100 men and women from the rigidly segregated Union of South Africa came for the meeting. Several South African visitors asked for an appointment with Graham to discuss the possibilities of his coming to South Africa.

Graham did not include South Africa on his present tour partly because of his stand against segregation and partlty because of limited time.

The evangelist told a group of 400 ministers and missionaries that race was an "anthropological problem, not religious."

"We face it in the United States," he said. "That is the problem in Cyprus, in the Middle East, and in Malaya. It is the problem in the Federation. What is the church to do about it? It is our duty to form a bridge to create an atmosphere in which we can live together in harmony and an atmosphere of good will."

NO SEGREGATED AUDIENCES

Billy Graham Received By Crowds in Nigeria

LAGOS, Nigeria — Dr. Billy Graham, the world renowned evangelist, was received by tremendous crowds wherever he went during his tour of Nigeria.

Dr. Graham, who had spent a few days in Ghana before flying to Nigeria on the invitation of the Christian Council of Nigeria (comprised of all the Protestant churches in Nigeria), was welcomed at the Ikeja Airport by the executive committee of the council, led by Rt. Rev. A. H. Howells, Bishop of Lagos.

Immediately after he had gone through the ordeal of the immigration authorities at the airport, he was driven to the VIP's reception room where he met members of the Nigerian press.

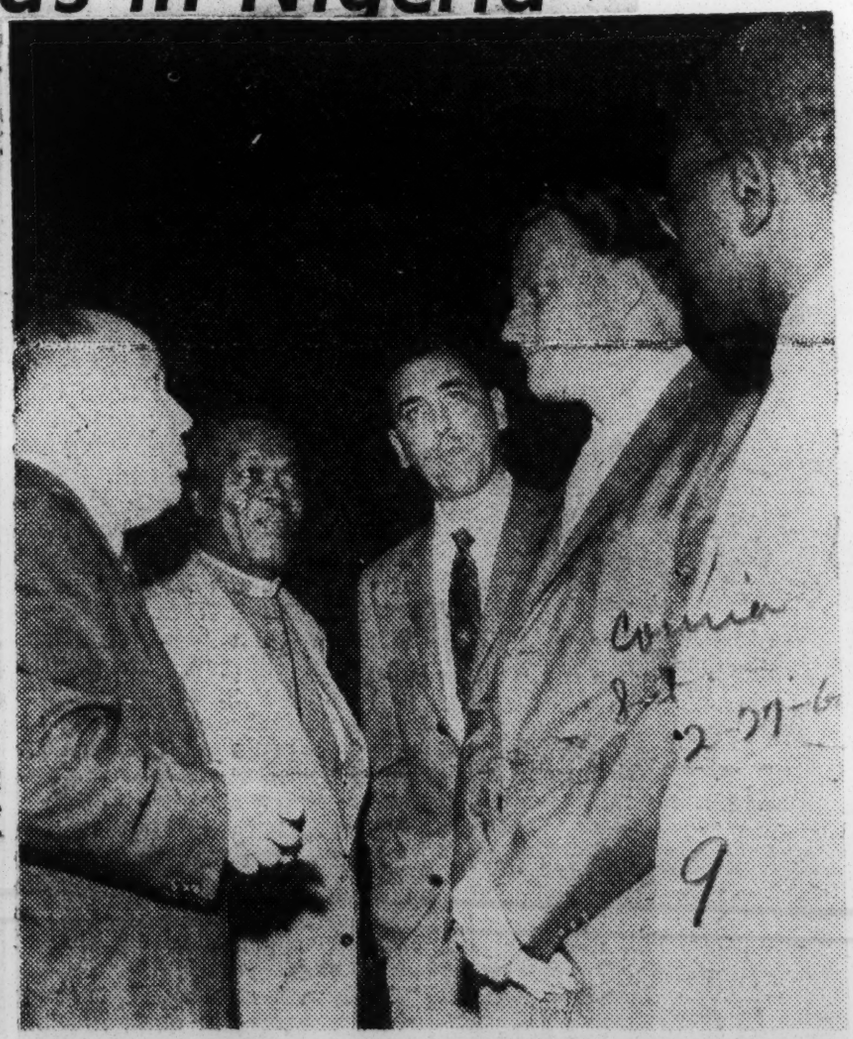
■

DR. GRAHAM told the press conference that his team had came to Nigeria not as politicians but as proclaimers of Christ's teachings. He thanked members of the press and the Christian Council of Nigeria for their cooperation.

The evangelist said that his team had chosen this year in coming to this country particularly because it was the year of Nigeria's independence and wanted to celebrate the independence spiritually with them and wished the country God's guidance.

Asked what his attitude towards the Roman Catholic doctrines, Dr. Graham said that the Roman Catholics had always been tolerant wherever he went to preach and had the course to be in contact with them.

ON THE question of apartheid, the evangelist reaffirmed the position he kept in the statement which he made in United States, Ghana, that he would not preach in any country where black and white could not sit together. This he said was in keeping with



GRAHAM IN AFRICA—Evangelist Billy Graham meets members of the Christian Council in Nigeria. Dr. Graham is seen second from right. Second from left is the Rt. Rev. Bishop A. H. Howells, Anglican Bishop of Lagos.

When asked if he thought that his preaching could not effect some changes in the minds of the whites in South Africa, Dr. Graham answered: "I shall wait and see how far Mr. Macmillan has been able to change the minds of people in South Africa."

(British Prime Minister Macmillan was on a tour of the Union of South Africa at the time.)

Dr. Graham said he had visited many countries and found that fundamentally, there was no difference between all peoples of the world, and that he believed that the only solution to the problem of mankind is spiritual guidance.

Races Mix Freely To Hear Graham

Peace Reigns During Talk In Explosive Rhodesia

BULAWAYO, Southern Rhodesia, Feb. 21.—(UPI)—American evangelist Billy Graham wound up a two-day crusade in Bulawayo Sunday by preaching to a crowd of 20,000 persons.

More than 10,000 of them made a "decision for Christ" when he issued a call for believers to come forward.

Sunday's rally was almost twice as big as Saturday's and the largest in the Rev. Mr. Graham's Central African campaign.

The most remarkable feature of both meetings was the complete freedom with which the races mingled in the crowd. The race issue is a strong one in Rhodesia.

"There is enough spiritual power represented here today to solve any problems this country may have," the Rev. Mr. Graham told the gathering Sunday.

The chairman of the crusade said that before the meetings were held the police had wanted to patrol the grounds but that the Rev. Mr. Graham's committee turned down the idea.

"We wanted to be ready for incidents," a police spokesman said. "But there has never been a more wonderful crowd in the federation."

The evangelist and his party left after the meeting for Salisbury, where he is scheduled to speak Tuesday.

Boycotting Of Graham Rally Looms

KITWE, Northern Rhodesia, Feb. 24 (UPI)—Billy Graham's evangelical crusade was threatened today with a boycott and a series of rumors that persons attending his rally would be shot, police reported.

The threats raised the fear that Graham's crusade would suffer its first failure since he began his tour of the continent.

Police believe trouble over Graham's crusade has political implications. They said that the United National Independence party (UNIP) had organized a boycott of Graham's rally here tomorrow.

They also said that there were widespread rumors that everyone spotted attending the service would be "locked in and shot."

Officials said thousands of Africans might be influenced to stay away from the rally because of the rumors. They also reported that Europeans living in the area probably would not want to take the risk of going to a meeting and encountering any possible violence in this racially tense continent.

Dr. Grady Wilson, Graham's associate evangelist, said: "This is the first time we've encountered such a position in the 14 years Billy and I have been preaching around the world."

Although no specific reason was offered for the rumors or boycott, Graham has encountered some trouble on his African tour from Moslems who represent a large part of the Negro population and Negro nationalist groups which blame white Christian missionaries for the colonial status of their people.

Graham at his rally last night in the stadium here was disturbed by a noisy, yelling crowd.

"There are people here who need Christ," he told the crowd. "You can disturb them by shouting and whistling. I ask you to behave as true Christians. This isn't a ball game nor is it a political rally. This is a church service."

Graham Fears Islam Is Taking Over in Africa

ADDIS ABABA, Ethiopia, March 12 (AP).—Christianity, Islam and Communism are battling for the minds and hearts of Africa's uncommitted millions, and at the moment Islam is making the greatest progress.

This is the sober conclusion drawn by American evangelist Billy Graham after an exhausting eight-week crusade through East, Central and West Africa. He traveled thousands of miles and spoke from dozens of pulpits. He talked to hundreds of missionaries and clergymen, of all faiths. Bible in hand, he met with heads of state and the lowest and most suspicious bush dwellers.

"I have met a number of people who think Africa may eventually be overwhelmed by Islam," Graham said. "This presents to Christianity and Christian forces in Africa a tremendous challenge and responsibility."

Population statistics for Africa are notably lacking and misleading but it is estimated there are some 40 million Africans, still worshiping the old bush gods, who are not committed to any world ideologies. More of them are turning to Islam than to Christianity at the moment, Graham said.

Islam, he said, is less demanding then Christianity. And above all it permits the African, traditionally polygamous, to have more than one wife.

Christian churches, he said cannot compromise here. They cannot admit to full membership a man with more than one wife.

Graham did not elaborate on Communism's effort to spread its atheist ideology in Africa. It is at present admittedly the weakest and most recent entrant in the contest.

But Communists are busily engaged wherever they can gain a foothold—in Guinea, Ghana, here in Ethiopia—and to a lesser degree in other territories of this continent, fermenting with nationalism.

Christian missionaries performed miracles of devotion and died in hundreds to win Africa. They built schools, hospitals and churches. Graham's own Southern Baptist Church has built hundreds of schools in Nigeria alone, but Nigeria is predominantly Moslem.

What is the solution? More and more missionaries, Graham said, and particularly American Negro missionaries and Africans.

"When I get home I am going to say as often as I can that we need more American Negro Christians working in Africa," Graham said. "And even they are not as acceptable as Africans."

Set Racial Example For Africa, Graham Advises

NEW YORK — Evangelist Billy Graham has warned that unless the United States solves its racial problems through the Christian teaching of love the great question of "where is Africa going?" will be followed by the word 'Communism" period.

The 40-year-old evangelist said his 11-week tour of Africa convinced him that Americans must by their own example find an answer to the racial problem or face the fact Africans will be disillusioned with the United States and turn to the Communists.

"ONE OF THE greatest opportunities facing the American people is to help the people of that enormous, troubled continent of Africa as they grope their way out of the dark," Graham said.

"The task is a stupendous one and it calls for great patience and love on our part. We must show by example that freedom is as close to our hearts as it is to the hearts of Africans, who for centuries have been truly benighted."

DR. GRAHAM said he was quite surprised to learn that racial troubles in the United States got scant attention in Africa at the present time—"probably because they have so much trouble of that kind of their own."

BILLY GRAHAM
Advice On Africa

But he said time was running short and Americans should tackle the problem of race tension, close ranks, and show the peoples of newly-emerging Negro nations that such complex problems in human relations can be solved.

THE evangelist returned from his "crusade for Christ" through nine countries in central Africa and Egypt, Jordan and Israel.

Graham Urges Racial Accord

Calls On Southern Baptists To Give Leadership For Better Understanding

By BILLY SWIFT
Religion Editor

MIAMI BEACH, Fla., May 20.—Fiery evangelist Billy Graham warned Southern Baptists Friday night the race problem in the South has reached a point of no return.

"Southern Baptists, which almost outnumber all other denominations put together in the South, have a peculiar responsibility to take a place of leadership in better racial understanding."

Cites Moral Decay

The widely traveled minister said if this leadership is not provided, "the next generation could well turn against the church."

Reading from a prepared text before the packed Southern Baptist Convention, Dr. Graham cited racial discrimination as only one of the signs of moral decay in America today.

"There is present a form of moral and spiritual cancer which can ultimately lead to our destruction unless the disease is treated and the trend reversed."

Says Many Are Failing

The Rev. Mr. Graham said he had talked with many leaders who seriously doubt this nation's moral and spiritual ability to match the challenge of a dedicated and disciplined communism.

"There are many churches going along today with apparent success that are actual failures."

The evangelist warned that responsibility before the bar of God's judgment is going to be fearful:

"As the judgment of God came upon Adam and Eve because of their sins . . . so the judgment of God is going to fall on America unless the moral direction of the nation is changed radically in the next few months."

Graham Convinced Christian Churches Must Integrate

By GEORGE W. CORNELL

NEW YORK —(AP)— Billy Graham says that Africans so far have not been widely aware that racial segregation exists in American churches—but they're finding out, and it's dealing a hard blow to the Christian cause.

This is among the major conclusions that the globe-trotting evangelist drew on his 10-week African tour from which he returned last week.

Outlining his impressions in an interview, he said the foes of Christianity are busy picturing it as a "white man's religion."

"This is Christianity's biggest tumbling block in Africa," he said.

Gesturing for emphasis, he went on:

"The segregated churches and church institutions in America are becoming known to African leaders. They can't believe it. They can't take it in. They're astounded to hear that Christian institutions bar a man on the basis of color."

Graham, who refuses to hold any meetings where segregation is required, said the African trip strengthened his conviction that Christianity must free itself of racial resrictions.

Graham, a Southern Baptist, stressed that the issue in America is not a regional one, but applies almost equally North and South. "Ninety per cent of all our churches are segregated," he said.

If American churches are to render effective missionary help in Africa, he addtd, "They're going to have to rethink their own segregation policies—they've got to realize that 70 per cent of the world is colored."

He said "more and more Christian leadership is being turned over to the Africans themselves. It's not missionary policy that counts any more, but African policy.

"Nearly all Anglican bishops there are Africans. The Southern Baptists have the finest indigenous work I've seen. The Catholic church in naming an African cardinal made a wise move."

As for the quality of African pastors and church leaders, Graham said "they are terrific. They are men who would be leaders anywhere."

Red Demand Graham Quit Rites Ignored

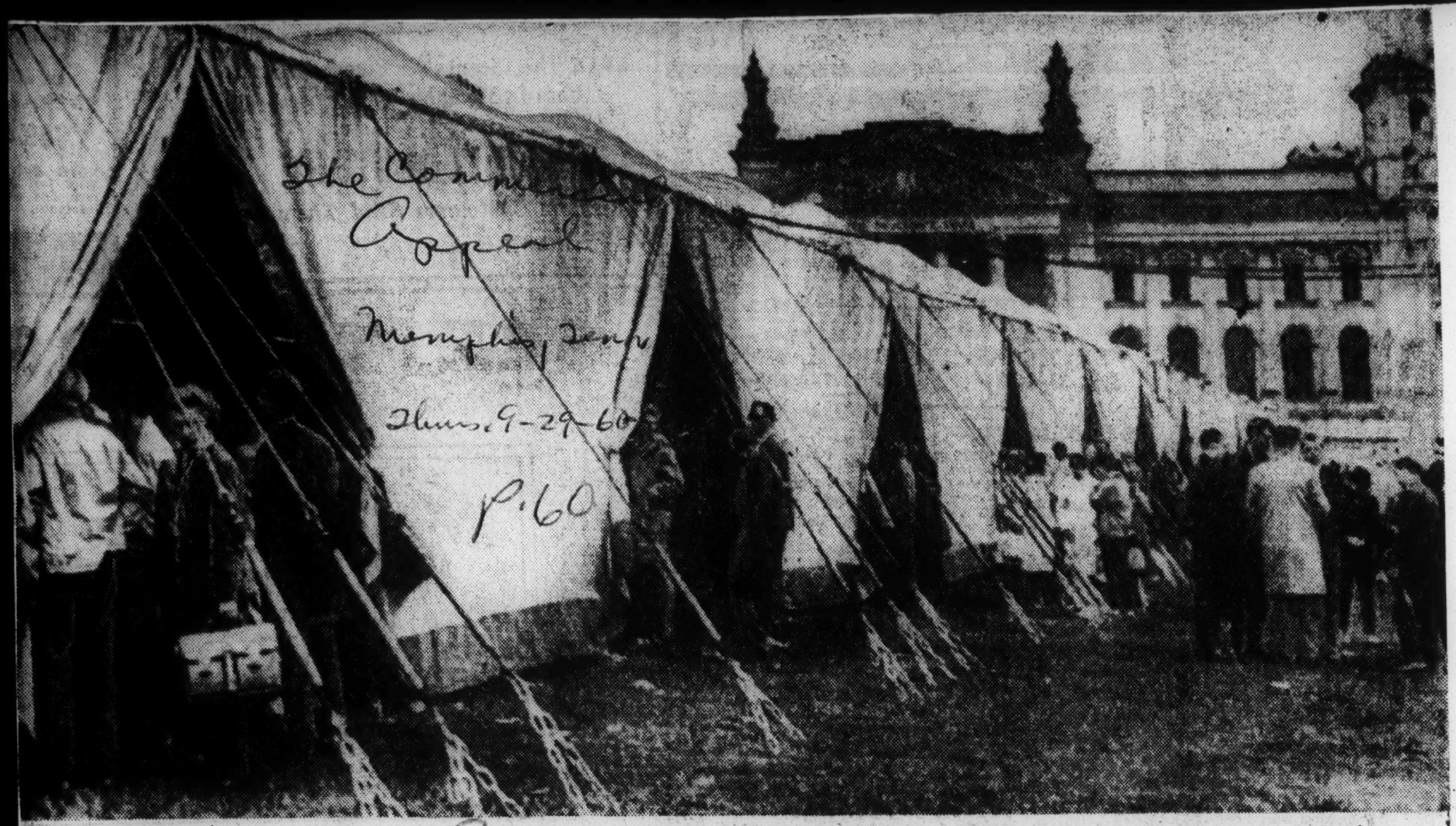
BERLIN, Sept. 28 (UPI)—Evangelist Billy Graham today ignored Communist demands to pack up his two-tent crusade camp near the East Berlin border.

East Berlin Mayor Waldemar Schmidt in a letter published in the Communist press asked West Berlin Mayor Willy Brandt to compel Graham to take down his tent near the Brandenberg gate border point in the divided city. He called Graham's crusade, now in its third day, a "crude provocation" and warned the full responsibility for all consequences of this provocation."

A spokesman for Graham said, "I'm sure it (the demand) will not even be considered."

A spokesman for the West Berlin Senate dismissed the demand as "ridiculous."

The evangelist has been preaching to overflow audiences in the tent, which seats 20,000. It is only 300 yards from the East Berlin border. Several hundred East Berliners have attended each revival meeting despite restrictions imposed by Communist border guards.



The Commercial Appeal
Memphis, Tenn.
Thurs. 9-29-60
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Billy's Tent

(Story on Page 25)

Part of a capacity crowd of 20,000 had to stand in the tent entrances yesterday as evangelist Billy Graham continued his crusade in West Berlin. The tent, pitched just 100 yards from the Communist East Berlin border, became an international controversy when West Berlin refused Red demands to have it moved.

—AP Wirephoto

Billy Graham In Africa

Segregation Ruled Out By Evangelist

MONROVIA, Liberia (AP) — Billy Graham wants no part of segregation during his evangelistic crusade meetings in Africa.

The North Carolina-born evangelist opens the first of 24 African meetings here Thursday night in Antoinette Tubman Stadium.

"We are not going to hold any segregated meetings," Graham emphasized in an interview Wednesday night. And the only reason he is not going to South Africa, he said, is that mixed meetings could not be arranged there under the strict apartheid (segregation) laws.

A meeting in Southern Rhodesia has been arranged. In that area the official government policy is "partnership," although segregation policies milder than in South Africa are practiced.

"We came to be with the African people themselves," Graham said.

President William Tubman of Liberia presented a huge medal to Graham for "the great services you have rendered to the people of the world."

Graham thanked the president for the honor and said "I will wear it proudly and some day I will present it to the one I serve, the Lord."

In his sort luncheon address Graham said he felt that "all Americans feel a sense of unity, a oneness, with the people of Liberia."

He said he was asked by Vice President Nixon to extend greetings to Tubman, and Sen. Stuart Symington (D-Mo) sent a cable asking the same service.

"The eyes of America, the eyes of the world are on Africa," Graham said.

"It is through Christ that Africa can make the greatest contribution to the world. When our Lord was on the way to the cross it was an African who helped him carry that cross. His skin was not as light as mine nor as dark as yours. It was in between. He was the Christ of Europe, Asia, Africa—of all of us," Graham declared.

Graham expressed belief that if Africa turns to some other ideology than Christianity "there will be chaos and darkness which the world hasn't known in modern times."

Graham will be visiting Moslem northern Nigeria later and said he would be delighted to have an exchange of views with Moslem leaders.

Sitting in an air conditioned government guest house he said, "One purpose of this trip is to inspire Christian leaders to greater evangelistic activity."

At present of every 10 Africans being converted one adopts Christianity, nine Islam, he said.

Graham, who said he wanted to learn everything possible about Afirca, disclosed he started soon after arrival by questioning his African houseboy. He asked the boy "Samuel" what was the worst influence in Liberia. His reply, Graham said, was the movies, mostly American.

The American evangelist later made his first contact in African bush country by driving 15 miles outside Monrovia to the Ricks Institute Baptist mission station, where 90 boys are studying in a modest building surrounded by the great loneliness of the African forest. He stopped to pray in the institute's unfinished chapel.

Christian Civilization Blamed

Ghana Paper Calls Graham A Good Actor, Psychologist

ACCRA, Ghana (AP) — A newspaper founded by Prime Minister Kwame Nkrumah — The Evening News — said Monday Billy Graham is a good actor and a good psychologist, but "Nkrumahism is the highest form of Christianity in an age of greed and hypocrisy."

The paper blamed Christian civilization for all iniquities and oppression in Africa, and for the planned Sahara bomb test by the French.

"Christian civilization is today busily dragging Christ to Golgotha, and an African is bearing the cross for the son of man," the paper said. "This African is Kwame Nkrumah."

The American Evangelist, The Evening News said, has no "new message greater than that which Kwame Nkrumah of Africa is interpreting in word and deed to the world today."

Shown the paper's editorial entitled "Seek Ye First the Political Kingdom," while he was resting in bed for his second meeting in Ghana, Graham commented:

"If my coming to Africa can contribute toward free religious discussion it will have been profitable. Christ was a controversial person. His message and its application were controversial. A servant is not better than his master."

He is scheduled to see the prime minister Tuesday before leaving for a meeting at Kumasi, northwest of here.

The Evening News said nobody could quarrel with gospel love as preached by the globe-trotting evangelist but "the interpretation is narrow and inadequate for new Africa."

How can one love one's neighbor, the paper asked, "when that neighbor sits tight on his neck, firmly believing that he was created inferior and therefore must have no right to universal adult suffrage, national independence, freedom from nuclear explosions, freedom from passes and torture, and freedom from exploitation and want in the midst of plenty?"

The Nkrumah newspaper said it frankly appeals to South Africa to stop apartheid while "Billy Graham and his band, for fear of persecution or treading on the toes of American financiers in the South, steer clear of actual grappling with the problem."

About 10 per cent of Ghana's five million people are Christians, the rest being Moselms, animists and pagans. The only way Graham's message can reach the 90 per cent living in the bush and rural areas is through about 240 missionaries working the country. Very few of them will see the handsome evangelist at the three meetings he is holding in this country.

Graham said he is meeting cordiality, enthusiasm and friendship almost everywhere in Africa and getting full cooperation from local committees — "something we don't always get."

Asked if he is finding Africa what he expected when he left New York, Graham said: "I didn't know what to expect, but I certainly didn't expect quite as much cordiality and warmth."

As he did in Liberia, Graham held a service Monday for 200 ministers and missionaries in a downtown church. These are the men and women who are expected to carry his message to the remotest parts of the country, to capture Africans for Christianity. Christianity, Graham told them, "needs to catch fire."

He said "there is a great spiritual awakening in the world and Christianity, whatever color our skins, is the only hope for peace and the salvation of the world."

He told missionaries that only Africans can evangelize Africa.

"We are not going to win the world for Christ the way I am doing it," he said. "It must be on a person-to-person basis."

Crusading Billy Graham Meets Ghana's Nkrumah

ACCRA, Ghana (AP)—Evangelist Billy Graham, who is leading a crusade to save 200 million souls in Africa, Tuesday met Prime Minister Nkrumah, who is trying to unite Africans in a super state.

Graham spent 15 minutes with the Ghanan leader and said he found him relaxed, cordial and friendly. He said the Prime Minister told him he wanted complete religious freedom in Ghana.

Nkrumah, frequently referred to in his newspapers as saviour and occasionally pictured with a halo, told Graham he had wanted to slip into one of his meetings here but was unable to make it.

Graham's visit to Ghana, the second stop on his crusade in Africa, ran into trouble from the Accra press, however. Newspapers criticized his silence on France's projected atomic tests in the Sahara. Graham declined to comment on the tests, saying this was a political subject. The press criticism cut the size of the crowd at his final meeting.

Graham left soon after his talk with Nkrumah for a meeting at Kumasi, in south central Ghana.

GRAHAM CRUSADE CHARMS AFRICANS

Evangelist's Tour Is Smooth Operation as a Result of Months of Planning

LAGOS, Nigeria, Feb. 4 (AP)—The Rev. Dr. Billy Graham's nine-man team of evangelists is spreading the gospel in Africa as it never has been done before. Old-time missionaries, plagued by slow river boats and long jungle hikes, wouldn't believe it.

Dr. Graham pitched his first pulpit in Monrovia, Liberia, late last month. Since then every move, every meeting, almost every prayer, has been planned with a precision that would charm a general. Dr. Graham and his team left nothing to chance.

The American evangelist wound up his crusade in western Nigeria last night before a crowd of 40,000. About 850 came forward to embrace the Christian faith, including Moslems and animists—a primitive religion whose followers believe all objects possess souls.

The Graham organization said 2,306 persons had been converted and about 7,000 Christians rededicated in the first eight days of the African tour.

Many Preparations Made

Much of the credit for the crusade's smooth operation goes to two associates, Jerry Beavan of Bethesda, Md., and Charles Riggs of Nashville, Tenn.

Last May the Rev. Howard Jones, an American Negro and Baptist minister from Cleveland, toured Africa to find meeting places. Then Messrs. Beavan and Riggs took over.

They spent seven weeks last fall flying over Africa, arranging for local committees, making hotel and airline reservations for a tour starting at Dakar, extending as far south as Bulawayo in Southern Rhodesia and then proceeding up to Ruanda-Urundi, Tanganyika, Kenya, Ethiopia and the United Arab Republic.

They checked the food and water at dozens of hotels. They tried out the hotel beds and looked out for air conditioning. They told the local committees how to build platforms where needed. Most of the meetings are held in stadiums or at race courses.

Team Tours in Advance

They made accommodations for Dr. Graham's associate evangelists, the Revs. Grady Wilson, Joseph Blinco and Leighton Ford, to reach each stop about a week or ten days before Dr. Graham to hold preliminary meetings.

An important element of the crusade is known as Operation Andrew. It is so called because it is based on the forty-first and forty-second verses of the first chapter of the gospel according to St. John, where it is said of Andrew: "He first findeth his own brother * * * and he brought him to Jesus."

Operation Andrew is an organized effort to build attendance at the campaign meetings. A church may hire a bus for twenty-five Christians who would bring twenty-five of their uncommitted friends. Automobile caravans also may be used or the operation may be conducted on foot.

Associated Press

EVANGELIST IN AFRICA: The Rev. Dr. Billy Graham meets the headman during a visit to a village in Liberia.

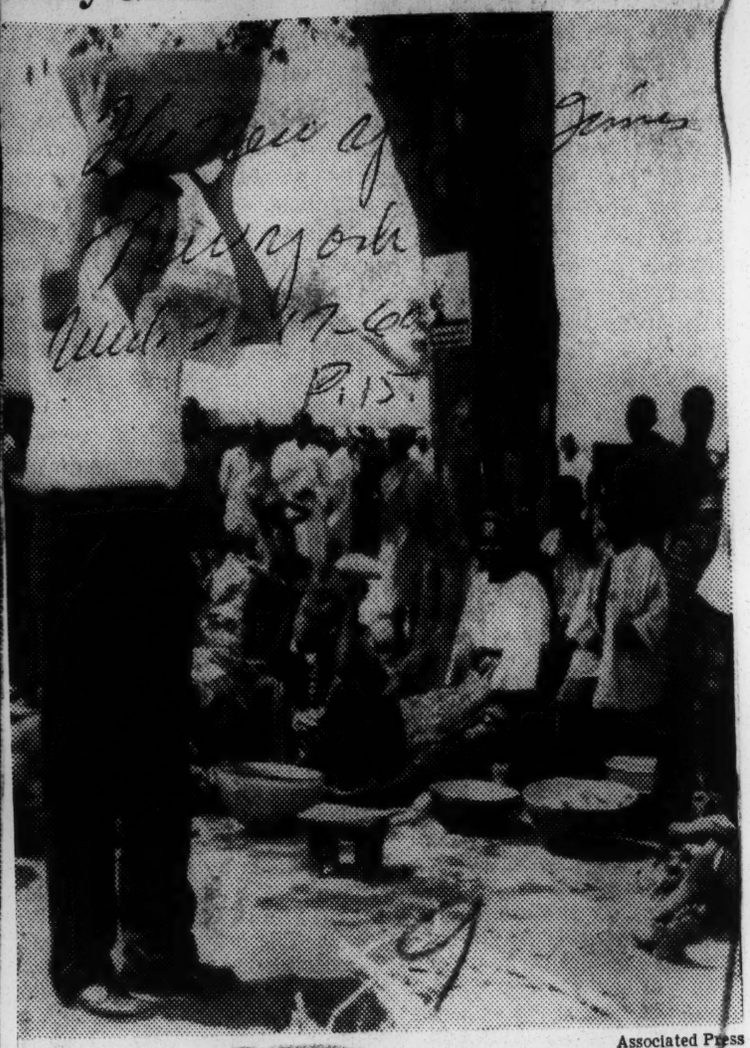
Call for Debate Ignored

IBADAN, Nigeria, Feb. 4 (UPI)—The Rev. Dr. Billy Graham refused today to answer the challenge of a Moslem missionary for a public debate on theological points.

Dr. Graham, on the point of flying to Kaduna in the Moslem stronghold of northern Nigeria, replied with a brief "no comment" to the challenge by Nassem Saifi.

Mr. Saifi had demanded the debate to reply to Dr. Graham's statement that the Koran contained no word on the future of mankind.

Billy Graham Assails Race Barriers



Associated Press

The Rev. Dr. Billy Graham attempts to emulate the African custom by carrying a bowl on his head during his recent visit to the village of Gindiri in northern Nigeria.

Special to The New York Times.

The Rev. Dr. Billy Graham said today at Victoria Falls he had not come to Africa to crusade against the color bar. But he added:

"I do not see how the South African approach can possibly ultimately work. * * * Race barriers will ultimately have to end." However, he continued, "we have our own problem in the States."

"Before I can preach about color in Africa we must apply Christ in the United States."

9 1960 BILLY GR HAM

APARTHEID VERSUS 'SAFARI FOR SOULS'

Billy Graham's Tour Of Africa

AN EDITORIAL

Billy Graham, the evangelist, is off to Africa to preach Christianity in some sixteen cities.

Polite Africans are certain to give him a real welcome, applaud his eloquence and enjoy the singing of his massed choirs.

On the first day in Ghana's capital, they turned out in large numbers.

But on the second day, when it became clear the Rev. Mr. Graham would say nothing about the French testing of the atom bomb in the nearby Sahara Desert with the wind blowing toward Ghana, the first day's 15,000 attendance dwindled to 5,000.

Christianity, even with Billy Graham preaching it, is in an impossible position in Africa.

As the London (England) Observer points out, it has been the Christian nations of Europe which have tormented and persecuted the Jews for centuries.

And it was these same Christian nations which abducted, enslaved and scattered Africans in bondage all over the continents of North and South America and numerous islands in between.

On the African continent, they have robbed these people of their best land, looted their natural resources and exploited their labor until today hardly a third of this vast land area is free and independent.

Slavery, exploitation and discrimination on the grounds of race does not exist in any Moslem or Buddhist country.

The fact that colonialism and Christianity have become synonymous in the minds of millions of Africans, poses a most difficult challenge for Christianity generally.

In Africa Evangelist Billy Graham is accused of overlooking 'racism'

ACCRA, Ghana — American evangelist Billy Graham noted last week that he was quite surprised over the "cordiality an warmth" he has received from Africans as his "Safari for Souls" crusade gets underway.

He didn't receive such a rousing welcome, however, from "The Evening News," a newspaper founded by Prime Minister Kwame Nkrumah.

The paper noted that no one can squawk about the gospel that Graham preaches, but declared that the evangelist's interpretation" of the gospel "is too narrow and inadequate for new Africa."

If Graham wants to do something constructive, it was added, he should tackle the problem of apartheid (discrimination) in South Africa.

* * *

THE PAPER accused the evangelist of purposely steering clear of the actual problem "for fear of persecution or treading on the toes of American financiers in the South."

Graham, a native of North Carolina in the heart of segregated Dixie in America, was described by the Evening News as being "a good actor and a good psychologist" with no new message greater than that which Kwame Nkrumah of Africa is interpreting in word and deed to the world today.

The editorial, "Seek Ye First the Political Kingdom," blamed Christian civilization for all enequities and oppressions in Africa — even the French's proposal to test A-bombs in the Sahara.

* * *

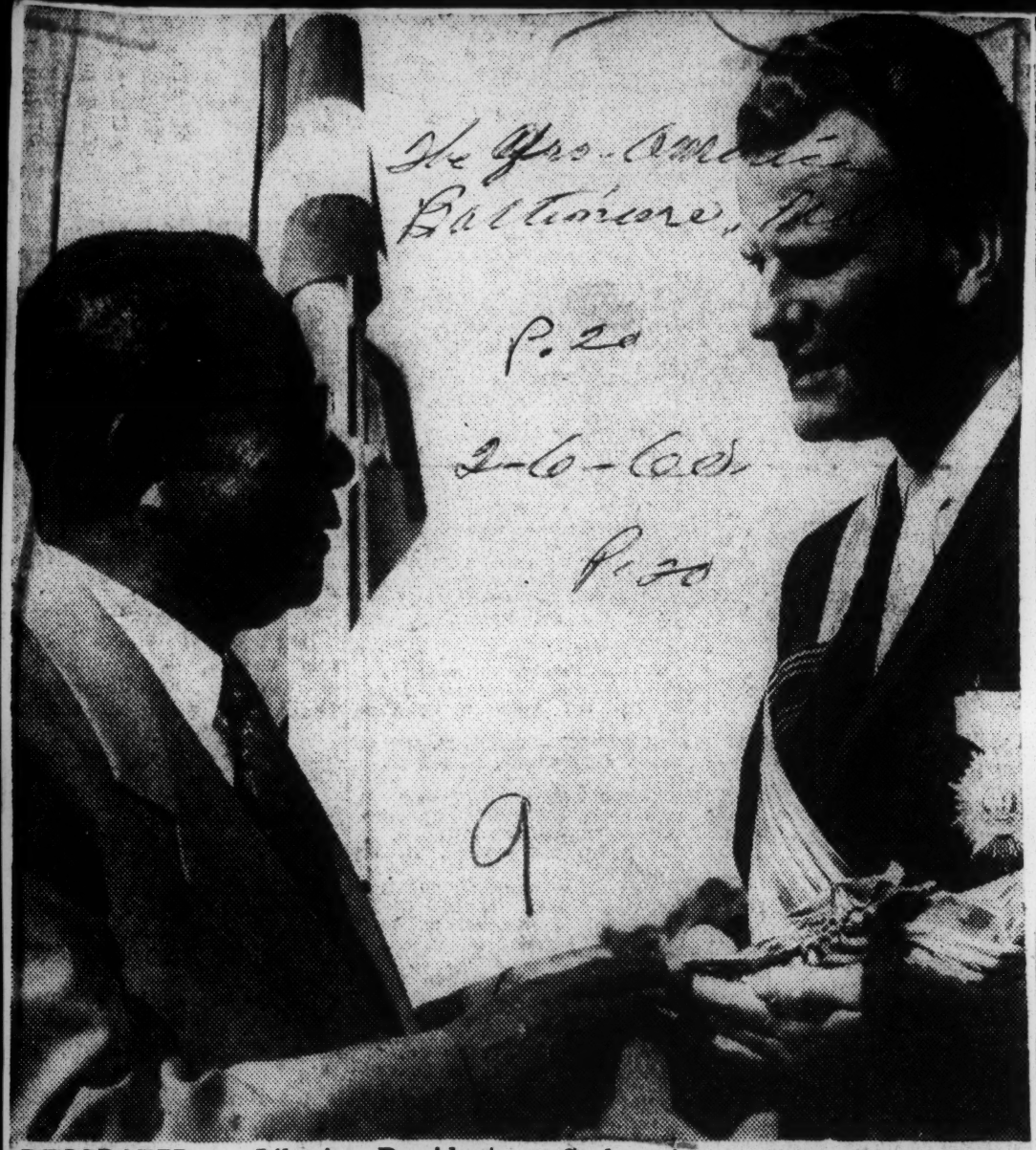
"CHRISTIAN civilization," according to the paper, "is today busily dragging Christ to Golgotha, and an African is bearing the cross for the son of man."

This African, "the paper said, "is Kwame Nkrumah."

Billy Graham preaches love thy neighbor, the paper continued, but asked:

"How can you love your neighbor when that neighbor sits tight on his neck, firmly believing that he was created inferior and therefore must have no right to universal adult suffrage, freedom from nuclear explosions, freedom from passes and torture, and freedom from exploitation and want in the midst of plenty?"

The two month and a half crusade by Billy Graham and his evangelistic team got under way recently in Monrovia, Liberia. The tour will cover 16 cities in nine countries. Besides Liberia and Ghana, other countries include Kenya, Tanganyika, and land of the Watusis, Ruanda-Urundi and also Ethiopia.



DECORATED — Liberian President William V. S. Tubman explains details of grand commander, Humane Order of African Redemption, which he presented to Evangelist Billy Graham in ceremony at the executive mansion in Monrovia, Liberia last week. Graham is on an African evangelistic tour.

Evangelist Billy Graham bends to chat with a youngster in a Western Nigerian village. He was on his way to Ibadan on his tour of Africa.— AP Wirephoto.

Billy Graham In East Nigeria

ENUGU, Nigeria, Feb. 8 (AP). —Billy Graham brings his crusade to this capital of Eastern Nigeria today after successful meetings in the predominantly Moslem northern provinces.

In one tiny mud-hut village in the north the 6-foot American evangelist preached in a makeshift church with a straw roof so low he had to crouch.

Mr. Graham was told by the chief that rival tribesmen had attacked the village only a few days before and demanded the villagers burn down the church and give up their homes.

The chief, a Christian, defied the invaders and told them, "Take our food and burn down the village but do not take Christ from us."

Mr. Graham sang hymns with the villagers in their temporary church and in his sermon said, "Lord bless this brave village, its people and its homes."

During the nine-day crusade in northern Nigeria, Mr. Graham's aides said, more than 7,500 Africans rededicated themselves to Christ and about 2,000 others, including Moslems and pagans, made first-time decisions.

3,000 Attend Dedication Of Interchurch Center

100 Churchmen Lead Procession From Riverside Church Rites

By Jo-ann Price

The new $21,000,000 nineteen-story Interchurch Center, 475 Riverside Drive, south of the Riverside Church, was dedicated yesterday by leaders of Protestant and Eastern Orthodox church bodies.

In a ceremony in the Riverside Church, followed by a procession of 100 churchmen to the main entrance of the Center, the keys of the building were given to Center officials by representatives of the architects and builder.

A ribbon forty feet long across the entrance was cut by Edmund F. Wagner, president of the board of trustees. Afterward several thousand spectators toured the Center to inspect exhibits of religious art and memorabilia. They included a Gutenberg Bible, under special guard; ancient Biblical scrolls and papyri, rare icons, the manuscript of "America the Beautiful" and other hymns.

3,500 Attend

More than 3,500 persons at the dedicatory service heard Bishop Johannes Lilje, president of the Lutheran Church in Germany, describe the Center as symbolic of "the willingness of the American churches to contribute on their part to the great historic mission which has befallen this country through its leading role in the Western world."

Other participants in the service included: the Rev. Dr. Robert J. McCracken, minister of Riverside; Bishop William J. Walls, of the African Methodist Episcopal Zion Church; Methodist Bishop W. Angie Smith, of Oklahoma City; Mrs. William Sale Terrell, president of the United Church Women; the Rev. Dr. Eugene Carson Blake, stated clerk of the General Assembly of the United Presbyterian Church in the U. S. A.; the Rev. Dr. Edwin T. Dahlberg, president of the National Council of Churches, and the Rev. Dr. James E. Hoffman, stated clerk of the General Synod of the Reformed Church in America.

Police re-routed traffic away from a four-block area adjacent to the church and Center for the procession and other exercises on Riverside Drive.

During the ceremonies a scroll of appreciation was presented to John D. Rockefeller 3d, son of the late John D. Rockefeller jr., who gave the one-block site and $2,650,000 toward construction of the Center.

Mr. Rockefeller responded by saying that his father was a very religious man who was concerned with the inadequacy of individual churches and looked to the day when a broader Protestantism would fit the needs of changing times. The Center, he said, was a major step to his father's ultimate vision of "co-operation, not competition" toward unity among the churches.

Keys Presented

The keys of the building were presented to William J. Demorest, chairman of the building committee, by Stephen F. Voorhees, representing the architectural firm of Voorhees, Walker Smith & Smith, of New York, and by F. B. Warren, representing the Turner Construction Co. The Boston architects Collens, Willis & Beckonert designed the building in association with the New York firm.

After the ribbon was cut by Mr. Wagner, a benediction was offered by the Rev. George Bacopoulos, representing Archbishop Iakovos of the Greek Archdiocese of North and South America.

The cornerstone of the Center, a paving block from the market place of Corinth, Greece, where St. Paul preached, was laid by President Eisenhower on Oct. 12, 1958. The first of the Center's twenty-eight tenants moved in last fall.

"Office" for 2,000

The Center is "the office" for more than 2,000 church workers, many of whom have moved to Morningside Heights. It has a cafeteria for 1,500 persons.

It houses, on the fifth to eighth floors, the headquarters of the National Council of Churches, numbering thirty-three Protestant and Eastern Orthodox communions.

Other major religious bodies with offices in the Center are the World Council of Churches (American headquarters), American Baptist Convention, Reformed Church in America, United Presbyterian Church in the U. S. A., Methodist Board of Missions and Methodist Information, Commission of the Churches on International Affairs, the Interboard Committee for Christian Work in Japan and the World Convention of the Churches of Christ (Disciples). The United Lutheran Church in America is one of the investing bodies but does not have offices in it.

Visitors yesterday commented approvingly on the religious art on the main floor. In addition to the exhibits, they visited its chapel, notable for rose brick walls, a pipe organ elevated at the rear, and altar table and pulpit of Salisbury granite illuminated from the left by a gigantic rear-lighted alabaster window.

The narthex to the chapel is richly appointed with a "night sky-canopy" ceiling in modern sculpture. Other features include a public lounge, treasure room, Orthodox room, and the exhibit-lined Hall of Ministers and Hall of Laymen.

Interchurch Center Is 19-Story Building

By GEORGE W. CORNELL
Associated Press Religion Writer

NEW YORK, June 18 (AP).—On an eminence overlooking Manhattan today towers a sleek, new workshop of American Christianity.

Within its walls hums the business of many churches.

It's "The Interchurch Center," a block-square, 19-story, $21-million edifice, the hub of sundry religious enterprises, the Nation's most imposing symbol of Christian brotherhood, and to many the realization of a longtime dream.

Thousands of tourists already have strolled its marble halls, gazed at its sculptured murals and ceilings, whispered in awe at its starkly simple stone-and-wood chapel lit through one huge alabaster window, read its varied inscriptions:

"To the glory of God and the service of mankind."

2,000 on Staffs

About 2,000 men and women of different denominations, boards and agencies work in the 18 floors of offices. In the big, brightly decorated basement cafeteria a good lunch costs less than $1.

From its windows, you can look down on the skyscraper roof of the city.

The building is a tall, straight - sided structure of light-gray Alabama limestone, air - conditioned throughout, with a 125-car garage underneath.

The wide, glass main entrance faces the Hudson river between 119th and 120th street.

Biggest tenant is the National Council of Churches, a co-operative agency for 33 Protestant and orthodox denominations. Previously housed in eight separate buildings, it's now concentrated on three floors and part of another.

The 27 other tenants are a wide array of denominational and religious service organizations, including sections of the Methodist, United Presbyterian, American Baptist and Assemblies of God Churches, and headquarters of the Reformed Church.

Some Disappointment

In answer to questions, Dr. Ashbrook M. Forest, an official, says there was "a little disappointment" that some other denominations, such as the Episcopalians and American Baptists, didn't establish entire headquarters in the building, but he adds:

"Now there wouldn't be room for them."

The building is now 90 per cent full, and the rest of the space is expected to be taken by summer's end.

To finance the project, the late John D. Rockefeller, jr., a Baptist, gave three million dollars. Other individuals and groups gave a million.

For the rest, a 12½-million-dollar loan for 25 years at 5 per cent was obtained from the New York Life Insurance Company and various churches invested 4½ million at 5½ per cent on a 40-year, second mortgage.

It's a non-profit, tax-free institution, with rentals remarkably low for Manhattan, gradually paying off the debt.

Intergroup Christian Conference Ends At Jackson State College

The Interdenominational Christian Negro Conference ended at Jackson State College recently. The event was directed by Mrs. Alton Tinney. The conference is sponsored annually by the Women of the Church — Synod of Mississippi Presbyterian Church, U. S.

Although the conference is sponsored by the Presbyterian Church, attendance is open to Negro women of all Faiths. The conference opened with a communion service led by the Rev. W. J. Gipson, pastor of the Faith Presbyterian Church.

The enlistment of every woman for Christ is the goal of these annual meetings. In announcing them the women of the Church — Synod of Mississippi list the following five objectives:

1. To unite in Christian fellowship all the women of the church.
2. To provide a means by which the women may increasing know and apply the teachings of Jesus in all areas of life.
3. To promote the spiritual, educational, social, and financial welfare of the church.
4. To increase knowledge of and participation in world-wide Christian Misisons.
5. To encourage the women to bear personel witness to Christ.

The delegates to this year's conference heard several inspiring discussions. One such lesson was the one on the book of Ruth, a book and a lesson on Faith, taught by Mrs. Elsie Matthews.

This was the required course for the conference. Certificates are given each year according to the number of years they have completed this Bible Course. Other very interesting discussions were two led by Miss Edith Alexander. One was based on the book of Jude and the other from Levitius to Revelation.

Each morning following the Bible Course discussions on the importance of edcation, both formal and spiritual, were held. These were led by Mrs. Tinney, the director, and Misses Wilma Friar and Mae R. Davenport.

A highlight of this year's conference was the awarding of a service pin to Mrs. Tinney by the women of the church — Presbyterian Church, U. S. The award was given for her interest and devotion to service shown through her efforts to heed the words of Christ.

Mrs. Geneva Haugabrooks Fetes Fraternal Council Church Women On August 1

ATLANTA, Ga.—(SNS)—The Inter-denominational Fraternal Council of Church Women met Monday, August 1, with the president, Mrs. Geneva Haugabrooks, at her beautiful new home, 816 Woodmere Dr. Approximately one hundred members were present. Devotion was led by Miss A. L. Hall.

Current events were brought by Mrs. B. L. Clarke. The president read a letter to the council from Mr. Jessie O. Thomas. One of the officers of the council of College Park gave remarks, and Mrs. Borders spoke briefly on education. Mrs. Bearden presented Mrs. Hall to the council, and her remarks were wonderful. A selection was given by Mrs. Harvey. "Yield Not To Temptation".

The following ladies all gave remarks to the council: Mrs. Wallace, Mrs. Wingfield, Mrs. Hensley, Mrs. H. M. Smith, Mrs. Zeda Byrd, Mrs. Hiram O'Neal, Mrs. Elder, Mrs. Carter, Mrs. Crump, Mrs. Potter, Mrs. Scott, Mrs. Alexander and several others. The president thanked all for the wonderful success the council has had. The topic for discussion was "Marriage and Divorce."

The council will meet at Holsey Temple September 5. After the meeting was closed by Miss A. L. Hall, the president welcomed the members to take a view of her new home. Mrs. J. S. Flipper, vice president; Mrs. S. W. Creddell, reporter.

AT DEDICATION OF THEOLOGICAL CENTER SITE — President Harry V. Richardson of the Interdenominational Theological Center replies to President Rufus E. Clement, of Atlanta University, after accepting the deed for the new site on Beckwith St., S.W., Thursday. Behind ITC President Richardson are, left to right: Bishop W. R. Wilkes of the AME Church; Rev. M. J. Wynn, Gammon president; Dr. Clement, Bishop P. R. Shy, of the CME Church, and Dr. B. E. Mays, of Morehouse College. Partly hidden are Architect E. C. Miller and Contractor H. A. Jones.

Theological Center Site Is Dedicated

"We pledge to establish here an institution of academic excellence and high service to the Christian ministry," said President Harry V. Richardson of the Interdenominational Theological Center in accepting the deed for the site of the Center from President Rufus E. Clement of Atlanta University.

The presentation and acceptance of the deed were high moments in the ceremony for the Dedication of the site held at the location on Beckwith St. on Thursday. In spite of inclement weather, a large group of faculty, students, church leaders and friends of the Center gathered for the outdoor ceremony.

Denominational leaders participating were: Bishop W. R. Wilkes, President Benjamin E. Mays, Bishop P. Randolph Shy. Bishop J. W. E. Bowen, unavoidably detained, appointed the Reverend M. J. Wynn, as his representative.

Dr. Clement, in presenting the deed, made a significant statement as to the place ITC will have in the Atlanta University Center. He said in part; "The trustees of Atlanta University are committed to education, because they believe in its benefits. They also think that religion at the heart of education is a very good thing in the sort of nation and civilization which we prize as being Christian and Western.

BELIEF IN COOPERATION

"The trustees also believe that leadership in education and religion should be an inteligent, a consecrated, a dedicated leadership. They further believe in cooperation and they are delighted to see these four groups get together on this site in this significant enterprise. We are delighted to have this religious, this theological, this dedicated faculty move to our midst, to help us realize the goals of real education and life.

"I as a representative of Atlanta University and the Board of Trustees am privileged to give to you, for the trustees of the Interdenominational Theological Center, this deed to this tract of land, more than 10 acres here in the heart of the Atlanta University Center for the purpose of providing here a site for the glorious culmination of a dream which many of us have had for years, of the settling here in our midst of this significant enterprise."

Dr. Richardson, in accepting the deed spoke further of "the magnificent gift in the heart of a great University setting. Without this gift it is doubtful if this project in theological education could ever have come into working reality. We pledge that this institution which shall be a credit to this University community and shall more than merit you rhigh generosity."

Dr. Richardson presented the architect, E. C. Miller, the contractor, H. A. Jones, whose home office is Charlotte, N. C., and Judge Elbert Tuttle, trustee of ITC.

THE SITE for the construction of the new Interdenominational Theological Center on Becwith Ave. was dedicated in ceremonies Thursday afternoon.

A number of distinguished educators took part in the services. Included were President Harry V. Richardson, Dr. Rufus E. Clement, Dr. Benjamin E. Mays, Bishop P. R. Shy and Bishop W. R. Wilkes.

A second and much larger ceremony will be held in the spring, Dr. Richardson announced.

A total of 16,000 Atlanta children were absent from school on a single day last week suffering from virus attacks.

Principal Reason For Forming Latest Atlanta School Given

Nashville Globe

Nashville, Tenn.

2-5-60.

Dr. Harry V. Richardson Reveals Great Concern of Leaders in Interdenominational Theological Center at Atlanta To Which Caper's Dr. Johnson Has Gone As A Teacher

9 P. 1

COLUMBUS, OHIO—The Christian Church represents the last hope to save man from self-destruction, delegates to the Ohio Pastors Convention were told here Tuesday by Rev. Dr. Harry V. Richardson, president of the Interdenominational Theological Center, Atlanta Ga.

In the second of two addresses before the convention, that was attended by more than 1,000 pastors, January 24-27, in the Veteran's Memorial, the Negro leader in interracial reconciliation, outlined four points for the church to develop as he spoke on the subject, 'The Church's Problem; The Human Spirit": Give a realistic view of man's position in the universe; make him aware of higher possibilities; point out clearly what man needs to do for his social salvation; and consciously develop techniques for spiritual growth.

The church, Dr. Richardson said, must teach men "to recognize the necessity of the phenomenon of love in human relations" and must study ways in which it can be cultivated, transmitted and applied.

Bishop Newell S. Booth, a Methodist missionary in Africa for many years, told the convention that all of Africa is on the move toward freedom. Bishop Booth who is the episcopal head of the denomination's Elizabethville Area, which includes Central and Southern Congo, delivered two addresses to the Convention.

In one address he said that whether or not the people of Africa are ready, they are going to have independence. "In some countries, there are a great many trained leaders. In others very few. Even without the background of university education, the people have the common sense and determination for their freedom" he asserted.

"Freedom will bring the problem of living together—there are 200 tribes in the Congo, for example. And education is very clearly the biggest need in solving the problem" he said.

Bishop Booth pointed out that the church has provided most of the education so far and the main intent of the church's program is providing the foundation for leadership. "We were struck with the sense of responsibility the people evidenced in the first country-wide elections held in the Congo in December. More than 89 per cent of the potential voters in Elizabethville voted . . . . In this decade Africa will work out its ways of living together" Bishop Booth said.

A Methodist layman, Rep. E. Ross Adair, Fort Wayne, Ind., addressed the convention on Monday night. The congressman, who represents the Fourth Congressional District, told the convention that the seemingly insoluble problems of the cold war can be solved "if we combine the wisdom of men with faith in God." Representative Adair is a former parishioner of the convention's chairman, the Rev. Howard J. Brown, pastor of the church of the Saviour (Methodist) in Cleveland since leaving a church in Fort Wayne.

Senator Humphrey, candidate for the Democratic Party's presidential nomination, was the principal speaker to the convention on Tuesday night. The Minnesota solon told the pastors that he is convinced that a first step toward disarmament can be achieved through an agreement for the cessation of nuclear testing under effective control and inspection.

$90,000 Grant Given Theological Center

The Pittsburgh Courier P. 6

Pittsburgh, Pa.

ATLANTA, Ga. — A $90,000 grant, received by the Interdenominational Theological Center, from a donor who wishes to remain un-named, completes the first million dollars of the Center's drive for an endowment fund of $2,000,000.

10-4-5-60

President Harry V. Richardson, in making this announcement, states that this phase of the drive for endowment funds was completed fully two years ahead of schedule, and enables the center to begin work on the raising of the second million. Such a fund is necessary for the balanced financial operation of the center.

The $90,000 grant is being used to establish a professorship in sociology of religion. Dr. Samuel C. Kincheloe will be the first professor to fill this post.

■

RECENTLY, Dr. Kincheloe came to the center from an outstanding career as professor in that field, and as director of the Bureau of Research at the Chicago Theological Seminary, followed by five years' presidency of Tougaloo Southern Christian College. Dr. Kincheloe, whose special field is the social problems of cities and the minister's approach to these problems, makes this statement about the new course, titled, "The Minister and Remedial Social Programs":

"Many city areas are wildernesses of need, where social-disorganization, now, has the upper hand. The disorder and breakdown of normal family and neighborhood life are so intense that no one knows where or how to begin. Where communities are in trouble, often they have a piling up of the ills of life. The minister has sought to have a program of prevention but, now, in many instances, he must develop programs of a remedial nature. Prevention for tomorrow may need to begin with a remedial social program for today."

9 1960

THE INTERNATIONAL HISTORICAL BAILEY MEMORIAL ROOM
DR. HOWARD THURMAN

2

Dr. Thurman Ark. AM&N Speaker

Dedicate Bailey Memorial Room

PINE BLUFF, Ark. — Coincident with the visit of Dr. Howard Thurman, dean of Marsh Chapel, Boston University, guest religious speaker at Arkansas AM&N College recently, was the establishment of "The International Historical Bailey Memorial Room."

The room is to be a memorial to the parents of Mrs. Howard Thurman, Rev. and Mrs. Isaac Bailey, early residents of Arkansas who contributed to its religious and educational institutions.

The dedication of the room was done on opening day of Religious Emphasis Week in Caldwell Hall Auditorium. Principal participants in the event were Mrs. Thurman, Anne Spencer Thurman, attorney-at-law, Boston; Dr. Thurman, and acting president of AM&N College, E. E. Evans. The Thurmans were introduced by Mrs. John Brown Watson, chairman of the Religious Emphasis Week committee.

■

THE FAMILY of Rev. Isaac Bailey is one of the oldest in the State of Arkansas. Rev. Mr. Bailey was one of the first Negro teachers in the state, having been trained at Branch Normal College (now AM&N) by the distinguished founder, Prof. J. C. Corbin. He was elected to the Arkansas Legislature, serving during the years 1884-1888. His father, Rev. Perry Bailey, established one of the first churches for Negroes in Arkansas at Arkansas City in 1830.

Mrs. Sue Bailey married the young legislator in 1884. They spent their early years in Pine Bluff and all of their children were born there. After Rev. Mr. Bailey's death, Mrs. Bailey lived for 34 years at Dermott, Ark., where she continued the Bailey tradition of helping young people. She died in 1948.

Inter-Faith Group Asks Rejection of Prejudice

The Evening Star
Washington D.C.
9-13-60

NEW YORK, Sept. 12 (AP).—One hundred Protestant, Jewish and Catholic leaders have urged their religious organizations to oppose any attempts to make religious affiliation the basis of the voter's choice in the presidential campaign.

The group—including 55 Protestants, 29 Roman Catholics, one Greek Orthodox and 15 Jews—called their statement " an attempt to extract a higher ethic regarding religion and politics that would be applicable to the practical considerations of the current presidential campaign."

A Protestant group, led by Dr. Norman Vincent Peale, issued a statement last week which said a Roman Catholic President would be "under extreme presurre by the hierarchy of his church." However, Dr. Peale, a supporter of Republican presidential nominee Richard M. Nixon, later said public agitation of religion as an issue in the campaign would be "in the long run run harmful to our country."

Mr. Nixon is a quaker. His opponent, Senator Kennedy, is a Roman Catholic.

Yesterday's statement bore such signatures as those of the Rt. Rev. Arthur Lichtenberger presiding bishop, Protestant Episcopal Church; Methodist Bishops G. Bromley Oxnam of Scardsdale, N. Y., William C. Martin of Dallas, and Lloyd C. Wicke of New York; Archbishop Iakovos of the Greek Orthodox Church Richard Cardinal Cushing, Roman Catholic Archbishop of Boston.

Also, Reinhold Niebuhr of Union Theological Seminary, New York; Rabbi William F. Rosenbloom, former president of the Synogogue Council of America; Rabbi Maurice N. Eisendrath, president of the Union of Hebrew Congregations, and Rabbi Bernard Bamberger, president of the Central Conference of American Rabbis.

"To speak in this immediate situation will occasion charges of partisanship, but we can not be silent," said the statement.

It called for vigorous opposition by members of their religious organizations to "all attempts to make religious affiliation the basis of the voter's choice of candidates for public office."

In Washington, the very Rev. Francis Sayre, jr., Dean of the Washington Cathedral (Episcopal), disagreed in a sermon yesterday with "a good part of the Protestant clergy, who in the myopia of a battle long since gone by, persist in seeing the great issue of this election as being the threat of Roman Catholic domination of a free people."

"When my friend, Dr. Peale, cites the awful precedent of what happens in pain or Colombia today, he misses the point about America," Dean Sayre said.

"We are not Spain or Colombia; we are not bound by a history and tradition that binds us moribundly to the Middle Ages. But we are a new Nation, ennobled by a new experiment in a new world, by which we have sought to reflect the fact that God made us all, not just some, and in his own image, and that therefore we can trust one another in equality and liberty.

"This is the issue of our times: Whether we as a people will dare to abide in such freedom trustfully, and whether the other nations of the world . . . will believe this of us, believing, too, through what we are and do that God will also bless such a cause, so that they too may share in it. In this sense religion is by all means an issue in this campaign, but not Roman Catholicism."

The group listed 10 principles as "guidelines for action in the 1960 election." They are:

"1. The exclusion of members of any family of faith from public office on the basis of religious affiliation violates the fundamental conditions of a free democratic society, as expressed in the spirit and letter of our Constitution. . . .

"2. The religious faith of a public officer is relevant to the conduct of his office. . . . Inquiry regarding this relevancy is an exercise of responsible citizenship, if conducted in such a way as not to violate the constitutional prohibition against any religious test for public office.

"3. No citizen in public office dares to falsify either to his conscience or to his oath of office . . . if he cannot reconcile the responsibilities entailed by his oath with his conscience, then he must resign. . . .

"4. The fact that a major religious group has so far never furnished the Nation with a candidate who won election to a particular public office does not obligate the voters to elect a candidate of that faith to that office solely to demonstrate our devotion to democ-

"5. No religious organization should seek to influence and dominate public officials for its own institutional advantage . . .

"6. Every person of every faith must be accorded full religious liberty, and no person should be coerced into accepting any religious belief or practice . . .

"7. A candidate's faith, and his affirmations of it, as they bear upon his responsibilities in public office, should be viewed in their best light rather than their worst . . .

"8. The public officer after his election is obligated to make his appointments to subordinate positions on a non-discriminatory basis using competence and record rather than religious affiliatio nas the criteria o fselection . . .

"9. If for reasons of his own he (the President) feels that participation in a particular religious ceremony is not in order, it would be contrary to the civic character of the American presidency for him to feel obligated to accept the invitation . . .

"10. He (the President)—will recognize that the values in historic faiths other than his own must be brought to bear upon the problems of the day . . ."

9 1960

INTERNATIONAL METHODIST BOARD OF MISSIONS

Lexington Women Elected To International Methodist Body

New York — Mrs. Louis H. Fields, 108 Simmons St., Versailles, Ky., has been elected a member of the International Methodist Board of Missions and will attend its quadrennial reorganizational meeting September 19-23 in Chicago.

Mrs. Fields was elected to Board membership, representing the Central Jurisdiction of the Methodist Church.

During the reorganizational meeting, the Board of Missions,

Mrs. Fields

largest board of the Methodist Church, will elect officers for the quadrennium — Division of World Missions, Division of National Missions, Woman's Division of Christian Service and Joint Section of Education and Cultivation.

The international Board Missions gives leadership in home missionary and church extension work in the United States and works with Methodist Churches in 52 countries around the world.

Missionaries Told To Return to Congo

By Mary Hornaday

Staff Correspondent of The Christian Science Monitor

New York

Orders have gone out from the International Missionary Council here for all Congo Protestant missionaries to get back on the job as early as possible.

Forced to leave their posts during the recent disturbances, missionaries now have been told that they are urgently needed to help the Congo Government in the job of "nation building" and "must diligently and rapidly raise up African leaders in the church and place full responsibility in their hands."

Since the Roman Catholic Church's identification with Belgium is now a liability in the Congo, the non-Roman churches must bear "an almost overwhelming weight of responsibility," the missionary corps has been told.

Orders went out from council headquarters here following a first-hand canvass of the Congo situation by a joint IMC and World Council of Churches delegation. Members were: Dr. George Carpenter, New York, secretary of the INC; Sir Francis Ibiam of Nigeria, chairman of the All-African Church Conference, and M. Pierre Benignus, of the Paris Missionary Society.

Trained by Missionaries

Highly placed officials in the Congo assured the delegation that the missionaries, about 75 per cent of whom have been evacuated, will be welcomed back to give content to the new freedom of the Congo. Almost all of the prominent figures in public life of the Congo today, including the controversial Premier Patrice Lumumba, have been educated by missionaries, and out of 14,000,000 inhabitants, about 6,000,000 have had some contact with the Christian churches through 1,000 Protestant and 6,000 Roman Catholic missionaries.

The Missionary Council estimates that about 2,000,000 Congolese have at some time in their life had contact with the Protestant church.

At present, the 250 Protestant missionaries left in the Congo are being called on to do jobs far afield from their usual duties. Some, because of language proficiency, have been called into service as auxiliary workers to the United Nations staff. Medical missionaries have made checks of contamination from rotting food left behind by Belgian Civilians as they fled for their lives. One missionary had the job of sampling a shipment of dried salt fish, to persuade the Congolese that it had not been poisoned by the Belgians.

In one missionary hospital, Congolese helpers performed operations for the first time in their lives and everyone survived except two small babies.

Group Unmolested

One group of missionaries belonging to the Christian Missionary Alliance had their faith in praying together strengthened when their entire group attending a missionary conference was unmolested. The day after some of them left home for the conference, maurauding soldiers came through their area.

The return of the missionaries will be preceded by an inquiry in each area to make sure the Christians therin will assume general responsibility for their well-being.

One of the calls to the missionaries is to "exercise the ministry of reconciliation and reunite those who are at enmity" in the strife-torn nation.

Unless missionaries can adjust their own attitudes to those of the newly independent Congolese and are willing to see full powers of decision and initiative pass rapidly into African hands, they are advised not to return. Responsibility for dealing with malcontents, propagandists, and perpetrators of acts of malace, they have been warned, belongs to the church rather than to the individual missionary.

When mission schools are opened this September, less attention will be paid to primary education, now being undertaken by the government, and more to secondary, technical and university-level education.

Funds Offered

The World Council of Churches, meanwhile, has announced that it will make available $25,000 immediately to the Congo Christian Council chiefly for a medical relief program. "Medical" shipments include such items as razor blades and other non-drug items that have suddenly come into short supply following the withdrawal of the Belgians.

Church World Service has announced that it is ready to airlift an initial shipment of $8,925 worth of medical supplies to Dr. Glenn W. Tuttle, its representative in Léopoldville, in addition to regular shipments of dried milk.

According to reports reaching New York, famine is not expected in the Congo, except perhaps in some areas as among the Bapende where the practitioners of an ancestor cult induced the people to destroy their livestock and citrus trees as a prelude to independence.

Muhammad denounces U.S., church in Philadelphia debut

Afro American
Baltimore, Md.

By MALCOLM POINDEXTER

PHILADELPHIA — (ANP)— Denouncing the United States Government and Christian Church as "failures" in the interest of the "black man," Elijah Muhammad, self - appointed leader of a cult he calls Islam, made his first appearance here last week.

For the 2,000 - odd followers who sat on the main floor of the Arena, it was typical of meetings in other cities. But to newsmen and many of the 1,500 visitors much of it was not in good taste.

At every entrance to the Arena, followers lined up eight and 10 deep, and carefully patted down each person who came through the door. Mirrors and finger nail files were taken away from women. Combs with pointed handles and any other object slightly resembling a weapon was taken away from the men.

White newsmen were escorted to the press section of the floor while representatives of the colored press were shunted elsewhere.

* * *

THE MEETING got underway shortly after 2:00 p.m. as scheduled. Preliminaries included youths walking outside with signs which read: "Protect Our Women" and "Uplift Our Race."

Earlier efforts to feature "Police Brutality" were quietly scuttled by city officials who asked that the meeting not be conducted on a rabble-rousing level.

James X, of Newark, N. J. Temple No. 21, opened the meeting with a prayer. He was followed by Malcolm X, a far more dynamic speaker than Muhammad. Malcolm X cited the short, bespectacled leader as the "helper of the neglected, persecuted and rejected."

"He is 1,000 per cent for the benefit of the down - trodden black men of America."

This theme was echoed time and time again throughout Muhammad's message.

"If the black man desires freedom from oppression, he must unite. Then you can enjoy economic freedom and religious peace for generations to follow. I was sent here to lead you out of enslavement and to give you love for your sponsor and kind. You are not Negroes — that was a name given you by white slavemasters," he said.

* * *

MUHAMMAD TOLD the gathering they could not even believe in Jesus Christ after the revelation that slaves were brought to America by Englishmen on a boat called "Jesus Christ."

This, plus his assertion that "God will visit you after I have gone from this city," brought indications of disagreement. At this point many left, and a continuous stream followed throughout the balance of the meeting.

The disagreement of those who left was echoed by members of the local Miracle Revival Tabernacle, who circled the Arena in 25 cars loudly suggesting that followers of Muhammad "get religion in your hearts."

Every precaution was taken at the meeting to see that no harm came to the slightly-built Islam leader. Followers were posted at every exit and lined the platform on which he stood. Persons who got up to leave the Arena and decided to remain in the aisle for a moment were told to "move on." No one was allowed to linger near the exits or approach the platform without special clearance.

Only followers were seated on the main floor. All visitors with the exception of a group of whites seated on the front rows — were escorted to the first level and lower balconies.

Among distinguished guests present were Congressman Robert N. C. Nix whom Muhammad mistakenly introduced as "Congressman Nixon."

contesting the park district commission over property owned by the religious group. The commission wants to make a park out of the five - acre tract in the Chatham area.

Mr. Muhammad, however, wants to build a Muslim temple there. He bought the property after former plans to establish a city park had been scrapped. The Muslims are represented by William R. Ming Jr. A hearing on the issue was scheduled for Tuesday.

Muslims battle Chi. over land

CHICAGO — Muslims here, led by Elijah Muhammad, are

JEHOVAH WITNESSES SAY UNIVERSAL WAR WILL NOT BLOW EARTH TO BITS

NASHVILLE: — "Universal war will shatter modern world powers; but nobody is going to blow the earth to bits and there will be intelligent survivors from among all nations," a delegation of Jehovah's Witnesses heard at their convention which started in Nashville Thursday, June 23. More than 10,000 from 36 states and Canada convened.

John W. Commons, representing Witness delegates from this area, predicted that Armageddon survivors "will not dig out of the world's rubble and sink back into a dark age. Ones then will never again develop prideful family clans, and then clans develop national groups and these national groups break up into geographical factions to keep the earth in turmoil."

Commons along with E. J. Borders and Edward Huntlet were among the local delegates attending the large convention.

Commons said that one purpose for mass assemblies of Jehovah's Witnesses is to "acquaint us with the atmosphere of new world living. We are studying God's Word to survive the world's end. We expect to survive as a unified people. We are preparing for life in Paradise. The government of the new world will not be contaminated by Communism or any other political-ism. It will not be confused by Christendom's religious mysteries and doctrines. It will be God's heavenly kingdom rule in the hands of his Christ," he predicted.

The four-day Nashville "Peace-pursuing" District Assembly of Jehovah's Witnesses ended Sunday evening. Climax of the convention was the special address, "Security During War of the Great Day of God the Almighty," by New York Watchtower official, Lyle Reusch.

Lott Carey Convention To Open In Cleveland Aug. 29

Journal & Guide, Norfolk, Va, Sat. 8-27-60

CLEVELAND, Ohio — The 63rd Annual Session of the Lott Carey Baptist Foreign Mission Convention will be held here at Bethany Baptist Church August 1 - Sept. 2. Dr. W. C. Somerville of Washington, D. C. executive secretary of the convention, expects this meeting to crown all previous sessions of the organization.

The fiscal year of the convention which ended July 31, 1960 shows that the total income for the year is one hundred thirty - nine thousand, six hundred forty dollars and thirty - two cents ($139,640.32). This amount exceeds any previous financial year. During the previous year the convention spent nine per cent of its total income for operating expenses and 91 per cent of the total income was expended for foreign missions.

THE REPORT for the current year shows that 42 local congregations from various parts of the country contributed 1,000 or over to the Lott Carey Convention. This represents an increase of five churches contributing one thousand dollars or more over the number of the previous fiscal year of 1958 - 59.

During the current year the Convention has added five (5) new missionaries to its present foreign staff ofninety-two (92). These new missionaries and their assignments follow: Miss Izola Lewis, Nurse - Teacher, Liberia; Dr. Titus Apoeso, Medical - Missionary, Nigeria; Rev. and Mrs. Noel Scott of Haiti; and Dr. Ivey Grey Nelson, Medical - Missionary to India.

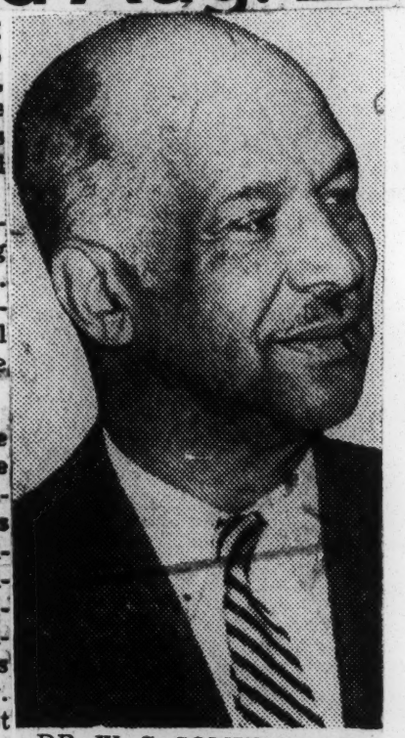
IN ADDITION to the program of expansion in Africa, Haiti and India, the convention is presently providing scholarship assistance to young nationals from Africa, China, Haiti and India. These youth are studying in colleges and universities in the United States.

On April 26, 1960 the convention held a mortgage burning ceremony in Washington, D. C. at which time the total indebtedness on the beautiful New Lott Carey Home in the nation's capitol was paid.

IN RECOGNTION of the distinctive services which the Lott Carey Convention is rendering the human race in its struggle for freedom throughout the world, Howard University, during its recent commencement, conferred the honorary degree of doctor of laws upon the executive secretary. It is reported to be the first time that Howard University has awarded this highest honorary degree upon a Baptist minister.

Two thousand delegates coming from sixteen states, Canada and the District of Columbia will converge on Cleveland, Ohio, August 29 - September 2, 1960, at which time a detailed report of the past year will be submitted and plans for the future expansion of Christian Missions will be outlined.

DR. J. B. HENDERSON, Norfolk, Va. is president of the convention, Dr. W. L. Ransome, is chairman of the executive board. The Rev. M. C. Southerland will be the host pastor for the Cleveland convention. He will be assisted by the various pastors and churches of Cleveland.



DR. W. C. SOMERVILLE
Secretary

DR. J. B. HENDERSON
President

9 1960

LOUISIANA

CHURCHES

Interracial Teams Are Welcomed

Journal and Guide

Norfolk, Va.

Independent Program Listed As Christian Test Of Fellowship

Sat. 9-24-60

NEW ORLEANS — (ANP) — Interracial teams have integrated six white churches of major denominations here and there were indications they would continue the program.

About a dozen Negroes accompanied by whites made the tests.

9 La

The movement according to a white spokesman who asked not to be named, was the peaceful integration of the churches and "not like sit-ins."

"WE WANT TO find out which churches are ready and willing to establish fellowship with all individuals, regardless of race."

He said the Negroes were treated "very warmly" by most of the churches integrated.

The group which sponsored the action, the spokesman said has no affiliation with the National Association for the Advancement of Colored People nor the Congress of Racial Equality.

THE SPOKESMAN for the church demonstration group said the churches should not be named " to prevent embarrassment to them." Three of the denominations involved were Methodist, Baptist and Roman Catholic. Most of the churches were on St. Charles avenue, one of the city's better areas.

The spokesman termed his group "a loosely-knit organization interested in establishing Christian understanding and co-operation between the races."

9 1960

LOUISIANA CHURCHES DESEGREGATED

6 N. O. Churches Are Integrated

NEW ORLEANS, Sept. 11 (UPI)—Negroes successfully integrated "six or seven" white churches of major denominations here today, and there were indications Negroes would attend other white churches next Sunday.

New Orleans had its first sit-in demonstration Friday.

The Negroes, about a dozen in all, were accompanied to the churches by white persons.

Today's movement, according to a white spokesman who asked not to be named, told United Press International the peaceful integration of the churches was "not like sit-ins."

"We were planning to leave if the ushers had asked us to," he said.

"We want to find out which churches are ready and willing to establish fellowship with all individuals, regardless of race."

He said the Negroes were treated "very warmly" by most of the churches integrated today.

The group which sponsored the action, the spokesman said, has no affiliation with the National Assn. for the Advancement of Colored People (NAACP) or the Congress of Racial Equality (CORE).

New Orleans' first sit-in demonstration Friday resulted in the arrests of seven members of CORE, two whites and five Negroes.

6-7 Churches Integrated in New Orleans

NEW ORLEANS, Sept. 11 (UPI)—Negroes successfully integrated "six or seven" white churches of major denominations here today, and there were indications Negroes would attend other white churches next Sunday.

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The group which sponsored the action, the spokesman said, has no affiliation with the National Association for the Advancement of Colored People or the Congress of Racial Equality.

2 Negroes Join White Baptists

NEW ORLEANS (AP) — Two Negroes accompanied by a white person went to services at a white Baptist church here Sunday.

Some Negroes have for years attended services at Catholic churches with predominately white congregations here. But this was believed to be the first report of Negro attendance at a white Protestant church.

Seven students, five Negroes and two whites, staged the city's first sit-in demonstration Friday at a downtown Woolworth store. They were arrested on a new state law prohibiting persons from temporarily taking over a place of business.

The store where the demonstration was held and a second Woolworth store was picketed Saturday.

The Negroes and their white companion were described as appearing to be students. They left immediately after services.

Lutherans praise sitdown protests

DETROIT — Peaceful demonstrations by colored and white students protesting segregation have been endorsed by the eight - member board of directors of the Lutheran Human Relations Association of America.

The demonstrations and participants were praised by the association's national board of directors, headed by the Rev. Clemounce Sabourn, pastor of Mt. Zion Lutheran Church, NYC.

"They (the demonstrations) are being carried on in an orderly manner, with dignity and without violence," the board said in a statement. "They are expressions of real courage."

"We commend these peaceful, yet courageous, demonstrators for what they are doing for all of us. They are to be encouraged and supported. Sympathy demonstrations on the part of white students and others throughout the land are likewise to be commended."

ORDAINED — The Rev. Rudolph R. Featherstone is congratulated by Dr. J. Frank Fife, president of the Evangelical Lutheran Synod of Maryland upon his becoming the first of his race to be ordained in the synod.

D.C. minister ordained by Lutheran Synod of Marvland

BALTIMORE — In an impressive hour and a half service Wednesday night, Rudolph Richard Featherstone, 25, took his place among seven other young men and became the first colored man ordained in the Evangelical Lutheran Synod of Maryland.

The Rev. Mr. Featherstone will now become assistant pastor at St. John's Lutheran Church, Bronx, N.Y., where there is an integrated congregation.

His ordination at Christ English Lutheran Church, Charles and Hill Sts., marked the culmination of a 17-year dream for the native of Washington, D.C.

He told the AFRO "I have wanted to become a minister since I was nine years old. I decided then I wanted to help people and I felt the ministry was the best way to do it."

Son of Mr. and Mrs. James S. Featherstone, 621 Fairmount St., NW, the young minister is one of eight children.

* * *

HE REPEATED HIS ordination vows clearly and firmly before 400 persons in the audience.

Among the audience was a group of Washingtonians, members of Our Redeemer Lutheran Church, N. Capitol and Rhode Island Aves., NW, where the Rev. Mr. Featherstone served before ordination.

The Rev. J. Frank Fife, president of the Maryland Synod, one of 32 Synods in the Lutheran Church, performed the office of ordination.

Ministers of the church where each young man served before ordination, represented his congregation to present its candidate with the official symbol of office, a stole.

After the candidate repeated his vows, each sponsoring minister passed a stole to the Rev. Dr. Fife, who placed it about the neck of the young man.

The Rev. James H. Somerville, pastor of Our Redeemer Lutheran, presented the stole to the Rev. Mr. Featherstone.

The Rev. John L. Deaton, pastor of St. Timothy's Lutheran Church, the Rev Fred R. Seibel and the Rev. Elwood S. Falkenstein assisted in the service.

The Rev. R. Henry Neikirk, pastor of St. Timothy's Lutheran Church, Dundalk, Md., was main speaker for the service and told the young men, "You will go among your people, a shepherd to guide them, call them back from danger . . . give to the broken ones new life."

* * *

THE REV. Mr. Featherstone has been a member of Our Redeemer Lutheran Church 16 years.

He is a graduate of Dunbar High School in Washington, where he played basketball for two years and swam for three years.

At his graduation, he was voted "most popular boy," and was awarded the Babe Ruth Sportsmanship Award.

* * *

THE REV. MR. FEATHERSTONE was the first colored full-time student to graduate from Gettysburg College in Pennsylvania, where he majored in history.

He also attended the Lutheran Seminary in Gettysburg.

He was interne at Ascension Lutheran Church in Toledo, Ohio, under the Rev. Mr. Youngblood when he met and married the former Miss Carmella D. Walker last June. Mrs. Featherstone was present.

The slender young man beamed Wednesday as he stood with the seven others to receive guests after the ordination.

He was greeted enthusiastically by the members of his church, and others present for the ceremony.

Others ordained were:

Kenneth Morelock, Taneytown, Md.; J. Pennell Neikirk St. Timothy's, Dundalk; Marvin Cain, Washington, D.C. Donald Piper, Washington; Rodney Gatzkes, Linthicum Hgts.; William Markley, Meyersville, Md.; and Jay Bohn, Funkstown, Md.

Lutherans Hear Bias Denounced

Dr. James M. Babb, president of the Southern Regional Council, denounced segregation Wednesday as he addressed the opening session of the Home Mission Conference of Lutheran ministers meeting at the Lutheran Church of the Redeemer. About 125 Lutheran ministers are attending the three-day confab.

Babb said that the church could point out the good qualities of southern life and "show us how confused we are even about the goodness we think we see in race relations, and how blind we are to the goodness that lies all about us, in our own hearts and in the hearts of our neighbors."

He said that the south has both demonic structures and structures of grace. Segregation, he stated, is a demonic structure.

Surely, But Slowly

The Evangelical Lutheran Synod of Maryland last week ordained its first colored minister, the Rev. Rudolph Featherstone, 25, a graduate of the Lutheran Seminary at Gettysburg.

The Rev. Mr. Featherstone has been assigned as co-pastor of St. John's Lutheran Church, which has an integrated congregation in New York.

Pope John 23rd the other week elevated five Africans to the bishopric and a short time before designated the first African in 1,500 years to wear the red hat of a cardinal.

After he lost by only two votes his bid to become the first moderator of color of the General Assembly of the United Presbyterian Church, the Rev. Edler G. Hawkins of New York, was appointed vice moderator, a post of almost equal distinction.

The dean and nine faculty members of the Methodist-run Vanderbilt University school of divinity have turned in their resignations, three graduates have threatened to return their diplomas and 12 theological students have quit in protest of the refusal of the school to readmit the Rev. James Lawson Jr., ousted because of sit-down activities in Nashville.

Church integration works surely and ever so slowly, but a great deal must be done if 11 o'clock Sunday morning is to cease being the most segregated hour in America.

2 clergymen score 'firsts' at rites in Maryland, Virginia

Two clergymen, one a Lutheran and the other an Episcopalian, scored firsts in connection with commencement activities of religious institutions during the past week.

In Baltimore, the Rev. Rudolph Featherstone, a member of Our Redeemer Lutheran Church of Washington, on Thursday night became the first colored minister to be ordained by the Evangelical Lutheran Synod of Maryland.

In Alexandria, Va. on Wednesday, the Venerable John E. Culmer Archdeacon for colored work in the Diocese of South Florida and rector of St. Agnes Church, Miami, became the first colored recipient of an honorary degree, the doctor of divinity, from Virginia Theological Seminary.

The Rev. Mr. Featherstone, who is 25, was graduated on Friday from the Lutheran Theological Seminary, Gettysburg, Pa. and has been assigned as co-pastor of St. John's Lutheran Church in the Bronx, N.Y., one of the denomination's few integrated churches.

Archdeacon Culmer was a 1919 graduate of the Bishop Payne Divinity School and has been stationed at St. Agnes for 17 years. He has been cited by President Truman and three governors of his state, where he has served in several important secular posts.

Lutheran Leader Expects Church Stand on Mixing

SAVANNAH (AP)—The president of the United Lutheran Church in America said here Wednesday that although the church has taken no formal action on racial problems in this country, the subject probably will be broached at the ULCA meeting in October.

Dr. Franklin Clark Fry, in an interview, declared personally he is "liberal on racial matters and believes in equality of treatment of all American citizens."

President of the largest Lutheran body in America, Dr. Fry is in Savannah for the centennial celebration of the Georgia-Alabama Synod.

Before the interview, Dr. Fry explained upcoming merger operations of UCLA to session delegates. The new body would be called Lutheran Church in America.

In his discussion, the Churchman declared that merger of all United States Lutherans would take "two generations, and likely three."

He called the newly merged American Lutheran Church a "static island instead of a bridge" between the proposed Lutheran Church in America and the Lutheran Church, Missouri Synod.

Dr. Fry, also a leader in the World Council of Churches and the Lutheran World Federation, called the recent Air Force Manual's allocation of Communist infiltration of churches an "outrageous attack on respectable people" and charged the writing was done by paid propagandists.

The conference, in its closing session, will be asked to turn over the problem of differences in doctrine among its four member denominations to an international panel for study and possible mediation.

Individual sections of the proposal already have won approval, but it must be approved in its entirety before the overseas delegates to the recent theologians conferences at Thiensville, Wis., can attack the issues between the Missouri synod and three smaller groups in the conference.

DESEG STEP

The conference is also scheduled to hear a report from a special committee on possible expansion to include other denominations with views similar to the four conservative Lutheran bodies.

Last week the conference took what was viewed as a desegregation step by voting to close the Immanuel Lutheran College and Seminary at Greensboro, N. C., an institution largely devoted to training Negro ministers and church workers. In the future they will attend heretofore white colleges and seminaries in the north.

"We don't like to put this on a desegregation basis, but it could well be interpreted that way," the Rev. James Schaefer, of Milwaukee, a spokeman for the conference said. "In view of the developments in America, the conference education committee did not feel justified in continuing what was, in effect, a segregated seminary.

The conference also was expected to act on a proposal to move the Alabama Lutheran Academy and Junior College, Selma, Ala., to a new campus in that city.

Lutherans Take New Deseg Move

MILWAUKEE, Wis. (UPI) — With a racial desegregation problem out of the way, the Lutheran Synodical conference Friday will attempt to resolve differences in doctrine and possibly pave the way for future expansion.

Urge Lutherans to open doors

ATLANTA — A North Carolina pastor urged here last week that Lutherans in the South open their churches to all men as Christ opened wide his arms on the cross.

Addressing a gathering of 125 Lutheran leaders from all parts of the United States, Dr. Frank K. Efird, pastor of St. John Lutheran Church, Salisbury, declared:

"... Our church would endure a kind of crucifixion by society that would practically lead to its burial in terms of decline of numbers ... But I believe it would have a kind of resurrection and power eventually that would amaze us."

The Lutheran leaders met in Atlanta to discuss plans for future expansion of the Lutheran Church in the South.

Before Dr. Efird's address, Dr. H. Conrad Hoyer, associate executive secretary of the National Council of Churches division of home missions, called on Lutherans to take the Gospel to the "many thousands of unchurched in the South" and set up working relationships with other Protestant denominations here.

Lutherans Are Criticized For Supporting NAACP

Journal & Guide
Norfolk Va.
Sat, 9-3-60
P. 3

VALPARAISO, Ind..—(ANP)—A recent resolution by the Lutheran Human Relations Association of America endorsing and encouraging support of the NAACP and the National Urban League has brought critical correspondence to the group, executive secretary the Rev. Dr. Andrew Schulze has reported.

The resolution was made at the 11th annual Institute of the LHRAA at Valparaiso University July 29-31.

THE ASSOCIATION took the action after an address by Dr. Lester B. Granger, executive secretary of the National Urban league, which explained the function and need for such organizations as NAACP and the National Urban League.

Dr. Schulze stated that the group welcomed criticism of this stand since it afforded opportunity to explain the service NAACP and NUL have performed for America.

THE LUTHERAN clergyman said that it is in keeping with the practice of good Christian theology not to "bear false witness" against one's neighbor, but that unwittingly or otherwise, many professing Christians have slandered people who with good motives have lent support to movements operating within the framework of our country's laws and dedicated to the removal of injustices.

"We are," he said, "eager for the opportunity to help set the record straight. We want to help people, who are urged in their churches and by the Christian Gospel to love their neighbor, to find in these organizations an opportunity to participate in removing the scourge of oppression from minorities."

DR. SCHULZE has been a leader in the field of human relations in the Lutheran Church - Missouri Synod throughout his ministry of over 30 years. In 1954 he assumed his official post with LHRAA which he now holds.

Over 300 persons from 18 states, the District of Columbia, and India, attended the three - day meet.

9 1960

MENONITE CHURCH

Associated Press

Leaves $10,000 Job

John H. Rudy of Rothsville, Pa., near Lancaster, said he has quit a $10,000-a-year job with the Radio Corporation of America to become a ~~$1300-a-year~~ pastor of a Mennonite church near Gettysburg. The 36-year-old father of three told newsmen, "From the financial point of view it is foolish, but dealing with the spiritual needs of people is more important to me now."

9 1960

Junaluska Trustees:

Stick to Pool Segregation

ATLANTA (AP) — The executive committee of the Board of trustees of Lake Junaluska declined Thursday to change its policy of segregated swimming facilities at the North Carolina Methodist Center.

Junaluska is headquarters of the Southeastern Jurisdictional Conference, comprising nine states and Cuba.

The committee said that three representatives of the Methodist Student Movement attended to find out how the committee felt about integrated swimming facilities.

One representative, the Rev. Thaxton Springfield, Wesley Foundation director at the University of Florida, said his group was present "not to request that the pool be integrated or to request anything, but simply to learn the trustees' total policies."

Also present were Miss Gayle Graham, a senior at Millsaps College in Mississippi, and Dr. Harvey Brown of Nashville, Tenn., a member of the Methodist General Board of Education.

The swimming pool matter arose last summer when about 10 Negro and white college students attempted to enter the Junaluska pool together. The facility was ordered closed.

Dr. J. W. Fowler, superintendent of the Methodist center, said it is the policy of the assembly that no social activities such as swimming or dancing be integrated. He further explained that the three representatives at Thursday's meeting did not participate in the summer demonstration and were only representing the Student Movement.

Miss Graham and Springfield, expressing concern that there had been much misunderstanding about the incident, said the Student Movement's interest goes beyond an integrated pool.

Miss Graham asked if the 1962 Methodist Student Regional Conference could be held at Junaluska if Negroes attended. Edwin L. Jones, president of the trustees, said the students could meet there as long as no attempt is made to integrate the pool.

Unit Decides To Continue Segregation

ATLANTA (AP) — The executive committee of the Board of Trustees of Lake Junaluska has declined to change its policy of segregated swimming facilities at the North Carolina Methodist Center.

Junaluska is headquarters of the Southeastern Jurisdictional Conference, comprising nine states and Cuba.

The committee said that three representatives of the Methodist Student Movement attended to find out how the committee felt about integrated swimming facilities.

'LEARN . . . POLICIES'

One representative, the Rev. Thaxton Springfield, Wesley Foundation director at the University of Florida, said his group was present "not to request that the pool be integrated or to request anything, but simply to learn the trustees' total policies."

Also present were Miss Gayle Graham, a senior at Millsaps College in Mississippi, and Dr. Harvey Brown of Nashville, Tenn., a member of the Methodist General Board of Education.

The swimming pool matter arose last summer when about 10 Negro and white college students attempted to enter the Junaluska pool together. The facility was ordered closed.

Dr. J. W. Fowler, superintendent of the Methodist center, said it is the policy of the assembly that no social activities such as swimming or dancing be integrated. He further explained that the three representatives at the meeting did not participate in the summer demonstration and were only representing the student movement.

METHODISTS SAY MIXING FORCED

Miss. Group Reports on Church Confab

JACKSON, Miss. (AP) — The Mississippi Association of Methodist Ministers and Laymen said the Methodist church advocated intregation at its Southeastern Regional leadership training conference.

The pro-segregation, unofficial Methodist organization quoted in its October "information bulletin" letters from two students who attended the conference at Lake Junaluska, N. C.

Miss Leandra Garrett of Athens, ga., wrote that 10 or 20 Negro boys roomed with white boys. She said the cafeteria and conferences were integrated and some Negroes danced with white girls.

Miss Garrett said these conferences apparently were designed to foster integration and that a plan was offered for exchange of Negro and white students among colleges.

STUDENT WRITES

An unidentified Mississippi student wrot3 that the conference "practically forced it (integration) down our throats.

"Two swim-ins were tried but failed. It just made me sick to see those Negro boys participating in the folk games and dancing with white girls."

Miss Garrett said she felt many boys and girls were "being led into this situation without fiest knowing the extent of mixing the races that is being forced on us.

ESSAY QUOTED

"Also our church is not giving the full information to its members, and I feel it is very necessary that we ask every true Southerner to help inform his fellow man about this kind o forced integration we are having."

In addition to the two letters, the information bulletin quoted a pro-segregation essay by Mary Rosalind Healy of Madison, Miss., which said in part:

METHODIST

". . . The morals of the Negro are far below those ofthe average white. The Negro is not immoral, ..e is simply nonmoral. His lack of sufficient respect for the law is evidenced by the high percentage of Negro arrests and convictions. So far as sex is concerned, he simply follows his natural instincts."

Integration Charges Hurled At Methodists

By THE ASSOCIATED PRESS

An unofficial Methodist organization accused the Methodist church of advocating integration at its southeastern regional leadership training conference at Lake Junaluska, N.C.

The pro-segregation organization, the Mississippi Association of Methodist Ministers and Laymen, quoted in its October "Information Bulletin" letters from two students who attended the conference last summer as members of the Wesley Foundation, Methodist student group.

Miss Leandra Garrett of Athens, Ga., wrote that 10 or 12 Negro male students roomed with white students, that the cafeteria and conferences were integrated and that some of the Negroes danced with white female students.

She said the conferences apparently were designed to foster integration and that a plan was offered for exchange of Negro and white students among colleges.

The other student, an unidentified Mississippian, wrote that the conference "practically forced it (integration) down our throats. Two swim-ins were tried but failed. It just made me sick to see those Negro boys participating in the folk games and dances with white girls."

Miss Garrett said she felt many boys and girls were "being led into this situation without first knowing the extent of mixing the races that is being forced on us.

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Bishops Deny Lagging By Church In Helping Negro

Journal + Guide Norfolk, Va.

Sat. 7-23-60

LAKE JUNALASKA, N. C. —Contention that "the church is far behind all other agencies in plans for the betterment of the Negroes in our midst" constitute false propaganda, Methodist bishops asserted at the meeting of the Southeastern Jurisdictional Conference of the Methodist church here on Wednesday.

Bishop Paul N. Garber of Richmond read the message on the state of the church. He said:

"IN A SOCIAL order that has sometimes exploited him and often helpel him, the Negro has made remarkable progress.

"Much remains to be done, and we cherish the hope that no tensions occasioned by current issues will retard the progress made in interracial ungeneration."

THE PRELATES message to the assembly of ministers and laymen from nine Southeastern states and Cuba stated.

"The South has often been criticized or misrepresented by certain political lealers of other sections, and by theoretcal crusaders in the field of socal relatons.

The bishops urged more support for the 14 colored colleges operated under Methodist auspices, and said that offerings on Race Relations Sunday should be generous.

Golden, Moore, Harris New Methodist Bishops

B'ham World B'ham, Alabama.

Wed. 7/20/60

By CHARLES L. SANDERS

CLEVELAND, Ohio — (NNPA) — Two Philadelphia churchmen and a Little Rock educator were elected bishops of the Methodist Church here Thursday and Friday at the Sixth quadrennial conference of the Central Jurisdiction, meeting in Cory Methodist Church.

They are:

DR. CHARLES F. GOLDEN, Director, Division of National Missions, Board of Missions of the Methodist Church.

DR. NOAH W. MOORE, pastor, Tindley Temple Methodist Church.

DR. M. LaFAYETTE HARRIS, President, Philander Smith College, Little Rock, Ark.

Dr. Golden was elected on the third ballot with 72 votes: Dr. Moore on the fourth ballot with 71 votes; and Dr. Harris on the tenth ballot. The balloting ended around noon Friday.

The newly-elected bishops were assigned as follows:

Bishop Harris, the Atlantic Coast Area - Georgia, Florida and South Carolina, replacing Bishop J. W. E. Bowen, retired.

Bishop Moore, the New Orleans Area - Louisiana, Texas and West Texas, replacing Bishop Willis J. King, retired.

Bishop Golden, the newly created National Area - Mississippi, Upper Mississippi, Tennessee, East Tennessee and Central Alabama.

Bishop Matthew W. Clair, Jr., was re-assigned to the St. Louis Area - Lexington, Central West and Southwest: and Bishop Edgar A. Love was re-assigned to the Baltimore Area - Deleware, Washington, D. C., and North Carolina.

CHARLES F. GOLDEN was born in Holly Springs, Miss., August 24, 1912. His father is the Rev. Dr. J. W. Golden, former associate secretary of the General Board of Evangelism, Nashville.

He was educated at Clark College and Gammon Theological Seminary (A. B. and B. D., respectively); the Boston University School of Theology (S. T. M.), and did graduate study at Boston University in the field of pastoral psychology. In 1958 Gammon Theological Seminary, conferred the degree of Doctor of Divinity upon him.

He served student and assistant pastorates in Birmingham, Ala., Atlanta, Ga., Cooksville, Tenn. 1935-38. In 1937-38 he was pastor of Haven Church Clarksdale, Miss. From 1938 to 1942 he was pastor of Wesley Methodist Church, Little Rock, Ark., meanwhile serving as Professor in the department of Religion and Philosophy at Philander Smith College.

From 1942 to 1946 he was chaplain in the United States Army; 1947-1952 director of field service, Department of Negro Work. Board of Missions, New York; 1952-1956 associate secretary of the Division of National Missions of the Board of Missions, and since 1956, director of National Missions.

In 1937 he was married to Miss Ida Elizabeth Smith. He has traveled extensively in Europe, England, North Africa, the Dominican Republic, Puerto Rico, the Virgin Islands, and in the United States.

He was delegate to the 1956 and 1960 General and Jurisdictional Conferences, and has held many positions in his Annual (Lexington) Conference. He was a member of the 1956-60 Jurisdictional Study Commission. His home is 6646 Boyer Street, Philadelphia, Pa.

NOAH WATSON MOORE, JR. was born in a Methodist parsonage at Neward, N. J., March 28, 1902. His parents were the late Rev. and Mrs. N. W. Moore, Sr., of the Delaware Conference.

He attended Mordan College (A. B.) Baltimore, Md.; Drew Theological Seminary, Madison, N. J., (B. D.); and did post graduate work at Crozer Theological Seminary, Chester, Pa. Gammon Theological Seminary honored him with the degre of Doctor of Divinity in 1951.

He served pastorates in the Delaware Conference from 1931 to 1938 when he was appointed Superintendent of the Easton District. In 1949 on the death of the late Dr. D. W. Hemry, he was appointed to the pastorate of Tindley Temple, Philadelphia, where he was since remained. During his pastorate at Tindley, nine young men have gone into the Christian Ministry. Five are now serving in the Delaware Conference with distinction.

His church recently purchased a parking lot with a capacity for 100 cars, with garage and private dwelling ofr 56,000 cash. The church contributed $12,000 during the four-year Reserve Pension Fund Campaign in the Delaware Conference. The church's membership approximates 5,000, one of the largest in Methodism, ranking fourth.

He is trustee and vice-president of the Morgan College Corporation, Baltimore; trustee of Morristown College, Morristown, Tenn., and a member of the Council of World Service and Finance and the World Methodist Council. He holds membership also, in many other civic and religious organizations, and was a member of the 1956-60 Jurisdictional Study Commission.

He is married to the former Miss Carolyn W. Lee. They have one daughter, Mrs. Carolyn O. Moore Weddington of New York City; and two grandchildren, Karen Elizabeth and Arthur Moore Wedding-

Last November he made a study tour of West Germany and Berlin as guest of the Federal Republic of Germany, and was one of nine United States clergymen so honored.

MARQUIS LaFAYETTE HARRIS was born in Macon County, near Tuskegee, Alabama, March 8, 1907. His parents were William Eugene and Estelle Marie Glenn Harris.

He was educated at Clark College (B. S.), Gammon Theological Seminary (B. D.), and Boston Uuiversity School of Theology (S. T. M.) He did special work in Philosophy of Religion at Harvard University and in psychology and economics at Western Reserve University, Cleveland.

He received the Ph. D. degree from Ohio State University in 1933 and became a Fellow of National College of Canada in 1940. His honorary degrees are, Dodcot of Divinity (Gammon Theological Seminary); LL. D (Clark College, and L. H. D. (Southewestern College).

He was a teacher of Physics and Mathematics at Clark College, 1927-29 and instructor of Physics and Chemistry, and director of athletics and dean of men at Claflin College, Orangeburg, S. C., 1930-31. He served pastorates in the Lexington Conference from 1930 to 1933 when he became dean and professor of sociology at Samuel Houston College, Austin, Texas. Since 1936 he has been president of Philander Smith College, Little Rock, Ark.

He has served his church as member of the Board of Education and a member of the General Conference Commission on Church Union. He attended the Methodist Ecumenical Conference at Oxford, England in 1952 and was an accredited delegate to the World Council of Churches, Evanston, Ill., in 1954. He has been a member of the General and Jurisdictional Conferences since 1940.

He holds membership in the American Philosophical Association; Southern Society of Philosophy and Psychology; the Southwestern Philosophical Society and numerous other similar organizations. His best known writings are: "Some Conceptions of God" Ohio State University Press 1933: "Voice in the Wilderness" 1941, and "Life Can Be Meaningful" 1951.

He was married in 1931 to Miss Magnolia Nelson of Atlanta, Georgia. They have one son M. LaFayette, Jr., age 17.

Methodists Say

Vote On Religious Grounds Is 'Bad Politics, Worse Religion'

A vote for or against a candidate on religious grounds is "bad politics and worse religion," a Methodist magazine has declared.

The statement was made by World Outlook, monthly magazine published in New York by the Board of Missions of the Methodist Church. It was one of several comments by Protestant and Jewish spokesmen deploring injection of religion into the presidential campaign.

World Outlook, circulated nationally to some 140 Methodist clergymen and laymen, noted in an editorial in its October issue that "to vote against or for a man simply because he is a member of a group (Jew, atheist, Roman Catholic) is undoubtedly bad politics and worse religion."

"This election is too important for any voter to make up his mind on any other basis than the political issues and the candidates' position on them," the magazine said .

* * *

IN RICHMOND, VA., a new non-Catholic committee formed to combat religious bigotry quoted a plea by Thomas Jefferson in announcing plans for its future program.

Francis Pickins of Charlottesville, Va., coordinator for the Virginia Committee on Religious Freedom, cited Jefferson's words in the Virginia Act for Religious Freedom:

"The Proscribing of any citizen as unworthy of the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which in common with his fellow citizens he has natural rights."

Mr. Miller said the Committee on Religious Freedom will seek to "reduce the temperature" of discussion on religion and keep it "on the level of reason and intelligence." Among the member group are several Protestant ministers.

IN GREAT NECK, N. Y., the Pulpit Digest, an interdenominational magazine for ministers, said the "overall qualifications" of candidates should be considered by voters, and not merely their religion.

The editorial, signed by Dr. Samuel McCrea Calvert former executive secretary of the World Council of Churches, said: "Although one's religious faith is certainly relevant to his political responsibility, no candidate should be rejected solely or primarily because he is a Roman Catholic."

* * *

IN NEW YORK the National Community Relations Advisory Council, a federation of Jewish organizations, said in a statement:

"Candidates should be judged by demonstrated competence, and by their positions and attitudes on public issues as revealed by their actions and utterances, and not by their race or religion."

Dr. Daniel Ridout Named To Methodist Committee

CHICAGO — The Rev. Dr. Daniel Lyman Ridout, administrative secretary of the Baltimore Area of The Methodist Church, has been named to the editorial executive committee of the Hymnal Revision Commission of The Methodist Church

The appointment was announced by Bishop Edwin E. Vogt of Springfield, Ill, here last week (Sept. 12 - 14) at the meeting of the Methodist Commission on Worship at the Allerton hotel. The commission was authorized by the 1960 General Conference of the denomination to revise the church's hymnal, which was published in 1935.

DR. RIDOUT has been a member of the Worship Commission since 1952. He was also elected as secretary of the important sub - committee on hymn texts of the Hymnal Revision Commission. This committee will receive and review all new hymns submitted for inclusion in the new hymnal, as well as recommend which of the hymns in the present book should be retained in the new.

Final editorial responsibility for the new book will rest with the editorial executive committee, of which Dr. Earl Harper, director of the School of Fine Arts of the University of Iowa is the chairman, and Dr. Emory S. Bucke, Nashville, book editor of The Methodist Church, is secretary.

Dr. Ridout is well known throughout Methodism for his studies in the church's hymnody. He has compiled a concordance of the present Methodist Hymnal. His articles on hymnology have appeared in leading Methodist periodicals and in The Hymn, official publication of the Hymn Society of America. He is founder and director of Baltimore's Great Hymns Choir, and interfaith ensemble of some 40 voices.

Methodist Laymen's Union To Meet At City Auditorium

The Methodist Laymen's Union of Alabama will meet at the City Auditorium Thursday night. The meeting is expected to attract more than 2,000 Methodists from Alabama and adjoining states.

The speaker will be James H. Gray, publisher of the Albany, Ga. Herald, who presented the minority report to the civil rights plank in the Democratic platform.

Dr. W. E. Goodwin, president of the Montgomery division of the organization said Gray's talk will center on "the dangers confronting our churches in allowing them to be used as channels for the promotion of racial integration and other extreme social experiments." He added, "The speech will not in any sense be political."

He continued, "The Laymen's Union is deeply concerned now because of the efforts being made throughout The Methodist Church to break down or weaken the Plan of Union when the three Methodist bodies came together in an agreement that provided for regional control and a fair degree of local autonomy under what is known as "The Jurisdictional System."

There are six of these jurisdictions, each holding its separate conference, having its separate council and electing its own bishops.

Said Dr. Goodwin, "Now the effort is being made to hold the jurisdictional conference at the time and place of the General Conference—thus weakening and eventually destroying the system.

"Since the annual conferences will vote on this at their next sessions, it is important that the laymen organize with the help of their ministers to defeat these proposals."

The meeting is the second general meeting of the organization, the first having been held in Birmingham in 1959 with an attendance of more than 1,800.

Reports will be presented on the activities of the Union and officers will be elected for the coming year. Circuit Judge Whit Windham of Birmingham is the union's head.

All Methodists have been invited to attend, Goodwin said.

Methodist Unit Favors 'Swift End To Jim Crow'

By GEORGE DANIELS

CLEVELAND — Negro members of the Methodist Church consecrated three newly-elected bishops here Sunday, ending their sixth Central Jurisdictional Conference in which they went on record favoring "swift and complete" abolition of segregation in the U. S. and within the church.

They called on Southern elements of the church, both clergy and laity, to help bring to an end "undemocratic practices that edny to members of minority groups the opportunity to earn, learn and live on equal terms with their fellow Americans."

For the last 20 years, Negro members of the Methodist church, along with numerous white members throughout the North and South, have attempted to integrate the church on an all-inclusive basis.

In recent years a few Negro churches have transferred out of the Central Jurisdiction into white jurisdictions, on invitation from the white jurisdictions.

CLAIR'S VIEW

Bishop Harris will resign as in an interview that while a number of churchmen, both Negro and white, are in favor of the transferring of Negro and white congregations across jurisdictional lines, weakening the Central Jurisdiction, "many of us feel reluctant to leave our brothers in the South, where the fight is even greater for status."

The three newly-elected bishops consecrated in services at Cory Methodist church, are Bishops Noah W. Moore, jr., and Charles S. Golden, both of Philadelphia, and M. Lafayette Harris, president of Philander Smith college.

Bishop Harris wil lresign as president of Philander Smith.

Bishops Moore and Harris replace retiring Bishops Willis J. King of the New Orleans Area, and J. W. E. Bowen of the Atlantic Coast Area. Bishop Golden, 48, the youngest of six active Negro bishops in the Methodist Church, is assigned to the newly established Nashville (Tenn.) Area.

The three remaining bishops were reassigned to their former areas. They are Bishops Matthew W. Clair, St. Louis Area: Edgar A. Love, Baltimore Area, and Prince A. Taylor, jr., Monrovia, Liberia.

The 102 clerical and lay delegates attending the five-day conference at Cory chruch, unanimously adopted a resolution calling on the Methodist church to "note with serious concern" the problems in race relations, particularly in the South.

VOTE DENIED

"In many sections of the South, Negroes are denied the right to vote," the resoltion pointed out. "Southern politics and race prejudice still go hand in hand."

"In other Southern communities the economic boycott is resorted to as a weapon to intimidate, oppress, and threaten Negroes, and to discourage them from seeking their rights as citizens."

The resolution also supported student sit-in demonstrations against segregated restaurants and department store lunch counters.

The Methodist church is divided into five geographical jurisdictions and one racially segregated jurisdiction (the Central) in which are lumped most of Methodism's 400,000 Negro members. The chruch split into North and South factions in 1844 over the question of slavery, and it wasn't until 1939, when the jurisdictional system was established to placate the South, that the church was united. Negro members, however, have never been contented with the system because of the segregated Central Jurisdiction.

Negroes members want to be insured of wide and all-inclusive participation in the affairs of the church when it is integrated. Over the long years Negroes have developed indigenous leadership, declared Bishop Clair. "They do not now want to lose what status they have achieved. There must be opportunity among our lay folks who have talent and ability."

The conference adopted a resolution establishing a special committee to study ways and means for integrating the church, and to project, on the basis of a scientific study to be made by 1964, the future of the Negro in the church.

Methodist Conference Votes to Add Negroes

By CASPAR NANNES
Star Staff Writer

Steps aimed at early admission of Negro annual conferences and churches into the Northeastern Jurisdiction of the Methodist Church were approved yesterday at the latter's meeting in Metropolitan Memorial Methodist Church, Nebraska and New Mexico avenues N.W.

Before the debate on this issue was started, delegates were told that Bishop John Wesley Lord of Boston had been named as the new Bishop of the Washington area. He succeeds Bishop G. Bromley Oxnam, who retired this week from the active episcopacy after serving here since 1952.

Bishop Lord, 52, a native of Paterson, N. J., is a graduate of Montclair (N. J.) State Normal School, 1922; Dickinson College, 1927, and Drew Theological Seminary, 1930. He served churches in New Jersey from 1927 until his election as a bishop of the Methodist Church in 1948.

He is president of the Board of Temperance, Methodist Church, whose headquarters are in the Methodist Building, 100 Maryland avenue N.E. He is a trustee of Boston University and Claflin College, and is chairman of the board of trustees of the New England Deaconess Hospital. He is also a member of the General Board of the National Council of Churches.

Bishop Lord has honorary degrees from Dickinson College and Boston University. He is a 33rd degree Mason and a member of Phi Kappa Sigma and Tau Kappa Alpha fraternities. He is married and has a married daughter.

Parliamentary Tangle

Before passage of the resolution to invite Negro conferences and churches into the Northeastern Jurisdiction, discussion consumed two and a half hours with a parliamentary entanglement confusing the situation.

Loyd F. Worley of Hartford, Conn., presented a resolution of the 17-member committee on Inter-Jurisdictional Relations that seeks an "early transfer of any and all annual conferences of the Central Jurisdiction (Negro)" into the Northeastern Jurisdiction.

Following several parliamentary maneuvers, Dr. Walter Muelder, dean of the Boston University School of Theology, moved an amendment to section three that would limit the invitation to annual conferences of the Central Jurisdiction "now located with or near the boundaries of the Northeastern Jurisdiction."

The Northeastern Jurisdiction consists of 12 northeastern States, the District of Columbia and Puerto Rico. Two Central Jurisdictional conferences, Delaware and Washington, are included in this area. The two Negro conferences have 82,472 members and 572 churches. Bishop Edgar Love of Baltimore is bishop of the area.

The nearly 10 million member Methodist Church is divided into five geographical white jurisdictions in the United States — Northeastern, Southeastern, North Central, South Central and Western—and an overall Negro Central Jurisdiction.

Ask Case Be Reconsidered

With three dissenting votes the delegates earlier approved a resolution calling on Judge George R. Grant, jr., of Concord, N. H., to reconsider the sentencing of Dr. Willard Uphaus for contempt of court and to jail six months ago. Dr. Uphaus was found guilty of the charge by his refusal to make available to the New Hampshire attorney general "the names of private individuals at his camp in Conway, N. H., for peaceable purposes."

Mr. Worley in presenting the resolution said Dr. Uphaus had refused to reveal the names of those at the camp for fear of "irresponsible accusations and assertions of guilt by association." The motion asked Judge Grant not only to reconsider the case but expressed the hope "he may find it possible to grant the release of Dr. Willard Uphaus from prison confinement."

Four ministers elected bishops this week will be consecrated at 10:30 a.m. today in Metropolitan Memorial Church. The traditional rite of "laying on of hands" when bishops of the church place their hands upon the kneeling minister and consecrate him a bishop will feature the ceremony.

The four ministers to be consecrated and their assignments are Dr. Fred G. Holloway, West Virginia area; Dr. W. Vernon Middleton, Western Pennsylvania area; Dr. William Ralph Ward, j., Syracuse area, and Dr. James K. Mathews, Boston.

Bishops who will serve the other areas are Bishop Lord, Washington area; Bishop Fred Pierce Corson, Philadelphia, and Bishop Lloyd C. Wicke, New York.

The five-day meeting of the Northeastern Jurisdiction, which has nearly two million members and 7,785 churches, concludes with the consecration service.

LEADERS OF METHODIST LAYMEN MEETING

The Methodist Laymen's Union of Alabama heard an address by James Gray (right) of Albany, Ga., Thursday night at City Auditorium. Shown with him prior to the speech are Clarence M. Pinson (left), outgoing chairman of the executive committee; and Judge Whit Windham, outgoing president of the group.

Methodist Leader Urges Anti-Integration Battle

James H. Gray, chairman of the Georgia Democratic Party, urged Methodists here Thursday night to conduct an all-out fight against integration of Southern schools and churches.

The Albany, Ga., newspaper publisher told some 300 members of the Methodist Laymen's Union that "social revolutionaries" are waging an intensive battle against "our right to freedom of association" as guaranteed by the U.S. Constitution.

"We should view with nightmarish fear," he said, "the way some men in this country are battering at our traditional institutions."

NUMEROUS ROUNDS

His comments drew numerous rounds of applause from the crowd gathered in the Montgomery City Auditorium.

Gray, who presented the Southern minority report on civil rights at the Democratic National Convention, expressed belief that the federal government is evolving into the same totalitarianism which caused "our forefathers" to flee from Europe.

Some men in this country, he declared, are attempting to persuade Americans that "big government and statism" are the order of the day.

"Their concepts," he asserted, "embrace the philosophy that we must have an all-centralized government if we are to survive."

However, Gray said Americans should reject this philosophy, refusing to allow themselves to be deceived by forces bent on destroying democracy.

"No, we must not be fooled into accepting this humbug socialism," he said. "It would mean the end of local self-government."

Gray launched a scathing attack on the U.S. Supreme Court, charging it with assuming the role of a legislative body.

He said the justices had no legal procedent upon which to base their 1954 desegregation decision.

Mayor Chris Heinz of Selma was elected president of the union, succeeding Judge Whit Windham of Birmingham.

Others elected to office were M. E. Wiggins, of Birmingham vice president; Gordon Scarboro of Birmingham, secretary, and R. J. Lawrence of Union Springs, treasurer.

Judge Conrad Fowler of Columbiana was named chairman of the executive committee.

Judge Windham said many Methodists had been highly critical of the laymen's union.

Critics, he explained, believe the union should battle integration inside the framework of the church. "How can we do this," he asked, "when the Methodist hierarchy is dedicated to integration?"

INCIDENT CONDEMNED

Windham said laymen in the North Alabama Conference and Alabama-West Florida Conference must continue to oppose race-mixing outside the church.

Lay members also passed a resolution condemning an alledged incident that occurred in August at the Southeastern Regional Leadership Training Conference at Lake Junaluska, Waynesville, N.C.

The incident involved a University of Georgia student who told Sen. Herman Talmadge she saw Negro boys dancing with white girls at the meeting.

Unit To Study Plan Of Iran Suffragettes

TEHRAN, Iran (AP) — Suffragettes of Moslem Iran got a promise this week from Premier Emami to have a committee study their demands for rights of the vote and divorce and a right of assembly to campaign for such rights.

'Dying Church' Sermon Topic

TUSKEGEE INSTITUTE, Ala. — Bowen Methodist Church membership heard their pastor on last Sunday preach about "Noticeable Signs of a Dying Church."

Depsite the fact the minister was directing remarks in pastoral like reproff at Bowen, it was quite evident that it was applicable that other churches might profit by his utterances.

Among many possible noticeable signs listed by the Rev. J. F. Norwood, pastor of Bowen, were "The loss of pride and Hope," which in humans, result in the loss of human decency as applicable to himself, his home and family, as well as his church.

A second sign included a "Songless Church," which is one on the verge of dying. He pointed out that there were those with talents, but wont use them in, nor for the church.

As a climax to the far reaching message, the speaker declared a third sign, "Failure In The Redemption and Salvation of Sinners for Jesus" was the greatest of them all. He urged the membership to bring others in to replace the 23 that were lost during the year.

Revival services will be conducted at Bowen beginning Monday, Sept. 26, through the 30. Evangelist for the five nights meeting will be the Rev. C. Jasper Smith, Spartansburg, S. C. The Rev. Haskell Murray will have charge of the music. The public is invited.

Bowen's membership expresses sympathy to Mrs. Josephine Chisholm and Mrs. Jane King's families in the loss sustained last week in the death of their mother.

G. W. A. Scott is reporter.

Goal Set In Next Four Years

Aim Is To Attract Other Gifts For Race Institutions

NASHVILLE, Tenn. — The 1960 Methodist General Conference voted to give the 12 colored colleges related to The Methodist Church a total of $250,000 a year for the next year four years for capital improvements.

The money will come from the denomination's World Service Fund, which is contributed by members of the nearly 40,000 Methodist churches.

"IT WILL BE used as seed money to a great extent," said the Rev. Dr. James S. Thomas, Nashville, a staff member of the Methodist Board of Education here. "In other words, this money will help the colleges attract funds from other sources such as foundations."

At $250,000 a year, The Methodist Church will allocate a total of $1,000,000 in capital funds to its colored colleges during the church's 1960-64 quadrenium.

"WE HOPE," said Dr. Thomas, "to go back to the 1964 General Conference and say, 'Look, the $1,000,000 has become $10,000,000.' That indicates the extent to which we think these funds can be used as seed money to attract funds from other sources."

The colored schools received no capital fnds from World Service during the 1956-60 quadrennium of the church. However, they did receive some funds for operating expenses. They also will receive some World Service funds for current operations this quadrennium. This is in addition to the capital funds.

DR. THOMAS said the following colleges are eligible to receive the capital funds:

Bennett College, Greensboro, N. C.; Bethune-Cookman College, Daytona Beach, Fla.; Claflin College, Orangeburg, S. C.; Clark College; Atlanta, Ga.; Dillard University, New Orleans, La.; Huston-Tilloston College, Austin, Texas; Meharry Medical College, Nashville, Tenn.; Morristown College, Morristown, Tenn.; Paine College, Augusta, Ga.; Philander Smith College, Little Rock, Ark., Rust college, Holly Springs, Miss.; and Wiley College, Marshall,Texas.

Ordain 44 Methodist ministers in Korea

SEOUL, Korea — The Ordination of a record number of ministers, the observance of a diamond anniversary and the absence of the reading of ministerial appointments marked the joint session of the three annual conferences of the Korean Methodist Church in Seoul.

Celebrating the seventy-fifth of the first Methodist missionaries to Korea, the delegates and visitors at the conference saw Bishop Chong Pil Kim ordain 43 young men and one young woman as ministers.

The group constituted the largest number of Methodist ministers ever to be ordained at one time in Korea. Bishop Kim was assisted by Bishop H. I. Lew, immediate past presiding bishop of Korean Methodism, and Bishop Jose L. Valencia of the Philippine Methodist Church.

Methodists Urged to Aid Race Peace

LAKE JUNALUSKA, N.C., June 11 (AP)—The western North Carolina Methodist conference received a recommendation Saturday that its local churches establish closer relations with Negro pastors and churches of the denomination.

Nationwide, the Methodist church is organized into five jurisdictional conferences which are formed on geographical lines, and a sixth jurisdictional conference — know as the Central jurisdiction—which is for Negroes.

The board of social and economic relations included the recommendation in its annual report:

"The pastors and local churches seek to establish more effective communications with, and more helpful relations toward, neighboring pastors and churches of the Central jurisdiction, and that pastors of the Central jurisdiction be invited to speak and preach in our churches at other times as well on Race Relations Sunday.

The board reported that it felt "increasing concern over our church's hesitation to more fully implement the teachings of the Bible that God is father of all peoples and races, that all men are brothers, and that all men are of infinite value and should be treated with dignity."

members.

The conference last night passed a resolution in nearly Lyons which provides that it would "seek out qualified Negro pastors to be received into our membership."

It urged its member churches to lay the groundwork by considering "the matter of receiving a Negro minister."

The resolution was one of three closely-linked resolutions on the "Problem of Integration in Methodism." The others stated the conference's willingness to accept a Negro bishop, if assigned, and recommended that member churches try to attract "unchurched" Negroes into membership.

Most Negro Methodists belong to the church's central jurisdiction, one not defined, as are most of the others, by geographical area.

In a related speech earlier, the Rev. Lester Schaff of Syracuse told the delegates that no change in the church's jurisdictional structure was planned.

More than 400 delegates from 270 churches are attending the meeting, which ends Sunday.

Methodists Vote On Negro Preachers

NEWARK, N. Y. (AP)—The Central New York Methodist Conference has voted to ask its 270 member churches if they would accept Negro mimsters.

There are no Negro ministers in the conference now, although some of the churches have Negro

Schools to Benefit From Methodist Aid

NASHVILLE, Tenn.—The 1960 Methodist General Conference voted to give the 12 Negro colleges related to the Methodist Church a total of $250,000 a year for the next four years for capital improvements.

The money will come from the denomination's World Service fund, which is contributed by members of the nearly 40,000 Methodists churches.

"It will be used as seed money to a great extent," said the Rev. Dr. James S. Thomas, Nashville, a staff members of the Methodist Board of Education here. "In other words, this money will help the colleges attract funds from other sources such as foundations."

Dr. Thomas said the following colleges are eligible to receive the captial funds:

Bennett College, Greensboro, N.C.; Bethune-Cookman College, Daytona Beach, Fla.; Claflin College, Orangeburg, S.C.; Clark College, Atlanta, Ga.; Dillard University, New Orleans, La.; Huston-Tillotson College, Austin, Tex.; Meharry Medical College, Nashville, Tenn.; Morristown College, Morristown, Tenn.; Paine College, Augusta, Ga.; Philander Smith College, Little Rock, Ark.; Rust College, Holly Springs, Miss.; and Wiley College. Marshall, Tex.

Methodists plan to give $1 million to 12 colleges

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AT $250,000 a year, the Methodist Church will allocate a total of $1,000,000 in capital funds to its colored colleges during the church's 1960-64 quadrennium.

"We hope," said Dr. Thomas, "to go back to the 1964 General Conference and say, 'Look, the $1,000,000 has become $10,000,000.' That indicates the extent to which we think these funds can be used as seed money to attract funds from other sources."

The colored schools received no capital funds from World Service during the 1956-60 quadrennium of the church. However, they did receive some funds for operating expenses. They also will receive some World Service funds for current operations this quadrennium. This is in additon to the capital funds.

* * *

THE FOLLOWING colleges are eligible to receive the capital funds:

Bennett College, Greensboro, N.C.; Bethune - Cookman College, Daytona Beach, Fla.; Claflin College, Orangeburg, S.C.; Clark College, Atlanta; Dillard University, New Orleans; Huston - Tillotson College, Austin, Texas;

Meharry Medical College, Nashville; Morristown College, Morristown; Paine College, Augusta; Philander Smith College, Little Rock; Rust College, Holly Springs, Miss.; and Wiley College, Marshall, Texas.

W. Virginia Methodists OK Mixing

The Miami Herald
Miami, Fla.
6/12/60

BUCKHANNON, W. Va. (AP) — West Virginia's Methodist Church, the biggest in the state, has committed itself to ending the segregation of its Negro members.

"The tragic tensions of race relations must be eased through increased justice and Christian brotherhood, both within the church and the nation." That was part of the wording of the resolution passed unanimously at the opening session of the 115th annual West Virginia Conference of the church, attended by 600 ministers and 600 lay delegates.

The integration of the white and Negro Methodists in the state is to be carried out "with all reasonable speed."

The white Methodists are more numerous by far than the Negroes. There are about 205,000 to 5,000. The resolution, although a declaration of the official policy of the West Virginia Conference, is not binding on the member churches.

Two Churches, White and Negro, Announce Merger

The Call
Kansas City, Mo.
Fri. 6/10/60

CHICAGO. — (ANP) — Two Methodist churches on the South Side, one white and one Negro, will merge June 12.

The merger will involve Ingleside Ave. Methodist church and Whitfield Methodist church.

The churches will form one parish, with services to be held in one building. Sunday schools will be conducted at both locations.

The Rev. Edsel Ammons, now minister of the Whitfield congregation, will be pastor of the merged parish. He is the first Negro admitted to full ministerial membership in the Methodist Rock River Conference, which he joined in 1957. He had been a minister of the African Methodist Episcopal church.

The Rev. John Barbee, now pastor of the Igleside church, will receive a new pastoral assignment during the Rock River Conference's annual meeting June 20-24 at Joliet.

The Ingleside congregation has a member of 250, including eight Negroes received during the past year. The Whitfield church has 285 members, including nine whites.

The merged Whitfield-Ingleside parish will start out with nearly equal numbers of white and Negro members, although many of the whites no longer live in the area and have reduced their church activity.

Everybody happy about biracial church merger

The Afro-American
Baltimore, Md.
Sat. 6-11-60

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West Va. Methodists vote unanimously for integration

The Afro American
Baltimore, Md. Sat. 6/11/60

BUCKHANNON, W. Va. — Some 1,200 delegates to the 115th annual West Virginia Conference of the Methodist Church unanimously voted at the opening session last Wednesday to end segregation in member churches.
Wednsday to end segregation in member churches.

Although adopted as official policy, delegates left an out for member churches wishing to remain segregated. It was noted that the declaration is not binding and that any choosing to ignore the resolution may do so.

The resolution, adopted by 600 ministers and 600 lay delegates, said in part that "tragic tensions of race relations must be eased through increased Christian brotherhood, both within the church and the nation."

BISHOPS ARE ASSIGNED

The Commercial Appeal
Memphis, Tenn.
6/17/60

Negro Group Names Six To New Posts

CLEVELAND, July 16.—(AP)—The Methodist Church's all-Negro Central Jurisdictional Conference Saturday assigned six bishops to posts for the next four years.

Charles F. Golden, staff member of the Division of National Missions in Philadelphia, was assigned to the newly created Nashville Episcopal Area.

Rev. Noah W. Moore of Tindley Temple in Philadelphia was named to succeed Bishop Willis J. King, retiring head of the New Orleans area.

Dr. M. Lafayette Harris, president of Philander Smith College at Little Rock since 1936, was appointed bishop of the Atlantic Coast area with headquarters at Atlanta. He succeds Bishop J. W. E. Bowen, who has reached the mandatory retirement age of 70.

Bishops-elect Golden, Moore and Harris were elected by 102 delegates earlier in the Central Jurisdiction's quadrennial conference which opened here Wednesday. They will be consecrated at the concluding session Sunday afternoon.

Methodists Laud Negro's Progress

The Morning Courier
Charleston, S. C.
Thurs. 7/14/60

LAKE JUNALUSKA, N.C. (AP) —Methodist bishops said Wednesday the Negro has made remarkable progress in the South. They criticized as false propaganda claims that the "church is far behind all other agencies in plans for the betterment of the Negroes in our midst."

"The South has often been criticized or misrepresented by certain political leaders of other sections, and by theoretical crusaders in the field of social relations," said a message on the state of the church. The message was read by Bishop Paul N. Garber of Richmond, Va., at the opening of the Southeastern Jurisdictional Conference of the Methodist Church. The jurisdiction embraces nine states and Cuba, and holds such meetings every four years.

The conference of laymen and clergymen will elect three new bishops, and possibly four, before it adjourns Sunday.

"In a social order that has sometimes exploited him, and often helped him, the Negro has made remarkable progress," the message said.

"Much remains to be done, and we cherish the hope that no tensions occasioned by current issues will retard the progress made in interracial understanding during the last generation."

The bishops called for increased support of the church's 14 Negro colleges, particularly in the annual churchwide offerings for the schools on Race Relations Sunday.

The message also said, "There is not one iota of truth to the continually repeated lie that Methodism is tinged with communism.

"This propaganda attack upon our church is not based on any sound religious foundation, but it is conceived for the purpose of causing Methodists to fight each other, and thereby the church, in its fight for Christian democracy as opposed to fascism and communism. We need tolerance, not intolerance, and we should be fighting sin, rather than attacking fellow Methodists."

Balloting on new bishops will begin Thursday morning. Vacancies were causel by the retirement of Bishops Arthur J. Moore of Atlanta and William T. Watkins of Louisville, Ky., and the death last year of Bishop John Branscomb of Jacksonville, Fla. If a fourth bishop is elected, he would likely serve South Carolina, which at present is in the North Carolina episcopal area.

Tenn. Methodists to seek closer racial cooperation

CHATTANOOGA, Tenn. — The Holston Methodist Conference concluded its 137th annual meeting last week after adopting a resolution calling for definite steps during the year for closer cooperation with the colored East Tennessee conference of the church.

"Thus far," a spokesman said, "it has been in the schools, the stores, the buses, where the necessity of making decisions has been faced.

"It may well be that this year is the most crucial year the churches of the Holston Conference have ever faced," said Dr. Paul E. Brown, Oak Ridge, Tenn., chairman of the conference board on social concerns, "It is quite possible that in many of the churches in the Holston Conference, the church will be faced with the necessity of making decision on how it will act in solving our race problems . . .

"By the grace of God, you can, as ministers and delegates, return home and help prepare your people. Unless you do, it may not be Vanderbilt University or the City of Chattanooga, but your own local church that makes the headlines because of some unfortunate experience."

METHODIST STUDENTS ADOPT PRO-INTEGRATION RESOLUTION

COLUMBIA, Mo. (AP) — A strong stand against racial discrimination was taken by the National Conference Methodist Student Movement, which ended a six-day meeting Sunday.

Delegates adopted a resolution commending "student participation in dignified, non-violent sit-in demonstrations, picketing of lunch counters and economic negotiations with businessmen and local merchants."

The group also urged speed in abolishing the all-Negro Central Jurisdiction of the Methodist Church.

Methodists Decide Congo Issue By Returning Booth as Bishop

By GEORGE DUGAN

Special to The New York Times.

WASHINGTON, June 16—Despite outspoken opposition, the quadrennial meeting here of the Northeastern Jurisdiction of the Methodist Church voted overwhelmingly today to reassign Bishop Newell S. Booth to the Belgian Congo.

The opposition argued mainly that the Congolese should elect a native to the post.

A number of delegates, including the Bishop himself, had vigorously voiced the hope that he might remain in the United States. Bishop Booth would then have been available for a new assignment in the jurisdiction, with the possibility of succeeding one of three retiring Bishops: Frederick Buckley Newell of New York, G. Bromley Oxnam of Washington and W. Earl Ledden of Syracuse.

The conference action followed the recommendation of the special committee on the episcopacy, headed by Charles C. Parlin, a New York lawyer. A substitute proposal presented by the Rev. Dr. Harold C. Case, President of Boston University, was defeated. It would have permitted Bishop Booth to stay in this country, with the proviso that he make frequent visits to Africa.

Bishop Booth has spent sixteen years in central Africa. He told the 300 delegates that the time had come for the Congo to elect its own native Bishop, particularly since it would become independent on June 30.

The Parlin committee, however, argued that the Bishop's knowledge of Africa, his familiarity with the changing scene there and his command of eight languages made it essential that he stay on.

Opposition was based upon the Congo's "growing desire" for home rule.

Meanwhile, preliminary balloting began for successors to Bishops Newell, Oxnam and Ledden and for a bishop for the new West Virginia area. The five-day meeting, scheduled to end Sunday, is being held in the Metropolitan Methodist Church.

The delegates represent some 2,000,000 Methodists in twelve Northeastern states, the District of Columbia and Puerto Rico.

After leading for two ballots and coming within seven votes of being elected a Bishop, the Rev. Dr. Fred G. Holloway, president of Drew University, Madison, N. J., withdrew from the race.

Dr. Holloway, who was not a delegate, sent word to the meeting that he preferred to remain an educator at the university.

Methodist Group Invites Negroes Into Conference

WASHINGTON (AP) — The 12 state northeast jurisdictional conference of the Methodist Church, predominately white, Saturday invited 572 Negro churches with 82,000 members to join the jurisdiction.

Negro churches involved are located in the 12 northeastern states but belong to the all-Negro central jurisdiction of the Methodist Church.

A spokesman said the invitation was contained in a resolution offered by the Rev. Dr. Walter Muelder, dean of the Boston University School of Theology and adopted overwhelmingly by the 316 delegates to the conference.

At the present time the Methodist Church is divided geographically into five jurisdictions, plus the all-Negro central jurisdiction which includes Negro Methodist churches in virtually all states.

Some Negro churches, however, have transferred individually to the other five predominately white jurisdictions.

The invitation to the 572 northeastern Negro churches suggested the transfer become effective in 1964.

Negro Churches Invited to Merge

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Methodists Urged To 'Look Ahead'

COLUMBIA (AP) — South Carolina Methodists were urged Tuesday to "look ahead" instead of glorying in past achievements.

Speaking at the opening session of the 176th annual South Carolina Methodist Conference here, Bishop Nolan B. Harmon of Charlotte, N.C., said he would like to think that every minister and layman "is growing in grace."

"If there is a growth in the church," he said, "it must come from within us, not from records. We're not able today to spend the time in spiritual refreshment we did in the olden days."

Bishop Harmon urged his listeners to keep to themselves any harmful criticism about their neighbors.

"If you know something against your brother," he admonished "keep it to yourself."

In business sessions, conference boards, commissions, and committee elected members and received reports.

Tuesday night's speaker, Bishop Cyrus B. Dawsey, talked on the topic, "The Contribution of South Carolina Methodists to the coming of the Kingdom of God in Brazil."

The four - day conference ends Friday with the reading of ministerial appointments by Bishop Nolan.

Louisiana Bill Hits Methodists

Anti-Integration Measure Passed Unanimously By Senate

By The Associated Press

BATON ROUGE, July 6.—An anti-integration bill to give local units of the Methodist Church control of property Wednesday passed the Louisiana Senate unanimously.

Methodist church leaders protested the move discriminated against their church, was unwarranted interference by the state into church affairs, and would jeopardize missionary funds put for new church construction.

Senator Harold Montgomery of Doyline, who stered the House-approved bill to Senate passage, gained approval of an amendment to exempt the Roman Catholic Church from its provisions.

Educational, charitable and religious trusts also were excluded.

'Primarily Methodist'

Senator Montgomery, a Methodist, told the Senate the bill was intended "to help us in maintaining segregation in our churches. This bill primarily affects us as Methodists."

The senator complained he and other lawmakers received numerous telegrams protesting the legislation.

One telegram sent to lawmakers said the bill seriously affected Methodist church extension and recent legislation by the church government adequately protected separation of the races.

Churchmen Protest

Several church leaders who appeared in the Senate chamber also gave statements to the senators making similar complaints.

The original bill was introduced by Representatives Ford Stinson of Caddo Parish and John Garrett of Claiborne Parish, chairma nof the joint legislative committee on segregation.

The bill provides a method to transfer ownership of properties from nonprofit educational, charitable or religious organizations. Under it, local churches can gain control of property donated to the national church if they choose to do so.

Methodism takes jump in Alaska

NEW YORK — The membership of the Methodist Church in Alaska (now 3,136) has grown by 232 percent over the last 10 years, and by 1970, a membership of 10,000 is forecast.

Information on the growth of Alaska Methodism was in a report made at the recent annual meeting of the Alaska Mission Conference in Fairbanks.

The reports were given by Dr. Allen B. Rice of Philadelphia, executive secretary for home missions of the Division of National Missions of the Methodist Board of Missions, and the Rev. Fred McGinnis, elected April 26 as president of Alaska Methodist University.

Membership growth has been accompanied by improvements in physical facilities, Dr. Rice said. Ten new churches have been built in the last decade, three major building projects are underway, and several others are in the planning stages. In addition, two camp sites have been obtained.

Avoid Race Issues, Moore Tells Clergy

The Atlanta Constitution
Atlanta, Ga.
Thurs, 6-30-60
P. 10

Methodist Conference Here Votes to Delay New District

By JIM BENTLEY

Bishop Arthur J. Moore Wednesday warned Methodist laymen not to be "caught up in political hysteria" by the race issue, declaring "I don't want this present relationship (between white and Negro) disturbed."

In an impromptu discussion of white and Negro relationships before the North Georgia Methodist Conference here, the bishop noted that the "word of Christ is even more abiding than the law of the land."

And "you'll never hear any words from my lips against the law of the land," he added.

BEWARE ANARCHY

"If you pick and choose the laws you'll obey, the result is anarchy."

Speaking before a report from Dr. Clayton Calhoun, president of Paine College, a Negro Methodist school, Bishop Moore said he deplored "all this business of lashing out at each other."

In a spirited afternoon session at the First Methodist Church, the Conference decided after much debate to put off for another year a plan for redistricting the conference.

The plan called for adding another district in the Atlanta area to combat the current "population explosion," Dr. Claud M. Haynes said.

DELAY REDISTRICTING

Adopted was a suggestion by Dr. Charles L. Allen that the plan be studied for another year, using data from the 1960 census to help determine the size and location of the new districts.

Opposing the plan presented Wednesday were many laymen and a few preachers. Dr. Nat G. Long opposed acceptance of the plan during this conference because of the burden it would place on the new bishop.

Atlanta, according to latest census figures the sixth largest metropolitan area in the nation, is served by three of the Conference's 10 districts.

Some laymen opposing redistribution said the additional expense of paying a new superintendent and furnishing him a home would make the plan prohibitive.

EVEN WORK LOAD

Backers of the new plan say it would even the work load and salaries of every superintendent.

Salaries of superintendents would average $8,500 to $9,000 under the new plan, according to the Rev. Charles Fruit, associate pastor and business manager of the First Church here.

Referring to the bulging population growth of metropolitan Atlanta, Dr. Haynes said 70 new Methodist churches are needed in the Atlanta area in the immediate future.

Higher minimum salaries for preachers is the most important issue on the agenda Thursday morning.

Receiving the most attention is a plan to raise minimums by $100 per year. Minimums are now $3,000 for married preachers and $2,400 for bachelors. An additional $100 per child for married preachers may also be approved.

The five-day conference ends Friday at noon, when Bishop Moore reads the list of new appointments.

Golden, Moore, Harris New Methodist Bishops

Atlanta Daily World, Atlanta, Ga. P. 1
Sun. 7/17/60

By CHARLES L. SANDERS

CLEVELAND, Ohio — (NNPA) — Two Philadelphia churchmen and a Little Rock educator were elected bishops of the Methodist Church here Thursday and Friday at the Sixth quadrennial conference of the Central Jurisdiction, meeting in Cory Methodist Church.

They are:

DR. CHARLES F. GOLDEN, Director, Division of National Missions, Board of Missions of the Methodist Church.

DR. NOAH W. MOORE, pastor, Tindley Temple Methodist Church.

DR. M. LaFAYETTE HARRIS, president, Philander Smith College, Little Rock, Ark.

Dr. Golden was elected on the third ballot with 72 votes: Dr. Moore on the fourth ballot with 71 votes; and Dr. Harris on the tenth ballot. The balloting ended around noon Friday.

The newly-elected bishops were assigned as follows:

Bishop Harris, the Atlantic Coast Area - Georgia, Florida and South Carolina, replacing Bishop J. W. E. Bowen, retired.

Bishop Moore, the New Orleans Area - Louisiana, Texas and West Texas, replacing Bishop Willis J. King, retired.

Bishop Golden, the newly created National Area - Mississippi, Upper Mississippi, Tennessee, East Tennessee and Central Alabama.

Bishop Matthew W. Clair, Jr., was re-assigned to the St. Louis Area - Lexington, Central West and Southwest: and Bishop Edgar A. Love was re-assigned to the Baltimore Area - Deleware, Washington, D. C., and North Carolina.

Methodists list Pro-American delegation to Ohio

Baltimore, Md.
7/22/60

CLEVELAND (ANP) — The 102 ministerial and lay delegates, representing the 17 annual (regional) conferences, attending the sixth Central Jurisdictional Conference of The Methodist Church here July 13-17 [illegible]

ATLANTIC COAS TAREA — Central Alabama Conference: Rev. Charles J. Booker, Birmingham, Ala.; Rev. Joseph E. Lowery, Mobile, Ala.; Rev. Harry V. Richardson, Atlanta; Quinton D. Adams Cadsen, Ala.; Knowledge Lee, Tuskegee Institute, Ala.; Hosea B. Mcauley, Huntsville, Ala.

Georgia Conference: Rev. Lamar S. Allen, New Orleans; Rev. J. D. Grier, Rev. Charles S. Stinson, James P. Brawley, T. R. Wilson and W. E. Wilson, all of Atlanta.

FLORIDA CONFERENCE: Rev. S. S. Robinson, Rev. J. B. F. Williams, Jacksonville; Rev. A. D. Hall, Miami; Richard V. Moore Daytona Beach; Mrs. S. D. Bankston, Tampa; Mrs. H. I. James, Fla.

South Carolina Conference: Rev. John W. Curry and Rev. Warren P. Jenkins, Florence; Rev. Theodore R. Frierson, Sumpter; Rev. James S. Dial, Walterboro; Rev. W. M. Stokes, Orangeburg; Hampton D. Smith, Orangepurg; Mrs. Beulah H. Baxley, Columbia; William J. Nelson, Charleston; Charles M. Green, Bennettsville; Robert J. Palmer, Sumpter.

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BALTIMORE AREA, Delaware Conference: Rev. N. H. Moore, Rev. Walter R. Hazzard Sr., Rev. Dennis R. Fletcher and Rev. Marion O. Ballard, all of Philadelphia; James C. Hardcastle, Dover, Del.; Elmer T. Hawkins, Chestertown, Md.

East Tennessee Conference: Rev. John R. Washington and Rev. Major J. Jones, both of Chattanooga; Dreyfes W .Froe, Bluefield, W.Va.; Edward L. Harrington, Chattanooga.

North Carolina Conference: Rev. Leander A. Blown, Greensboro; Rev. Robert B. McRae, Fayetteville; Clarence M. Winchester, Greensboro; Richard C. Erwin, Winston-Salem.

Washington Conference: Rev. Kelly L. Jackson, Washington, D.C.; Rev. John B. A. Dysor and Rev. Frank L. Williams, Baltimore; Rev.Roscoe C. Williams, Richmond, Va. Thurman L. Dodson and Miss Mary R. Martin, Washington, D.C. Earl N. Cortee, Alexander, Va. Mrs. Inez Hawkins, Brandywine, Md.

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NEW ORLEANS AREA, Louisiana Conference: Rev. George W. Carter and Rev. Napoleon H. Baker, New Orleans Rev. Theodore R. W. Harris, Baton Rouge; Mrs. Frances C. Badgett, John R. Patterson and Monroe T. Stringer, all of New Orleans.

Mississippi Conference: Rev. Wendell P. Taylor, Lacrel; Rev. Sidney L. Webb, Forest; Mrs. Martin L. Harvey, Jackson; Claude W. Williams, Meridian.

West Texas Conference: Rev. I. B. Loud, Dallas; Rev. R. S. Mosby, Austin; Rev. E. T. Dixon, Nashville,Tenn; Rev. J. H. Carruthers, San Antonio; John T. King, Mrs. O. B. Coe and William A Kirk, all of Austin; Charls H. Johnson, San Angelo.

Texah Conference: Rev. C. M. Mayes, Houston; Rev. L. B. Felder, Galveston; Allen M. Mayes, Beaumont; Mrs. N. A. Mayes, Conroe; Thomas W. O. Cole, Marshall; Mrs. James E. Gray, Houston; Mrs. C. M. Corde, Marshall.

Upper Missishippi Conference: Rev. John H. Graham, Atlanta, Ga.; Rev. Matthew J. Stallings, Greenwood; Isaac P. Presley, Kosciesko; Jerry M. McKinney, Carrollton.

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ST. LOUIS AREA, Central West Conference: Rev. Woodie D. Lester, Nashville, Tenn.; Rev. William T. Wilson, Kansas City, Mo.; Charles S. Scott, Topeka, Kansas; Mrs. Carrie Justus, Omaha, Neb., elected as a reserve delegate, will be seated as a dlegate in the place of Bige Wyatt, St. Louis, Mo., who died Nov. 16, 1959.

Lexington Conference: Rev. M. L. Harris, Little Rock; Rev. Charles F. Golden, Philadelphia; Rev. S. Marion Riley Jr., Cleveland; Rev. Henry B. Gibson Jr., Chicago; Mrs. Loucis H. Fields, Frankfort, Ky.; Joseph T. Johnson, Chicago; Thomas V. Bryant, Jeffersonville, Ind.; Dewey Lampkinh, Chicago.

Southwest Conference: Rev. John H. Oliver, Hot Springs, Ark.; Rev. Cotelyou C. Hall, Hot Springs, Ark., Mrs. C. G. Washington, Fort Smith, Ark.; G. James Washington, Little Rock.

Tennessee Conference: Rev. Allen H. Randolph, Nashville; O. J. Summerhill, Lawrenceburg.

Methodists Refuse to Crack Down on Jim Crow Seminaries

The Black Dispatch

Ten Million "Men of God" Preach Christianity But Practice Discrimination

P 1 Su - 5-13-60

Will Not Withhold Funds From Segregated Institutions

DENVER.—(ANP) — The general conference of the Methodist church again refused last week to approve a strong stand on integration within the 10,000,000 member denomination.

It rejected by an overwhelming vote a proposal to cut off funds from its seminaries and other institutions which refuse to accept Negro students.

Earlier, it had refused to abolish its Central jurisdiction into which all Negro congregations are thrown regardless of geographic location to appease objections of Southerners.

It settled instead for a pledge to "bring all Methodist-related institutions into full harmony with the policy of the church and its pronouncement on race." The church has frequently issued statements deploring racial discrimination.

The rejected proposal was brought to the floor by Chester A. Smith of Peekskill, N. Y., chairman of the New York delegation.

Smith, 75-year-old retired court stenographer and highly articulate participants down through the years in Methodist conclaves, mentioned specifically the divinity school of Duke university at Durham, N. C.

He called on the 800 conference delegates to express their "grave disapproval" of racial segregation by declining to give "one dollar" to institutions that practiced discrimination.

The Methodist Church supports twelve theological schools. One is an all-Negro school Gammon Theological seminary in Atlanta. All except two of the others admit Negroes. The two are the school at Duke and Candler School of Theology at Emory university, Atlanta.

The Smith proposal brought a rush of discussion, with the speaker about equally divided for and against the proposal. No Negro delegate took the floor in opposition.

Those in favor of the proposal declared that to reject it would mean that the church was compromising Christian principles. One white delegate said that he was "sick and tired of waiting to see my church take a stand for Christ."

This marked the second time that the legislative body of American Methodism had handled the segregation problem with caution rather than haste.

Last week it rejected also overwhelmingly, proposals to hasten the abolition of its all-Negro Central Jurisdiction. It voted instead to continue machinery for the eventual elimination of the segregated section.

METHODISTS' SEGREGATION TO BE STUDIED

Chicago Daily Tribune

New York, April 24 (UPI)— One of the most important church meetings of the year and possibly of the decade gets under way in Denver Wednesday.

Mon. 4-25-60

The Methodist church will hold a general conference attended by an estimated 800 leaders, equally divided between clergymen and laymen.

The church, with 10 million members is the largest single Protestant organization in the United States. A general conference is held every four years, to chart Methodist policies and courses of action.

Negroes Big Issue

At the top of the agenda this year is a controversy that once split the Methodist church—the Negro question. It was over that issue that Methodism split in the Civil war. A reunion did not come until 20 years ago, and the wounds still are not completely healed.

The organization of the Methodist church is along the lines of the United States government, with legislative, judicial, and executive branches. But it also has what are called jurisdictions, and they are at the heart of the church's racial problem.

There are five geographic jurisdictions, or administrative areas, and one central jurisdiction. This system was set up when the Northern and Southern Methodists were reunited in 1939. The country was divided equally, with the Methodists in each section electing their own bishops. This was done to assure southern Methodists that they would have an equal voice with Methodists in more heavily populated sections of the country.

The central jurisdiction covers the entire nation. It is exclusively for the 360,000 Negro Methodists in this largest Methodist organization.

May End Segregation

The question at Denver will be whether to continue this segregated form of organization or to abolish the central jurisdiction and admit Negroes to membership in the five geographic jurisdictions.

Other topics to be discussed in Denver will range from length of Sunday services to divorce and birth control. The church's stand on drinking also will be studied closely, with a possible decision on whether to chart a new course in Methodism's vigorous war on alcoholism.

List Other Issues

Juvenile delinquency and the church's role in combatting it will be discussed, with the closely related subject of adult delinquency. A whole series of social problems will be studied. Among them are automation, inflation, power blocs, civil liberties, statism, and recent attacks on various Protestant clergymen, including Methodists, as being communist tinged.

The ever-expanding concern of the Methodist church for all phases of life, not just the spiritual, will be expressed in sessions dealing with foreign aid, federal aid to education, and public housing.

There will be discussions of the theological implications of nuclear testing, disarmament, communist aggression, foreign aid, and Arab refugees.

Methodists from every continent except Australia will participate in these discussions. Among them will be 88 delegates from overseas, some of them Negro, and about 48 American Negroes.

Segregation Urged By Methodist Group

The Commercial Appeal

Defeat of Recommendation Asked At Church Meeting

Memphis Sunday

JACKSON, Miss., April 22.—(UPI)—A group of segregation-minded Methodists said Friday Mississippi Methodist must do their part to see that a recommendation on racial policy is defeated at the Church's General Conference.

April 22-60

The Mississippi Association of Methodist Ministers and Laymen, an unofficial organization, urged Mississippi Methodists to ask their delegates to the general conference to defeat the recommendation.

P 1 9

The group said the conference will be asked to go along with a recommendation that the church encourage "interracial social fellowship."

"Unless you want mixing of the races in your church, your schools and orphanages, you must take action now," the group said in its monthly publication. "This is your chance to do your part."

State minister opposes target date for mixing

The Birmingham News

BY CLAUDE HEATHLEY
News staff writer

Fri 4-29-60

DENVER, Colo., April 29—One North Alabama Conference Methodist minister last night opposed a target date for abolition of the denomination's Negro jurisdiction. Another minister pleaded for its abolition "only on a voluntary basis."

P 1 9

The opposition came from Dr. R. Laurence Dill Jr., of Anniston and Dr. R. Edwin Kimbrough of Birmingham during a heated debate at the Methodist General Conference over the controversial report of the Commission to Study Jurisdictional System. Other Alabama delegates were expected to voice opposition today.

Delegates had previously approved recommendation 1, which calls for no basic change in the jurisdictional structure of the church.

DELEGATES WERE then heatedly debating recommendation (2), which calls for the abolition of the Central Jurisdiction through constitutional amendment No. 9. This permits transfer of Negro church and conferences to other conferences or jurisdictions.

Dr. Dill, Birmingham Methodist district superintendent, speaking on an amendment which would set a target date of 1968, said:

"Setting a target date will agitate and crystalize opposition and serve to close minds."

"Jesus himself, in talking about the coming of the Kingdom of God on earth, never set a target date for that coming," he said.

DR. KIMBROUGH declared he believed in self-determination and he thought Amendment 9 affords the opportunity now for abolition of the Central Jurisdiction.

"Last Fall our annual conference voted approval of Amendment 9," Kimbrough said. "But we do not believe in our section in forced integration, for we believe it can be accomplished voluntarily."

Dr. Dill pointed out that in opposing a target date that "some in our section have just about gone our limit in explaining the difference between goals and mandates."

"We cannot solve this matter by resolution or legislation," Dill said.

Bishop Bachman G. Hodge of the Birmingham area yesterday was elected president of the College of Bishops of the Southeastern Jurisdiction. He succeeds Bishop N. B. Harmon.

Non-Violent Protests Win Methodists

Birmingham World
Birmingham, Ala.
Sat. 5-14-60

By JAMES RAMSEY

DENVER (UPI)—Methodists voted overwhelmingly Saturday to commend students in the South for their non-violence in protesting lunch counter segregation.

The resolution, ratified by the Methodist General Conference in its closing session, praised the students for the "dignified, non-violent manner in which they conducted themselves" in picketing chain stores with racially segregated lunch counters.

It stated that Methodist institutions should not penalize students who "exercise their personal Christian responsibilities." But it also stated that "economic sanctions should be viewed as a last resort when attempt at negotiations fail."

Later, however, the conference overwhelmingly approved a motion to appeal the resolution to the church's Judicial Council for a ruling on its legality. The motion for appeal was presented by Judge J. A. Dixon of Shreveport, La.

OCTOBER CONSIDERATION

The nine-member Judicial Council will consider the legality of the resolutio nat its October meeting.

Racial segregation was a hotly debated issue throughout the conference, which opened here April 27 with 788 delegates in attendance. Last week, the delegates to this quadrennium Methodist General Conference voted to abolish an all-Negro jurisdiction.

The church is organized on six jurisdictions, five of them are based on geographic regions and the sixth is composed of Negro members from throughout the nation.

A few Negroes are members of the five regional jurisdictions.

In a speech at the close of the conference Saturday, Gerald Kennedy of Los Angeles, president of the church's Council of Bishops, said steps had been made toward a solution of the segregation problem.

WANT BARRIER REMOVED

"The Methodist Church will not be content until every member has equal rights and freedom, and every barrier between us has been removed," Kennedy said.

Vigorous debate preceded approval of the lunch counter resolution. The delegates voted down a proposal by John Satterfield, Sr., an attorney from Yazoo City, Miss., to substitute a resolution which would condone only "lawful" picketing. However, it was defeated after others argued the clause was unnecessary because most states already had statutes on unlawful picketing.

In a final action, delegates voted to set the next general conference for April or May of 1964, at a site to be chosen later. Bids for that conference have been received from St. Louis, Pittsburgh and Louisville, Ky.

Keep Negro Grouping, Methodists Are Urged

The Atlanta Constitution
Atlanta, Ga.
Thurs. 4-28-60
P. 31

Special to The Constitution

DENVER—It could "turn the clock back nearly a century for the Methodist Negro if the church's all-Negro Central Jurisdiction is abolished," Dr. Charles C. Marlin said at a banquet preceding the opening of the Methodist General Conference here.

Dr. Marlin, a native of New Jersey, is chairman of the jurisdictional study commission which issued a report in February urging retention of the church's governmental structure, which is composed of five white geographical jurisdictions and one Negro non-geographical body.

Addressing some 200 secular and religious journalists Tuesday, Dr. Marlin explained that while Negroes compose only 3 7/10 per cent of the church's membership, they are given 1/6 per cent representation at General Conference, the quadrennial law-making body of the church.

There are some 366,000 Negroes in 17 annual conferences in the U.S., said Dr. Marlin. To abolish the central jurisdiction would be to cast these annual conferences adrift, since Negroes are "in an extreme minority."

The jurisdictional study report will be first on the conference's Thursday morning agenda.

North Georgia Conference delegates, under the leadership of Dr. Nat G. Long, Druid Hills Methodist Church, pledged their support of the jurisdictional structure early in April.

But an Atlanta lay delegate from the Central Jurisdiction, Professor J. H. Graham of the Interdenominational Theological Center, is among the signers of a statement terming the jurisdictional structure both "unChristian and anti-Christian."

The statement was issued Tuesday by faculty members of Gammon Theological Seminary, Morehouse School of Religion, Phillips School of Theology and Turner Theological Seminary.

Methodists Stick With Segregation

The Louisville Defender
(Kansas City Call)
Louisville, Ky.

It is disappointing that the Methodist church has voted to continue its segregated set-up for four more long years. In 1956, when the denomination decided to keep its all-Negro Central jurisdiction, it was felt in most church circles that certainly by 1960, the great Methodist denomination would be ready to abolish the system separating its Negro membership from other members in the church.

But at the 1960 General Conference, now in session in Denver, the Methodist church has voted to make no basic change in the Central jurisdictional setup this year. This means that the Methodists will retain their system of racial segregation for another four-year period. Since General conferences are held only quadrennially, it will be 1964 before the Methodists have another opportunity to eliminate the segregated plan of membership which never should have been adopted in the first place.

The Methodist church is divided into six jurisdictions—five on a geographical basis and the sixth—Central—made up of 98 per cent of the Negroes within the church.

Instead of abolishing the Central jurisdiction and dividing the church into units based strictly upon geography, the delegates to the Denver conference voted to continue the gradual, voluntary plan for the elimination of segregation which was begun in 1956.

Gradualism has no place in the church in 1960. Twenty years ago, this slow method of ending segregation would have been hailed as a forward step. But today, the church must stand four-square for real Christianity and full justice and equality for all its members immediately or go down as a failure in giving spiritual leadership and guidance to the people of America.

The church in general has fallen short in leading the way toward democratic living in this country. The church has lagged far behind while secular activities such as sports and entertainment have demonstrated that persons of different races and religions can work and play together with little or no difficulty.

Who in America would say that Major League baseball has not been improved by the lowering of the color bar? If men of different colors can play on the same team, travel, eat and sleep together all week, surely white and Negro families can sit in the same pews and worship together on Sunday.

But the great Methodist church says that its membership shall continue to be kept separate on a basis of race.

One argument given for the retention of the Central jursdiction is that through the election of their own bishops and other officers, Negroes have greater representation in the administrative council of the general church. Like the other jurisdictions, the Central jurisdiction elects its own bishops. If the Central jurisdiction were abolished and its membership integrated throughout the church on a geographical basis, there might not be any Negro bishops, so the argument goes.

We do not favor keeping the Central jurisdiction just in order that Negroes might serve as bishops. The same reasoning was used by those who were against the integration of schools—Negro teachers would lose their jobs. Many of them did. But most of the teachers who were well prepared and qualified did not long remain on the unemployed list.

The principle of integration is bigger than the job of teacher or bishop.

We believe that the Methodist church has erred in hanging on to its segregated jurisdictional set-up. It is not keeping pace with the times.

9 1960 METHODIST

Bishop Love in Japan says, 'Africa unready for freedom'

Ghana ambassador to Japan disagrees and explains why

TOKYO (AP) — Independence came too soon to most African nations said Bishop Edgar A. Love, who has traveled in Africa, Monday. But he added, "they had to be independent."

Love arrived in Tokyo Friday on his way from the United States to Singapore to attend the Council of Bishops of the Methodist Church and the Annual Council of Chinese Methodists.

The bishop told the Japan Times at the Marunouchi Hotel that African independence movements made an end to colonial government inevitable, whether the Africans were ready to rule themselves or not.

He said the Belgians were not exactly colonialists in the Congo, but that they had exploited the natives and were not entirely free from colonialism and prejudice.

The bishop said "unrest" was the word to describe the situation he found in Kenya, Southern Rhodesia, the Congo, Angola and Ghana when he visited there in 1958.

The Baltimore, Md. clergyman said the best cure for political unrest in Africa would be the formation of a confederacy by the independent states of the continent.

"They are actually states like States in the United States," he said and should set up one government with representation from each "state."

LOVE said the Communists are extending an acquisitive hand toward Africa, as they are trying to do toward South America.

"We should keep the African nations on our side," he said, "We need them and they need us, too."

He said there were many things the Free World nations could do for African nations, which especially needed millions of doctors, teachrs, agricultural technicians and engineers.

The bishop said the Africans "have keen minds but lack good training" and missions should be set up to train them to be able to run their countries.

The bishop leaves today for Singapore.

EDITOR'S NOTE— Bishop Love left Tokyo for a tour of the Near East and was not available to the AFRO for comment. It might be noted that Bishop Love's address is not quoted in full and it is possible that his remarks were taken out of context by the Japan Times.

* * *

THE AMBASSADOR REPLIED

Please allow me the use of your columns to comment briefly on certain statements about Africa alleged to have been made by one Bishop Edgar A. Love and published in your paper on Aug. 9.

Bishop Loves makes much of independence having come too soon to African nations and Africans not being ready to rule themselves. But as a citizen of the United States, would Bishop Love have been prepared to admit, if he were alive in the days when America was fighting for its independence from British "imperialism," that Americans were not well prepared for independence and should, therefore, not be granted? (America was then also underdeveloped). And in view of the confusions and blunders and the sudden frequent changes of government which we now see in the so - called civilized world, would Bishop Love not admit that if inability to rule does, in fact, exist in Africa, it is not a peculiarity of Africa?

As to his allegation that there was "unrest" in Ghana in 1958, I can only say that it has no basis in fact. Of course, it is not unlikely that there may be differences among the various political groups in Ghana at one time or another as there are in every country, but these differences do not approach anything which might be dubbed "unrest."

Statesmen all over the world have not failed to express their admiration of the sagacity and wisdom with which the President of Ghana, Osagyefo Dr. Kwame Nkrumah, led his people from the yoke of colonialism to self - rule peacefully and without boodshed. The people of Ghana continue to live in an atmosphere of peach with all races which Bishop Love could not have failed to enjoy during his visit to that country.

We in Africa have always declared that we do not want to fight off one kind of imperialism only to substitute it with another. We are, of course, ready to cooperate with all countries — Communist or otherwise — as long as our independence and sovereignty are not compromised. We have no interest, therefore, in this so - called East - West struggle and we reject any declarations such as Bishop Love's which would involve us in this.

I should like to end by saying that a lot of misinformation and misrepresentation about Africa abroad comes precisely from such as Bishop Love who spend only a day or two in a small section of a small African town and feel themselves qualified and competent to interpret Africa to the world.

Africa is now wide awake and on the march and no amount of misrepresentation can set the clock back. And we have now enough competent and articulate Africans who have better knowledge about Africa and are therefore better qualified to speak about Africa. I wonder what connection Bishop Love's trip to his conference in China has with African problems!

Thank you for the space allowed.

WILLIAM BAIDOE-ANSAH
Ambassador of Ghana

Group protests aid for mixed conference

The Birmingham News
Birmingham, Ala.
Thurs. 10-7-60

MONTGOMERY, Ala., Oct. 7— Protest of support for Methodist facilities used for racially integrated activities was made here last night by the Methodist Laymen's Union at its annual membership meeting.

Acting on information from a University of Georgia student who wrote of activities at Lake Junaluska in North Carolina, the laymen condemned a training conference at which Negro boys were permitted to attend.

The group adopted a resolution without dissenting vote which called the incident "unwise and ill-conceived."

"It is such a tragic mistake that we cannot bring ourselves to support any project or any program that has any such breach of wisdom as a part thereof," the resolution read.

THE STUDENT, Leandra Garrett, had addressed her letter of complaint to Sen. Herman Talmadge, charging that the church is not giving full information to its members. She asked that the Southern people help inform others "about this kind of forced integration we are having."

President Whit Windham of Birmingham said he had talked with Miss Garrett by telephone and that she had verified contents of the copy of the letter he received.

Copies of the resolution are to be mailed to the bishops within the Southeastern Conference, the board of trustees of Lake Junaluska Assembly, and to the Wesley Foundation at the University of Georgia where Miss Garrett is an active member.

Also at the laymen's meeting, a noted Georgia publisher told the group, "big government threatens to destroy true democracy unless Southerners learn to speak out with confidence."

James H. Gray, chairman of the Georgia Democratic Committee, who made the minority report at the last Democratic Convention, declared Southerners are "not violators of a social order and we are not to be led around on a legal leash."

Mayor Chris Heinz of Selma was elected president of the Methodist Laymen's Union last night to succeed Judge Whit Windham of Birmingham.

Other new officers are M. E. Wiggins of Birmingham, vice president, and Conrad Fowler of Columbiana, chairman of the executive committee.

Methodist Church Accused Of Advocating Integration

The Pittsburgh Courier p. 1

JACKSON, Miss. (ANP)—An unofficial Methodist organization accused the Methodist Church of advocating integration at its southeastern regional leadership training conference at Lake Junaluska, N. C.

Pittsburgh Pa.

The group charged that Mississippi Methodist students were subjected to pro-integration teachingg at the recent conference.

The pro-segregation organization, the Mississippi Association of Methodist Ministers and Laymen, quoted in its October "Information Bulletin" letters from two students who attended the conference last summer as members of the Wesley Foundation, Methodist student group.

Oct. 11-26-60

Leandra Garrett of Athens, Ga., wrote that 10 or 12 Negro male students roomed with white students, that the cafeteria and conferences were integrated and that some of the Negroes danced with white female students.

She said the conferences apparently were designed to foster integration and that a plan was offered for exchange of Negro and white students among colleges.

9 1960

METHODIST

Southerners Asked To Work Together

Birmingham World Birmingham Ala

Sat 7-9-60 P. 1

ATLANTA, Ga.—(SNS)—

"We call upon all Southerners, white and black alike, to put aside the traditional fears and bitterness which have led to so much conflict and suffering. It is time now to work together in mutual understanding and respect for the continued progress of all people of the South. Christians and Methodists can well be leaders in this effort."

This recommendation is one of several in the Report of the Board of Social and Economic Relations of the Central Alabama Conference of the Methodist Church, meeting in annual session at Tuskegee Institute, recently. Dr. Harry V. Richardson, President of the Interdenominational Theological Center, Atlanta, was chairman of the Board which submitted the four - page report.

The report is initiated with gratitude to God for the rich blessings of the South, growth of population, expansion of industry, "high level of employment for some of our people."

In lifting out "persistent problems" the Report points out, however, that "many are not sharing in this prosperity. This is especially true of Negroes, one - third of the South's population. There is also the continuing effort on the part of some Southerners, citizens and politicians alike to maintain an outworn cas'e system of segregation, a hang - over from the dark days of human slavery, which cuts directly across the path of Southern progress, linking the South with the backward areas of the world and destroying the American symbol of good-will to all people."

MIND DISTURBED

The Report observes that "the practice of segregation disturbs the Southern mind. It burdens all of our people, old and young with fears, anxieties and pains of conscience that lead to psychological sickness and a wide disrespect for law and order."

All Methodists, Negro and white, are reminded that "the Church is affected by these persistent social problems. Today, misunderstanding and tensions exist between the two Jurisdictions of Methodists in Alabama. One group seeks to restrict and exclude the other from full participation in the Church and in Christian brotherhood. This unfortunate conflict can only result in the weakening of Methodism in Alabama and throughout the world. Methodists of both Jurisdictions are urged to do everything possible to re-establish communication, seek opportunity for cooperation, that we may achieve that unity of purpose and spirit that ought to prevail among churchmen."

The report commends and gives its support "to young people as they seek in lawful and orderly ways, to protest against social practices that deny them an opportunity to learn and to live on equal terms with their fellow Americans. No fair - minded nation will continue to impose upon a large part of its young people the stigma of inferiority. This is national self-destruction. "In seeking to remove the undemocratic practices, the young people are acting in the finest American tradition."

Methodists report missionaries safe

Baltimore Md

NEW YORK — All Methodist missionaries except seven have been evacuated temporarily from the Republic of Congo, reports the Board of Missionaries of the Methodist Church. There has been no report of any act of hostility toward any of them.

From interviews with the first missionary evacuees to return to the U.S., four factors about the Methodist Church's situation in the strife-torn Congo have emerged:

* * *

EVEN THOUGH the missionaries are gone temporarily, the church will continue its mininstry and service under strong African leadership.

African Methodists said they are willing to protect the missionaries in any way, even at the cost of their own lives.

The African Christians want the missionaries to return as quickly as possible, and at some stations the Africans plead with the missionaries to stay.

And fourth, the missionaries themselves want to return as soon as conditions permit.

All but six of the evacuees have been housed at Methodist mission stations in Southern Rhodesia and most have gone to work with the regular station staffs. The six returning to states did so because of regular furloughs or personal reasons.

* * *

THE SEVEN missionaries still in the Congo are in the Southern Congo Conference—at Elisabethville, Kolwezi, Mulungwishi and Jadotville. All are men whose wives and children were among the 150 Methodist personnel evacuated.

Bishop Newell S. Booth, episcopal leader of Congo Methodism, is in Southern Rhodesia working with Bishop Ralph E. Dodge of the Lourenco Marques espicopal area. The bishops are planning for the African Central Conference in Nyadiri, Southern Rhodesia beginning Aug. 21.

Methodist Youth Urge Interracial Cooperation

Journal & Guide Norfolk, Va.

DURHAM, N. C. — (UPI)— The Methodist Youth Fellowship Conference announced last week a resolution which pledged members in North Carolina to continue a search for projects in which bi-racial cooperation may be attained.

The resolution said the MYF should encourage the free discussion of race problems in the local church, the sub-district and the district.

A CONFERENCE spokesman said the resolution also stated that the MYF members should use "persistence and persuasion in convincing church leaders that often a face - to - face encounter with Negroes is the most effective means to remove prejudice."

The week - long conference ended Friday when the 500 delegates were joined by 2,000 more MYF members for the annual Rally Day program.

The nation's scheduled airlines produce more than 20 million ton - miles of available airflift everyday.

Decatur Pews Marked for Negro Visitors

Atlanta Journal + Constitution Atlanta, Ga.

By SALLY SANFORD

Atlanta Journal Religious News Editor

Officials of two Decatur churches have quietly decided to set aside specific pews for visiting Negro students if they should come to the church.

Sun. 8-28-60

The official board of Belvedere Methodist Church met last week and voted to instruct ushers to seat Negroes if they came, in chairs at the front of the church. A church official said this was to be done three times as "a trial."

P 14-B

He said the board figured the Negroes' main reason to be there was "for publicity. If they don't get it, they would stop coming."

* * *

THE NEGROES would keep coming to churches which try to keep them out, was the reasoning of the board, he said.

At Decatur Presbyterian Church, in downtown Decatur, Dr. J. Davision Philips, pastor, said the church's general policy had been since 1954 to admit anyone who came, treating all alike.

Since the recent Negro visits to traditionally white churches, he said the policy was changed to set aside a specific pew in the sanctuary for those who came.

Britain Negro Made Minister

Macon Telegraph Macon, Ga.

LONDON — (AP) — The British Methodist Church has appointed its first Negro minister — the Rev. George Pottinger, a 30-year-old West Indian.

Methodists Boot Cleric Hold In Jail

Montgomery Ala. Advertiser
Fri. 9-9-60

BIRMINGHAM (AP) — The North Alabama Methodist conference Thursday recalled the credentials of the Rev. Robert E. Hughes, who spent last weekend in jail after he failed to satisfactorily answer a grand jury.

The action means that he is no longer a minister of the conference. He still holds a local license in the church.

The conference last year granted Hughes supernumerary relation for one year under the condition that he accept an appointment of a church this year.

Hughes appeared before a Jefferson County Grand Jury last Friday under subpoena demanding records of the Alabama Council on Human Relations.

The minister, exective director of the council, was jailed on a contempt citation after two brief appearances before the jury.

He remained in jail until Tuesday when he appeared before the grand jury again.

The grand jury was investigating reports of racial incidents in the Birmingham-Bessemer area as published in the New York Times last April. The articles carried the byline of Harrison Salisbury.

Deputy Circuit Solicitor Howard H. Sullinger said the grand jury indicted Salisbury on 42 counts of criminal libel.

Hughes' attorneys said his appearance before the grand jury this week was under a new subpoena which did not mention records of the Alabama Council on Human relations.

After a four-hour session with the grand jury the contempt citation was lifted.

Bishop Harris Welcomed Here

Atlanta Daily World
Sat. 9-17-60

Atlanta, Ga.

A large number of Atlantans almost filled the Warren Memorial Methodist Church to capacity Thursday night, when they attended a "welcome program" for Bishop and Mrs. Marquis L. Harris.

Bishop Harris is the newly elected bishop who has been assigned to the Georgia Conference of the Atlantic Coast Area of the Methodist Church. He succeeds Bishop J. W. E. Bowen who has retired.

Responding to perhaps a score of welcome messages from local leaders who represented the religious, business, and educational interests of the city, the new Atlanta resident church leader, declared that he and Mrs. Harris have come to Georgia to serve.

Giving his hearers a background of his life, the high churchman said he attended Clark College here in 1922 and graduated from that school and from Gammon Theological Seminary.

Described by the Methodist Church publication, the Christian Recorder, as "an advocate of truth and justice — and a fighter against injustice and oppression," Bishop Harris expressed appreciation for the expressions of welcome. He said we "should let Christian dynamics harness our intellectual power and we can solve the problems before us." The church, he declared, is the most effective force in human relations.

Bishop Harris was assigned to the Atlantic Coast Area at the Conference of the Central Jurisdiction of the Methodist Church in July. He was formerly president of Philander-Smith College in Little Rock, Ark.

Presided over by the Rev. A. S. Dickerson, the city-wide welcome to the bishop included brief messages from: Dr. E. R. Searcy, representing the Baptist Churches of the city; Bishop P. R. Shy, the C. M. E. Church, and Bishop W. R. Wilkes, the A. M. E. Church.

L. D. Milton, who was to have represented the city's business establishments, was out of the city attending a meeting of the Howard Universiy Board of Trustees, but he sent a telegram of welcome.

Dr. James P. Brawley spoke on behalf of the educational institutions, Dr. R. A. Billings, the doctors; Dr. W. E. Wilson, laymen of the city churches; James M. Shropshire, the Methodist Youth Fellowship; Rev. J. H. Taggart, Ministers, and Mrs. T. P. Grissom, ministers' wives.

C. A. Scott, editor and general manager, welcomed the bishop on behalf of the Atlanta Daily World, and Rev. L. Scott Allen, the Central Christian Advocate.

Mrs. H. L. Thompson, who represented the Woman's Society of Christian Service in her welcoming remarks, told Bishop Harris the women of the church are "ready to face the future" behind him.

Others participating on the program included the Rev. Amos O. Holmes, Rev. F. W. Montgomery, who read the scripture, Rev. Andrew Mitchell, who gave the invocation, Rev. Joe L. Spears, who rendered a solo, and the Warren, Fort Street Methodist, Central, and Ariel Bowen choirs.

Following the welcoming program, a reception was held, during which time Mrs. Harris was presented an orchid by Mrs. Margaret Davis Bowen, wife of the retired bishop.

Atlanta Daily World 9 Methodist
Atlanta, Ga.
Sat. 9-17-60
p. 1

NEW BISHOP WELCOMED — Bishop and Mrs. Marquis L. Harris are being welcomed to Atlanta by AME Bishop W. R. Wilkes, Bishop P. R. Shy of the CME Church, and President James P. Brawley (right) of Clark College during a reception here at the Warren Memorial Methodist Church. The newly appointed Bishop Harris is assigned to the Atlantic Coast Area. (Photo by Perry).

Methodists Keep Segregation

The Call
Kansas City, Mo.

Satisfy Southern Element

DENVER (ANP) — In spite of intense agitation to change it, the Methodist church has decided to keep its jim crow Central jurisdiction, at least for the present.

A plan for gradual, voluntary desegregation, which appeased southern elements of the denomination which had threatened to withdraw from the church, was announced.

The decision was reached after two days of sharp debate at the quadrennial Methodist General Conference, top law-making body of the 10 million member protestant body.

Dixie Delegates Pleased

It gratified southern delegates who had warned that any drastic action on the racial issue might split the church. It disappointed some northern delegates who called the Central jurisdiction a symbol of segregation, and urged that it be dissolved as quickly as possible.

On the key vote Friday, the vast majority of delegates supported a compromise plan offered to the conference by a special 70-member commission which spent the past four years studying the racial problem.

It calls for carefully-planned efforts to implement amendment number nine to the church's constitution, which was ratified last year.

Negro Churches "May Transfer"

Under this amendment, Negro churches of the central jurisdiction may transfer, by mutual consent, into predominantly white regional jurisdictions.

Only six of 1,600 Negro churches have transferred under amendment nine so far. But supporters said the plan should be given time to work. They predicted it will lead to eventual dissolution of the Central Jurisdiction.

Bishop Edgar A. Love, head of the Baltimore area, is president of the Central Jurisdiction College of Bishops, and one of five Negroes now active in the position. Others are: Bishop J.W.E. Bowen, Atlanta; Bishop Matthew W. Clair, St. Louis; Bishop Willis J. King, New Orleans, and Bishop Prince A. Taylor, Jr., Monrovia, Liberia.

Retired bishops are: Robert E. Jones, Waveland, Miss.; Alexander P. Shaw, Los Angeles, and Edward W. Kelly, Detroit.

46 Negro Delegates

Forty-six United States Negroes are among the conference's delegates. They come from the 17 Negro annual conferences of the church's Central jurisdiction.

A parade of speakers, including Negroes and whites, northerners and southerners, ministers and laymen, urged approval of a report submitted to the conference by a special 70-member commission. It proposes that Methodists retain their present "jurisdictional" structure which was adopted in 1939 when northern and southern branches of Methodism reunited after a century of separation.

Would Threaten Representation

Under this structure, the Methodist church is organized for administrative purposes into five regional jurisdictions, of predominantly white membership, and a nationwide Central jurisdiction, to which 97 per cent of the churches 400,000 Negro members belong.

The commission said that immediate abolition of the Central jurisdiction, which some Methodists have urged, would deprive Negro Methodists of the assured representation they now enjoy in all of the top councils and agencies of the church. It said it would be better to "implement" a so far little used 1959 amendment to the church constitution which provides for eventual abolition of the Central jurisdiction by voluntary transfer of Negro churches to regional jurisdictions. The commission also called for a church-wide program "to promote interracial brotherhood" in local Methodist churches and other activities.

Thursday morning's session was given over to presentation of the commission's report and speeches in its support.

Attacks the Bishops

Chester A. Smith, Methodist layman of Peeksill, N. Y., sought the floor at the morning session to offer a proposal for immediate elimination of the entire jurisdictional system. He was ruled out of order and the delegates overwhelmingly supported the ruling when Smith appealed.

Smith told reporters the conference was obviously "loaded" with supporters of the commission's plan. "The bishops dominate the Methodist church and they're for this plan," he said. "But I intend to see that this conference faces the issue of Christian conscience that is involved here. The jurisdictional system is designed purely and simply to perpetuate segregation and the only Christian solution is to abolish it. The Methodist church is out of step with the times. Segregation is as hot an issue today as slavery was 100 years ago."

The Rev. C. C. Bell of Lynchburg, Va., director of the commission, hinted that any tampering with the jurisdictional system might split the church. He said he could not "think of any greater tragedy than a new schism in the Methodist church."

Wins Negroes' Support

Edwin L. Jones, Charlotte, N.C., contractor, a member of the commission, said the jurisdictional system was "one of the essential conditions that made union possible," and to change it drastically would be a "breach of contract."

A Negro member of the commission, James P. Brawley, president of Clark college, Atlanta, said the commission's plan "falls short of the goal that our Lord is calling us to." That goal, he said, is the "complete elimination of segregation and the development of a racially inclusive church at all levels."

But Negro leaders supported the commission report, Brawley said because they recognize the practical necessity for working out a "planned, step by step" approach toward desegregation. Simply to abolish the Central jurisdiction would leave many Negro Methodists, especially in the South, with no representation in the church's conferences, he said.

Smith called for vigorous efforts to work out "problems and complications" that hamper use of the 1959 amendment providing for voluntary transfer of Negro churches with mutual consent. He noted that only 6 of the 1,600 Negro churches have transferred under this provision to date.

thirds of the church's annual conferences and will not be effective for at least two years.

The changes proposed include the following:

¶New bishops will be consecrated by the national conclave of the church, instead of by the regional jurisdictions at present.

¶Bishops may be transferred from one jurisdiction to another, if both agree and the bishop consents, rather than being limited to service only in the geographic section naming them.

¶Delegations to both regional and national gatherings will be the same.

It is also proposed that jurisdiction conferences be held at the same time and place as the General Conference, or not more than sixty days earlier if a jurisdiction chooses to meet elsewhere.

METHODISTS PLAN TO NAME 4 BISHOPS

The New York Times

Northeastern Jurisdiction to Act on 3 Retirements and Fill New Area Seat

New York

By GEORGE DUGAN

Special to The New York Times.

DENVER, May 3—Four new Methodist bishops will be elected in Washington next month at the quadrennial meeting of the church's Northeastern Jurisdiction, it became known here today.

Wed. 5-4-60

Three will succeed bishops who are retiring, Frederick B. Newell of New York, G. Bromley Oxnam of Washington and W. Earl Ledden of Syracuse. The fourth will head a new church area in West Virginia.

The jurisdiction meeting will be held June 15 through 19 at the Metropolitan Methodist Church in Washington, adjoining the campus of the American University.

At the church's general conference being held in the Denver Auditorium, the 800 delegates completed late last night, legislation afecting the church's jurisdiction system. The changes must be approved by two-

Bishop Clair To Executive Body

The Call
Kansas City

DENVER. — (ANP) — Bishop Matthew W. Clair, Jr., of St. Louis, was elected to the executive committee of the Methodist Council of Bishops at the bishops' meeting held in connection with the church's General Conference which closed here Saturday.

The College of Bishops of the Central (all-Negro) Jurisdiction also elected Bishop Clair as their president for the quadrennium 1960-1964. He succeeds Bishop Edgar A. Love of the Baltimore area, who was elected secretary.

Bishop Willis J. King, New Orleans, and J. W. E. Bowen, Atlanta, will retire at the Central Jurisdictional Conference which will meet at Cory church, Cleveland July 13-17. Their successors will be elected then.

"Normal Course" Chosen

Atlanta Daily World

No Date For Methodist Church To End Its Bias

Atlanta Ga. Sat. 5-7-60

DENVER, Colo. — The Methodist Church refused Thursday night to set a target date for the abolition of its all-Negro Central Jurisdiction. The 788 delegates, equally divided between ministers and laymen from all parts of the world, chose to let the integration of Negro and white churches take its normal course under existing legal procedures. The provisions are outlined in Amendment IX to the church's constitution.

Passed in 1956 at the General Conference in Minneapolis, Amendment IX permits the transfer of churches from one jurisdiction to another on invitation and by vote of the churches concerned, as well as the Annual Conferences involved. Annual Conferences also may transfer in their entirety in the same manner. Five of the church's present jurisdictions are geographical; the sixth, the Central, is racial, although 25,000 Negroes are in churches of three of the five geographical jurisdictions.)

Debate on the recommendation of the Commission to Study the Jurisdictional System, also appointed in 1956, that there be no basic change in the Central Jurisdiction, was spirited, though not bitter, as feared. It lasted from 8 P. M. to midnight Thursday, and was continued Friay morning. It will not be settled until early this week, although the explosive racial matters have been acted upon.

The report was submitted by Atty. Charles C. Parlin, noted New York corporation lawyer, and chairman of the commission It immediately drew fire from many northern delegates, most white. Chester A. Smith, veteran layman from Pekshill, N. Y., a delegate to more General Conferences than any person in its history, offered an amendment that the entire Jurisdictional system be abolished. "We would not have had jurisdictions but for the segregated arrangement for the Negro Annual Conferences," he said. "The price was too great to pay for union (of the southern and northern branches of the church, in 1939). This conference cannot afford to take any action for which it will have to apologize. The eyes of the world are upon us, and we must do the will of Christ rather than compromise on this issue."

He was overwhelmingly defeated. Any effort to abolish the entire jurisdictional system of the church would surely divide it again, is the opinion of most observers. The southern branch of the church agreed to union on the grounds that the regional jurisdictional system would be maintained.

Several amendments offered reasonable proposals for speeding up integration in the church, but all were defeated Dr. Harold Case, president of Boston University, suggested that the conference set a target date of 1968 for abolition of the Central Jurisdiction. He gained wide support. However, Mr. Parlin, who had the privilege of closing out each debate before motion was taken, pointed out that a "target date" was widely considered by the admission, who thought it would be disastrous to the church. He maintained that the present permissive legislation is the more practical arrangement.

Dr. Lloyd Worley of Hartford, Conn., offered a resolution urging the Northeastern, North Central and Western Jurisdictions to invite the Central Jurisdictional Conferences nearest them into their fellowship. This seemed sure of passage until it was pointed out that it offered nothing new; that the present law (Amendment IX) gives the privilege already.

Atlanta Ga

Several Negro delegates made it clear that the jurisdictional arrangement was entirely unsatisfactory to Negroes, and warned of the weakening influences of the church because of its segregational practice. Dr. Noah W. Moore, Jr., of Philadelphia, summed up the Negro's position by saying, "We are ready now — we have always been ready — but are you ready to have us?"

Sat. 5-7-60

Jasper Machuri, a missions teacher from Mutumbara, Southern Rhodesia, told the conference that the world was watching to see "what the Methodists would do in Denver, if they would practice what they preach."

"When there are racial problems in other parts of the world, as in my country," he said, "America is the first to criticize the guilty, but it is a different story when the same problems arise in your own country."

Other Negroes gaining the floor in the debate were: Dr. Charles F. Golden, Philadelphia, staff member of the Methodist Board of Missions; the Rev. William James, only colored member of the New York Conference delegation, and the Rev. Roy Nichols, only colored member of the California-Nevada delegation.

One point was won by the would-be amenders: The sentence, "We recommend that there be no basic change in the Central Jurisdiction," was stricken.

In its place the following statement was inserted:

"Since the General Conference of 1956 undertook a basic change in our church relative to the Central Jurisdiction, and since that basic change was approved by the Annual Conferences of church (Amendment IX) which permits and encourages the extinction of the Central Jurisdiction, we now urge the General Conference of 1960 to take cognizance of the action of the 1956 General Conference which we feel is a definite beginning in the direction of the abolition of the Central Jurisdiction."

Negro Methodists To Key Committee Posts

The Call Kansas City, Mo.

Fri. 5-13-60

DENVER. — (ANP) — Colored Methodists will be represented on the church's principal boards and agencies, following elections at the General Conference, which closed its quadrennial session here Sunday.

Those named are:

Committee on Entertainment: The Rev. L. Scott Allen, New Orleans, and Atty. Thurman L. Dodson, Washington, D.C.

World Service Commission: The Rev. I. B. Loud, Dallas, and Hally P. Johns, mortician, Philadelphia Pa.

Co-Ordination Council: Bishop Edgar A. Love, Baltimore; the Rev. J. W. Curry, Florence, S.C.; Atty. Richard C. Erwin, Winston-Salem, N.C., and Mrs. Frances C. Badgett, business manager of the Central Christian Advocate, New Orleans.

Commission on Worship: The Rev. Daniel L. Ridout, Baltimore, and Prof. J. D. Killingsworth, Atlanta, department of music at Clark College.

Commission on Public Relations and Methodist Information: The Rev. Robert Hill, Oakland, Calif.

Commission on Chaplains: Bish

op Edgar A. Love, Baltimore, and Earl N. Contee, government employe, Alexandria, Va.

Advance Committee: Bishop Matthew W. Clair Jr., St. Louis; the Rev. K. L. Jackson, Washington, D.C., and Charles Scott, attorney, Topeka, Kansas.

Commission on Church Union: Bishop Matthew W. Clair, St. Louis; the Rev. S. M. Riley, Cleveland, Ohio, and Mrs. Helen C. Walters, Cambridge, Md.

MISSISSIPPI VOTES NEW RACIAL CURB

The New York Times

James

Legislature Passes Measure to Prevent Integration of Methodist Congregations

Fri. 5-25-60

Special to The New York Times.

JACKSON, Miss., March 24—The Mississippi Legislature has passed a bill aimed at preventing integration of Methodist congregations in the state.

The bill was approved in the House last night after two days of heated debate during which opponents warned that its passage could hasten the process of integration it was designed to forestall.

The measure authorizes the state chancery courts, upon petition of two-thirds of the membership of a congregation, to dismiss its trustee and appoint new ones. Trustees administer the local church property and are appointed by Quarterly Conferences, of which there are two in Mississippi.

The bill mentions no particular sect, but its provisions are aimed particularly at the Methodist Church, although other groups may be affected. In any event, it could not apply to the Baptists who make up the largest group in Mississippi, because their properties are owned by local congregations.

Alarmed By Statements

The measure was sponsored by legislators active in the State Citizens' Council. They said they were alarmed by statements by national Methodist bodies favoring integration. Should the Mississippi conferences propose bringing Negroes into white churches, any trustees who complied could be dismissed by their congregations, according to the bill.

The possibility of integration being pushed by Methodist leaders in Mississippi is considered remote. Bishop Marvin Franklin, who heads the Mississippi and North Mississippi Conference, is known nor to favor it.

Bishop Irvin, however, without a member of the House. He the state's ministers' associa warned that giving the courts tions, has expressed strong opposition to the bill, terming it a violation of the separation of church and state.

More opposition to the bill came from political leaders who are known to be strong segregationists but who favor a tactical line more moderate than that of the Citizens' Council.

Prominent among these was Gov. James P. Coleman, [illegible] Recognizing that the bill had overwhelming support of the Legislature, Representative Coleman said:

"What frightens me is that this will open the churches to the Supreme Court in case the chancery courts removing the trustees are appealed to that tribunal. As long as there is no law involving the churches, the Federal Government can't [illegible]."

1,500 Attend National Church Meet in Chicago

Pittsburgh Courier

Pittsburgh, Pa.

CHICAGO — One thousand five hundred young people from all areas of the United States and Africa met at the seventh quadrennial session of the National Youth Conference of the Christian Methodist Church, at Du Sable High School, July 12-15.

The purpose of the National Youth Conference is to bring together the youth and their leaders in Christian education and church school personnel from all across the church and expose them to the latest methods involved in carrying forward the mission of the church, and to keep them abreast with the changing trends.

IN MAKING the call for the National Youth Conference, the general secretary of Christian education, Dr. C. C. Coleman of Chicago, issued this call to action: "Youth is awake, their awakening has set the world ablaze with an unquenchable desire for human equality. This was demonstrated by the freedom fighters of Hungary. It is evidenced in the growing tide of nationalism which floods Africa and the Far East. It is expressed in the peaceful demonstrations of our students in the Southland, as they protest the pattern of segregation that blights our beloved country. All these assurgents belong to the same movement which is sweeping the world, demanding full realization of liberty and justice for all. A global justice which protects the rights and dignity of every human personality. A broad liberty which permits exploration of the ideals and ideologies to which one is asked to subscribe."

THE PRESIDENT of the general board of Christian education, Bishop B. Julian Smith, in the word of greetings to the convention, said: "The youth are becoming impatient with the speed at which their adult leaders are bringing under control the forces that oppress the human spirit and threaten the very existence of civilization and human life upon this planet. Fortunately, the expression of that impatience for the most part has been of a non-violent nature. But for the teachings of Gandhi and for the life and teachings of Jesus Christ, our divine Savior, aroused youth might have been violent in their rebellion against segregation, what they consider to be man's inhumanity to man."

Among church leaders, messages came from Dr. Franklin C. Fry, president of the World Council of Churches; Dr. Edwin T. Dahlberg, president of the National Council of Churches, and from all the Bishops of the CME Church, and from our political leaders, President Eisenhower, Governor Stratton of Illinois and Mayor Daley of Chicago.

■

ARKANSAS AND Tennessee which make up the First Episcopal District, had a representation of 300 people here. The presiding elders from Memphis who are present include Rev. DeWitt T. Alcorn, Brownsville District; Rev. N. T. Walker, South Memphis District, and Rev. C. W. Allen, Memphis District.

The presiding elders from Arkansas were Rev. G. P. Pulliam, Little Rock District; Rev. L. C. Keys, Forrest City District; Rev. F. D. Adams, Washington District, and Rev. T. J. Rhone, Texarkana District, with a large representation of pastors and youth.

The convention opened Monday with Senior Bishop William Yancy Bell, D.D., Ph.D., preaching the communion sermon. Bishop Bell has pastored both in Memphis and Chicago. The convention closed Friday evening with the dedication of the young people to the principles of Christ.

Three Bishops Elected

Pittsburgh, Pa. Sat. 7/30/60

Methodists Vote to Abolish Jurisdiction and Integrate

Pittsburgh Courier

CLEVELAND, Ohio—The Central Jurisdiction of the Methodist Church, in a meeting at Cory Methodist Church here, has elected three Bishops and adopted a strong resolution calling for eventual integration of Negro and white jurisdictions.

The committee on integration of the jurisdiction was headed by Dr. James P. Brawley, president, Clark University, Atlanta. The general conference voted churches the right to join other conferences if they so voted.

The special committee, although it recommended gradual implementation of its integration proposal, said that "the Central Jurisdiction is a symbol of segregation and a barrier to the achievement of an inclusive fellowship in the Methodist Church, and has been placed in the line of ultimate extinction."

■

THE RESOLUTION called for the creation of a jurisdictional committee for the quadrennium, 1960-1964 of five members, one from each area, appointed by the College of Bishops to work with the representatives on the Commission on Inter-Jurisdictional Relations and to study [illegible] aspects of problems and adjustments such as the administrative structure, socio-economic forces and factors that affect local churches, agencies and institutions; take inventory of the jurisdiction's resources, personal property of churches, etc.

A budget of $1,000 annually was recommended or $4,000 for the quadrennium to carry on the studies and any additional amounts that might be raised from outside sources. Members of the committee besides Dr. Brawley were: R. C. Edwin, Mrs. Louis H. Fields, Dr. H. Fletcher, Mrs. Martin L. Harvey, C. M. Luster, John T. King and R. V. Moore.

Two Bishops were retired on account of age requirement. They were Bishops J. W. E. Bowen and Willis J. King. Those elected are Rev., Charles P. Golden, Philadelphia; Noah Watson Moore, Tindley Temple Church, Philadelphia, and Marquis Lafayette Harris, president, Philander Smith College, Little Rock, Ark. Consecration services were conducted on July 17 at Cory Methodist Church, Cleveland, Ohio.

as attorney general to halt her integration activities.

Governor Faubus, who was forced to run again for governor, by the decision of Arkansas Senator John McClellan to run for re-election, made his bid, along the lines that his opponents are soft on integration.

retirement age of 70.

Bishops-Elect Golden, Moore and Harris weer elected by 102 delegates to the Central Jurisdiction's quadrennial conference which opened here Wednesday.

NEGRO METHODISTS APPOINT 3 BISHOPS

N. Y. Times

CLEVELAND, July 16 (AP) —The all-Negro Central Jurisdictional Conference of the Methodist Church today assigned three Bishops to posts for the next four years.

Charles F. Golden, staff member of the Division of National Missions in Philadelphia, was assigned to the Nashville Episcopal Area.

The Rev. Noah W. Moore of Tindley Temple in Philadelphia, was named to succeed Bishop Willis J. King, retiring head of the New Orleans Area.

Dr. M. Lafayette Harris, president of Philander Smith College at Little Rock, Ark., since 1936, was appointed Bishop of the Atlantic Coast Area, with headquarters at Atlanta. He succeeds Bishop J. W. E. Bowen, who has reached the mandatory

17 Methodist Regions To Be Represented At Cleveland Meet

B'ham World B'ham, Ala.

Sat. 7-9-60

At Least Two Bishops To Be Elected At Conference

P. 5

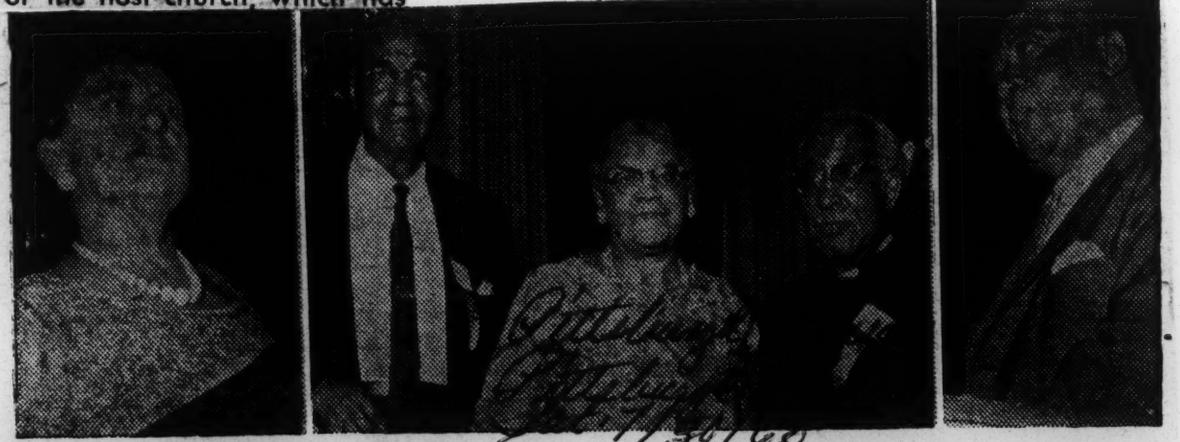
CLEVELAND, Ohio — (ANR) — The 102 ministerial and lay delegates, representing the 17 annual (regional) conferences, will attend the sixth Central Jurisdictional Conference of The Methodist Church, here in the Cory Methodist Church, July 13-17. Dr. S. Marion Riley, Jr., is pastor of the host church, which has a membership of 2,500.

In addition to the regular delegates (each conference has at least one ministerial and one lay delegate) there will be 50 or more reserve or alternate delegates, a score or more of bishops, representatives of various general denominational and educational agencies and hundreds of visitors attending the confab.

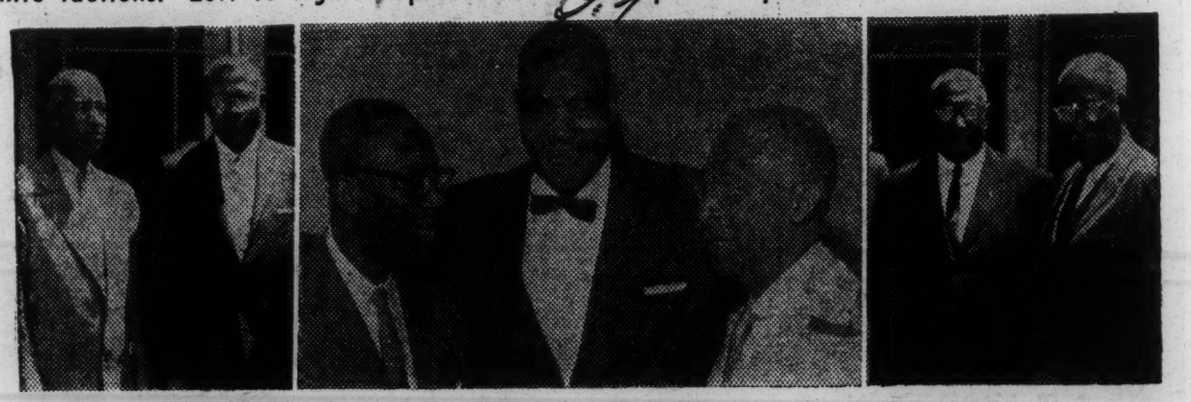
One of the five active bishops, representing four Negro areas of the denomination in this country and the Liberia, Africa area, will preside at the various sessions.

The Episcopal address (the bishops' address) which has been written by Bishop Matthew W. Clair, Jr., head of the St. Louis area and current president of the Central Jurisdiction College of Bishops, will be read Wednesday.

Balloting for the election of at least two bishops (to replace Bishop King and Bishop J.. W. E. Bowen, Atlanta, Ga., of the Atlantic Coast area, who will be retired because of having reached the mandatory retirement age of 72) and probably a third as a result of a change in the rules adopted by the 1960 General Conference, will likely get under way by Thursday.



WELCOMES DELEGATES—The Central Jurisdiction of the Methodist Church met in Cleveland at Cory Methodist Church and passed resolutions calling for integration of Negro and white factions. Left to right: Representative Frances Bolton, welcoming the delegates; retired Bishop and Mrs. A. P. Shaw, with retiring Bishop Matthew W. Clair and Robert S. Mosby, far right, of West Texas, delivering the acceptance speech.



COLLEGE OF BISHOPS—The present College of Bishops is shown at the Central Jurisdictional Conference of the Methodist Church which met recently at Cory Methodist Church in Cleveland. Left to right: Bishops Edgar A. Love, Baltimore; Prince A. Taylor, Monrovia, Liberia; Charles F. Golden, Philadelphia; Noah Watson Moore Jr., Philadelphia; Marquis LaFayette Harris, Little Rock, Ark.; Willis J. King, New Orleans, and Matthew W. Clair, St. Louis. Bishops Golden, Moore and Harris were elected to their posts at the conference.

Prayer Drive Is Slated

KNOXVILLE, Tenn.—A Methodist-sponsored 10-year international prayer program entitled, a "Decade of Prayer," will be launched at a two-day meeting in Knoxville, Dec. 31.

The Rev. Dr. E. Stanley Jones, a Christian leader known around the world, will be the principal speaker for the event.

"The Decade of Prayer" will be a part of the decade of dynamic discipleship, being promoted by the Methodist General Board of Evangelism during the 1960's. It will also emphasize "continuous chains" of Bible reading in homes, evangelistic witnessing, indoctrinating church members in Christian and Methodist beliefs, starting new churches, and recruitment of preachers and missionaries.

About 500 persons from 19 states have already registered to attend the Knoxville meeting, according to the Rev. Dr. Thomas A. Carruth of Nashville, head of the Prayer Life Movement of the Board of Evangelism.

It is expected that individuals, families, churches and communities in the Methodist Pittsburgh Conference will join with like groups throughout the world in the "Decade of Prayer," which will include prayer vigils and special prayer programs.

Keep Separate Negro Groupings, National Methodist Board Advises

NEW YORK — A nationwide study commission of the Methodist Church, largest Protestant denomination in the United States, advised the church to continue its system of racially segregated jurisdictions.

The four-year study of church segregation, made by the 70-member commission at a cost of $250,000, will be the major item of debate at the quadrennial Methodist General Conference in Denver April 27 to May 11.

Bishop Arthur J. Moore, the Rev. Dr. Trigg James, executive secretary of the Southeastern Jurisdictional Council, and Dr. James P. Brawley, president of Clark College, all of Atlanta, are members of the committee.

The commission's findings make it virtually certain that the jurisdictions will remain segregated by church law for years to come.

By JOHN WICKLEIN

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By a compromise agreement under which Northern and Southern branches of the church reunited in 1939, the country was divided into five regional (overwhelmingly white) jurisdictions and one racial jurisdiction.

This was the Central (Negro) Jurisdiction, overlapping all the rest. It elects its own bishops and has equal representation on the national councils of the church, giving it a greater per capita voice in church affairs than white jurisdictions.

"To legislate the immediate elimination of the central jurisdiction would be harmful to the church, and especially disastrous to Negro Methodists," the commission's report declared.

The report indicates that if the 1960 General Conference voted to end segregation of Negro churches within the central jurisdiction and force their integration within the existing regional jurisdictions, the South would again split off from the church union.

And if the jurisdiction were abolished without a new law forcing such integration, the report asserts, Negro conferences and churches not accepted by regional jurisdictions would be cast adrift without the direct voice they now have by right in the high echelons of the church.

Charles C. Parlin, who headed the commission, said even if the Negro churches were accepted by white conferences, they would become "a hopeless minority" in these conferences, representing as they do only about 360,000 communicants in a total church membership of about 10 million.

"They would never have a Negro bishop or representation on a major board or commission," Parlin asserted.

EPISCOPAL DIOCESES

Protestant Episcopal dioceses are integrated, he pointed out, but the denomination has yet to elect a Negro bishop.

Because Negro leaders on the commission realized this is the situation, Parlin said, they were in accord with the recommendation that no basic changes be made in the jurisdictional system. Even extreme liberals on the commission, he said, conceded the Negro jurisdiction could not be abolished, and no minority report was filed.

Negro church officials interviewed last summer throughout the South took essentially the same position. They felt the Central Jurisdiction gave them rights and standing within the church that they saw no reason to repudiate until a more satisfactory basis and climate for integration had been worked out.

PARLIN SPEAKS UP

But Parlin, who is first vice president of the National Council of Churches, said that although racial segregation was the way of his and other churches today, this was no reason to assume that it was right.

The official position of the Methodist Church nationally is that it is an inclusive fellowship, and that eventually all racial discrimination within it must end.

"I think the Central Jurisdiction is doomed," said Parlin. "It will go, one way or another. It's the trend of the times."

Bishop G. Bromley Oxnam of the Washington area, a member of the commission and a liberal leader of his church, commented that "as a practical matter" there was little chance of getting rid of the Central Jurisdiction at the next convention.

"I am personally opposed to the Central Jurisdiction and always have been," he said. "But I believe we move to the absolute by way of the relative."

The commission, as instructed by the Quadrennial Conference of 1956, sought "to develop courses of action directed toward greater interracial brotherhood and the spirit of Christian love."

'DISASTROUS TO NEGRO'

Methodist Panel Opposes Jurisdictional Plan Change

WASHINGTON (AP) — A Methodist fact-finding committee said Thursday it would be disastrous to Negro Methodists if the church's present jurisdictional setup were abruptly changed.

There are now six jurisdictions, five geographic and one—called the Central Jurisdiction — exclusively Negro. The various jurisdictions elect their own bishops and other officers.

This setup has come under criticism from some who argue that it encourages sectionalism and racial segregation, and wrongly so. It has been defended as a preferable alternative to over-centralized control.

A 70-member committee, composed of clergymen and lay leaders, has been studying the matter four years and released its recommendations Thursday.

It said:

"Unfortunately and erroneously, the jurisdictional system as a whole, mainly because of the central jurisdiction, has become for some a symbol of segregation.

"Actually, the Central Jurisdiction assures racial integration in the highest echelons of our church — in the Council of Bishops, the judicial council and in all boards, commissions and committees. . .

"To legislate the immediate elimination of the Central Jurisdiction would be harmful to the church, and especially disastrous to Negro Methodists."

The recommendations will go before the quadrennial general conference next April and May in Denver, the church's top legislative and policy-making body.

The findings were announced by Charles C. Parlin of Englewood, N.J., chairman, and the Rev. Dr. C. C. Bell of Lynchburg, Va., director, following a four-year study.

The Methodist Church membership in the United States of nearly 10 million includes some 500,000 Negroes.

Instead of abolishing the Central Jurisdiction, the commission suggested that the conference provide legal steps for the transfer of local congregations from one jurisdiction to another.

The commission noted, however, that only six Negro congregations have transferred to white jurisdictions since the plan was ratified three years ago, and 36 other local churches are involved in various stages of transfer. All are outside the South.

To help achieve a "fully inclusive Methodist Church," the report recommends the development of interracial ministerial level to plan the Methodist program, frequent pulpit exchanges, and the organization of committees on interracial brotherhood in each of the church's 100 subregional annual conferences.

Also, that the church's general Board of Social and Economic Relations be delegated specific responsibilities to study and recommend courses of action "to bring about within a reasonable time the abolition of the Central Jurisdiction's racial character."

Bishop Mum on Controversy

CHICAGO — Rev. Charles W. Brashares, Methodist Bishop of Chicago has refused to comment on the controversial issue involving a minister who has been asked to resign his post because of his connections with an interracial group.

A spokesman for the Bishop said the matter has not been brought to his attention officially and added that "the Bishop certainly won't make up his mind in the newspapers."

The minister involved in the controversy is Rev. James M. Reed, vice president of the Organization for the Southwest Community and assistant pastor of Trinity Methodist Church, 9851 S. Damen, in the exclusive Beverly Hills area.

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THE PASTORAL relations committee of the church reportedly asked Rev. Mr. Reed to resign from the interracial organization or request a transfer to another church. He has refused to do either.

In answer to the charge that no one knew whether the organization was for or against integration, the pesident, Donald O'Toole, issued the following statement:

"We are against segregation; we, with President Eisenhower, the Supreme Court and all the nation's moral and religious leaders, favor equality and justice for all people.

"Our organization, neither by word, deed, nor hint, has ever encouraged any act that was not fully and completely consistent with our laws and the spirit behind them."

■

HE ADDED that he has been empowered to call a special meeting of the group's council "to demonstrate that we are unalterably and forever opposed to racism in any form."

Meanwhile, there was no indication of what action will be taken in the case of Rev. Mr. Reed, who cannot be removed from his post except by the Bishop.

Mt. Zion To Observe 175th Methodist Anniversary Sun.

The Mount Zion Methodist Church, 2700 Louisiana will take time out Sunday morning to observe the 175th anniversary of the establishment o the Methodist Church in America.

From this beginning in supervision, the Church has now grown to the point where it requires more than 58 bishops to take care of the approximately ten million communicants in the United States and Cuba.

Among those bishops are Bishop Willis J. King, Resident

Bishop of the new Orleans Area which includes the five conferences in Texas, Louisiana and Mississippi. Other active bishops of the Negro constituency of the Church are Bishops John W. E. Bowen, Edgar A. Love, Matthew W. Clair, Jr., and Prince A. Taylor, Jr.

Retired bishops are Robert E. Jones, Waveland, Miss., Alexander P. Shaw, Los Angeles, Calif., and Edward W, Kelly, Detroit, Michigan.

Dr. Matthew S. Davage, eminent educator and long-time Methodist leader has been secured to bring the 175th anniversary emphasis at this morning worship hour. A distinguished alumnus of Dillard University and still an ardent supporter of that institutuon; Dr. Davage is president-emeritus of Huston-Tillotson College.

Rev. Robert Harrington is the minister at Mount Zion.

Churches of the greater New Orleans area commemorated the first Sunday of the New Year and decade with services of Holy Communion, testimonial services and the observance of the foundation of Methodism. Holy Communion was administered to all attending worship services of African Methodist Episcopal Churches, The Methodist Churches, Christian Methodist, African Methodist Episcopal Zion Churches and some Baptist churches.

Bishop Willis J. King, resident bishop, New Orleans Area, Central Jurisdictional Conference of The Methodist Church, announced that American Methodism was born 175 years ago at a conference which met Dec. 24, 1785. The conference is now known as the Christmas Conference and was held in Lovely Lane Chapel, Baltimore, Md.

The nation-wide program was under the direction of a committed headed by Bishop Roy H. Short of the Nashville Area and a subcommittee headed by Bishop Roy H. Short of the H. Short of the Nashville Area and a subcommittee led by the Rev. John O. Gross, of the Methodist Board of Education. Local observances are under the direction of the Boards of Education and Evangelism.

Bishop King noted that attending the Lovely Lane Chapel Christmas Conference were 63 of the then 84 Methodist pastors and Francis Asbury and Thomas Coke were elected superintendents (bishops). Other accomplishments of the conference were the adoption of the Articles of Religion; the establishment of Cokesbury College was approved, named after Thomas Coke and Francis Asbury. It was finally located at Abington, Md.

Bishop King pointed out that following the Baltimore conference the preachers left for their various fields of work, some followed the wagon trails of early settlers "bringing Methodism forward with our ever-widening frontiers." The church membership in the U.S. is nearly ten million today.

Bishop King preached the anniversary sermon here Sunday at the 11 a.m. worship hour at Grace Methodist Church, Iberville and No. Prieur. He left the city for sessions of the Board of Education, The Methodist Church, and the Commission on Christian Higher Education, Jan. 4-9, in Atlantic City, New Jersey.

State Methodists Score National Group Report

Recommendations of a national Methodist study group on race relations released Thursday brought denunciations from prominent Alabama Methodists.

Leaders in the Alabama Methodist Layman's Union regarded the commission's report as another move toward ultimate racial integration in that denomination.

Dr. G Stanley Frazer of Montgomery, a prominent retired Methodist minister and a student of the church's organizational structure, said in a prepared statement for The Advertiser:

"As the report is written, the Jurisidictional Conference of the Methodist Church will become little more than a form without meaning or authority."

"In the proposlas of the commission," he continued, "the jurisdictions are being stripped of major powers. They will no longer hold their quadrennial sessions within their own boundaries. They will no longer have the right to consecrate and assign their own bishops." If the recommendations are followed, Frazer foresees the jurisdictions gradually becoming "nothering more than regional committees of the General Conference."

Frazer said it was not know if a minority report would be presented at the General Conference in April and whether efforts to maintain the present, segregated divisions will be successful "is uncertain."

Frazer said under the commission's recommendations, "all segregating factors" in the churches, schools and other facets of the denomination "are to be eliminated."

Circuit Judge Whit Windham, Birmingham, president of the Layman's Union organized to preserve church segregation last May, viewed the report as an effort to effect gradual racial integration in Methodism.

Although the commission recommended "no basic changes" in the organizational structure, Windham said the significance of the report lay elsewhere, in other recommendations—those he and Frazer interpret as seeking to centralize control in the church.

Windham said the Layman's Union board of directors will meet in Montgomery Jan. 23 to study the full report of the commission, on which "there probably will be some resolutions," and to consider "the question of our literature."

District officers from the North Alabama and Alabama - West Florida Conferences, lay delegates to jurisdictional and general conferences will attend the meeting, Windham said.

Circuit Judge L. S. Moore, Centreville, chairman of the Alabama - West Florida Conference delegation and vice president of the lay organization, said of the commission's report:

"They leave a jurisdiction in name only."

"They do say they recommended 'no basic changes,' but then they turn around and in one fashion or another either completely eliminate the rights of the jurisdiction or partially do so."

Moore called the recommendations "seriously harmful to the Southern Methodist Church and its ideals."

R. J. Lawrence, Union Springs, delegate to the General Conference from the Montgomery District, told The Advertiser he had not received a copy of the report, "but I know what's in it."

"I personally am going to fight any effort to weaken the jurisdictional system or integrate the church," he said, terming the report "the worst form of hypocrisy."

"Most of the laymen in the South will feel the same way I do," he said.

The Rev. J. Carlisle Miller, Montgomery, superintendent of the Montgomery Methodist District, said he opposed the holding of jurisdictional and general conferences at the same time and place.

"It would tend to weaken the jurisdictional system, tend to swallow up the jurisdictions," Miller said. He declined comment on the other recommendations until he had opportunity to study the report.

Lee Roy Ussery, Montgomery, a lay member of the study commission, and the Rev. R. Laurence Dill, Anniston, the other Alabama representative, were not available for comment Thursday night.

Century of Progress?

The Afro-American

In June, 1860 the General Conference of the Methodist Episcopal Church, North, closed five weeks of deliberation with a charge to its ministers and members "to seek the extirpation of slavery by all lawful and Christian means" and to "keep themselves pure from this great evil."

Baltimore, Md.

The resolution was in answer to the question: what shall be done for the extirpation of slavery?

A majority of the Methodist delegates voted down a resolution prohibiting the holding as well as the buying and selling of slaves.

They passed a second resolution modifying the answer by declaring that the charge to the ministers and members was merely advisory and not statutory.

Sat. 6-25-60

As the result of all the above the Methodist Church in 1860 adopted no binding rule to prohibit members of the church from holding slaves.

Fifteen years before, Southern Methodists split from the General Conference of 1845 when the conference suspended Bishop James A. Andrew of Georgia because he had married a slave owner.

P. 4

One hundred years have passed. It's no longer 1860, but 1960.

The General Conference of the Methodist Church in May was held in Denver. The North and South wings are now united.

The question in 1860 was slavery. The question in 1960 is segregation.

The 1960 General Conference sought an answer to the question: shall we continue racial segregation in the administrative system of U.S. Methodism?

The Methodist Church now has a Central Jurisdiction, which is entirely colored and separate from the other five jurisdictions.

The question was debated for a day and a half and far into the night before the delegates came up with the answer that the Central jurisdiction and the segregation will be continued for another four years.

How much progress has the Methodist Church made in a century? Some will admit to a great deal.

But the fact remains that this great church makes the Golden Rule advisory rather than statutory.

Expect Fight In Methodist Praise Of Student Move

Atlanta Daily World

Ga. Dec. 1960

A floor battle is expected today at the North Georgia Methodist Conference meeting here over a scheduled resolution praising sit-in demonstrations. The resolution is expected to come from the Board of Christian Social Concerns and is worded almost exactly like a report by the General Board of Social Concerns meeting recently in Denver.

It says that the group regrets that "many citizens of our community are denied basic human rights. The recent wave of sit-in demonstrations and picketing at lunch counters has reminded us of such denials."

It lauds students for their "dignified non - violent manner" and the "good professional performance of police forces which have prevented chaos."

A fight against the resolution is expected to be led by Rev. Bascom Craft of Augusta. He served notice that he intends to oppose adoption of the statement.

Methodist Race Policy Defended

The Atlanta Constitution

Atlanta, Ga.

Thurs. 7-14-60

P. 10

SE Conference Opens in Carolina

Special to The Constitution

LAKE JUNALUSKA, N. C.—The Southeastern Jurisdictional Conference of the Methodist Church opened here Wednesday with a ringing address staunchly defending the church's jurisdictional system.

Bishop Garber

The "State of the Church" message, prepared by the conference's College of Bishops, was delivered by Bishop Paul N. Garber of Richmond, Va.

The message strongly criticized the church for its lagging membership growth and praised the Southeastern Jurisdiction for its support of missions and higher education.

Defending the present jurisdictional system, the message hit hard at those who have placed "a stigma upon the jurisdictional system because of so-called segregation."

Bishop Garber said the church has undergone extensive growth because of the present system, citing Emory University and the Lake Junaluska assembly grounds as two examples of major church enterprises commenced by the jurisdictional plan.

The "State of the Church" message emphasized that Negro Methodists strongly favored the separate jurisdiction in the church's 1939 plan for reunion of the Southern and Northern branches and voted for the plan.

2,000 VISITORS

"The great body of Methodist people earnestly desire to be Christianlike in attitude and action toward their Negro neighbors," the message declared.

They sharply stated however that Methodists do not accept the charge that segregation is a child of Methodist union, "or that it is a product of any one section of the nation."

In his address to the delegates and more than 2,000 visitors here Wednesday, Bishop Garber praised Methodists for their progress in the field of race relations and urged more growth and strides in racial understanding.

CATHOLICS HIT

Wednesday's message also called upon Methodists to work for formation of more private Methodist secondary schools to supplement public education of the religious level.

The bishops reaffirmed their "enthusiastic support of the separation of church and state" and lashed out at the Roman Catholic Church and its parochial school system. The message took issue with Catholic leaders for the "demanding of state and federal support" for their institutions.

The conference which opened here Wednesday will end Sunday. Top business on the body's agenda for this year's session will be the election of four new bishops, one to succeed Bishop Arthur J. Moore here. The first ballot for the new bishops will be taken Thursday morning, officials have announced.

OTHER POINTS

The address delivered here Wednesday by Bishop Garber also said:

1. The Methodist Church is in danger of becoming a "class church."

2. The Southeastern Jurisdiction contributed more to colleges, student Wesley foundations, and missions than any other jurisdiction.

3. More attention must be paid to the people of Cuba and the problems of that country.

4. The Methodist Church is lagging in church extension (building of new churches).

5. The Southeast gained 265 new Methodist church schools during the last four years.

6. The nine-state jurisdiction will need about 600 new ministers yearly to adequately staff its churches.

MINISTER PAY

7. More support is needed for Methodist hospitals and homes for children and the aged.

8. The family is the backbone of Christianity, and that while one out of every three American marriages ends in divorce, only one Methodist in a hundred is divorced.

The address further urged Southeastern Methodism to:

1. "Constantly fight the traffic of beverage alcohol."

2. Inform its laymen more adequately about Methodism.

3. Build a more vital church program for the nation's young people.

4. Increase the minimum salary for underpaid ministers.

5. Provide a larger television ministry to meet the needs of 60,000,000 television viewers who are not related to a church.

6. Understand the "changing south" in its industrial growth and shifts in populations.

A Second Chance

Afro-American

Sat. 7/2/60

Delegates to the Northeastern Jurisdictional Conference of the Methodist Church have invited 572 colored churches in a 12 - state area to join their jurisdiction.

We think if segregation is to end in the Christian church, these 12 northeastern states, including Maryland, should find a way to sit down at a conference table and work out a program of integration.

The Methodist Church had this opportunity once before.

It did have the courage to break with Southern Methodists rather than accept a Georgia bishop who married a slave - holding wife. It unfrocked the bishop and let the Southern Methodists walk out.

But their courage and religion weakened and we ended up with a jim crow Central Jurisdiction in which all of the colored Methodist churches were segregated into the church's only division based on color, rather than geographical lines.

This invitation of the Northeastern Jurisdiction to unite all Methodists is the second opportunity the church has had in 100 years to undo a very great wrong and to ease the aching conscience of all Methodism.

Methodists Prepare To Elect New Bishops

By CHARLES L. SANDERS

CLEVELAND — (NNPA) — Even though the all-Negro Central Jurisdiction sticks out in the Methodist Church like a great big sore thumb, church integration is one of the lesser things being discussed here this week at the Central's sixth jurisdictional conference.

The 102 ministerial and lay delegates to the five-day conference, July 13-17, in Cory Methodist Church, are a great deal more concerned with:

(1). The election of two new bishops to replace retiring Bishops Willis J. King of New Orleans and J. W. E. Bowen of Atlanta.

(2). The creation of a fifth episcopal area.

(3). The election of a third bishop to serve the new area.

It is believed that the new bishops will be three of the followings:

Dr. M. Lafayette Harris, president, Philander-Smith College, Little Rock.

Dr. Noah W. Moore, pastor Tindley Temple Church, Philadelphia.

Dr. Kelly L. Jackson, superintendent, Washington District, Washington, D. C.

Dr. J. M. Curry, superintendent, Florence District, Florence, So. Car.

Dr. Ira B. Loud, pastor, St. Paul Church, Dallas.

Dr. Cosum M. Luster, superintendent, Houston District, Houston.

Dr. James S. Thomas, Methodist Church educational officer, Nashville.

Dr. Sumpter W. Riley, Jr., pastor, Cory Church, Cleveland.

Dr. Harry V. Richardson, president, Interdenominational Theological Seminary, Atlanta.

Dr. Woodie D. Lester, Methodist Church evangelism officer, Nashville.

Dr. Charles F. Golden, Methodist Church mission officer, Philadelphia.

CONTEST POSSIBLE

If there is a contest between candidates, it will probably be between Dr. Harris and Dr. Riley.

Delegates consider them both to be extremely capable, with similar qualifications. Both, however, are from the same annual conference, the Lexington. Therefore, it would take a near-miracle for two men in the same conference to be elected bishops.

If, however, education were the primary requisite for the high office, there would be a three-way contest among Dr. Harris, Dr. Richardson and Dr. Thomas, the only bishop candidates with earned Ph.Ds.

The conference's Committee on Episcopacy, composed of one minister and one layman from each of the Central Jurisdiction's 17th Annual Conferences, will probably vote Thursday in the election of bishops.

The new bishops will be consecrated in solemn rites Sunday at 2:30 p. m.

It is predicted that the new episcopal area will be called 'The Nashville Area,' and will be composed of churches in parts of Mississippi, Alabama and Tennessee. Nashville would be area headquarters.

Another choice would be a 'Houston Area' or a 'Dallas Area,' which would include churches in parts of Texas, Arkansas and Oklahoma, with either of the two Texas cities as headquarters.

The four established areas of the Central Jurisdiction are:

Baltimore Area, with Baltimore as headquarters; Atlantic Coast Area, with Atlanta as headquarters; New Orleans Area, with New Orleans as headquarters; and St. Louis Area, with St. Louis as headquarters.

The conference opened Wednesday morning with the administration of the Holy Communion by Bishop King.

The Episcopal Address (the opinions and recommendations of the bishops) was read Wednesday by Bishop Matthew W. Clair, Jr., head of the St. Louis Area, and host bishop. Bishop Clair, president of the Central Jurisdiction College of Bishops, wrote the address.

Miss Grace Bumbry of the Basle (Switzerland) Opera will appear in a concert Friday night, and Youth Night will be noted Saturday.

Methodist elect three new bishops

Baltimore, Md.

CLEVELAND — Two Philadelphians and a college president were elected bishops of the Methodist Church here Thursday and Friday at the 6th quadrennial conference of the Central Jurisdiction, meeting at historic Corey Methodist Church.

They are Dr. Charles F. Golden, director, Division of National Missions, Board of Missions of the Methodist Church; Dr. Noah T. Moore, pastor of Tindley Temple Methodist Church, both of Philadelphia; and Dr. M. Lafayette Harris, president of Philander Smith College, Little Rock, Ark.

Dr. Golden was elected on the third ballot with 72 votes; Dr. Moore on the fourth ballot with 71 votes; and Dr. Harris on the 10th ballot with 71 votes.

A total of 102 ministerial and lay delegates were qualified to vote.

* * *

AFTER THE 6th ballot the conference adjourned Thursday, failing to elect a third bishop. At that time, there was a three-way race among Dr. Harris, Dr. J.W. Curry of Florence, S.C., and Dr. James S. Thomas of Nashville.

Dr. Harris' election came late Friday when the deadlock was broken by the withdrawal of Dr. Thomas.

The elections of Bishops Golden and Moore brought the Central Jurisdiction's college of bishops up to full strength. They are to take the places of Bishops J.W.E. Bowen and Willis J. King, who retired at this conference.

* * *

THE THIRD bishop, Dr. M. Lafayette Harris was elected to fill the Episcopal area created at the conference in accordance with permissive legislation adopted at the Methodist General Conference in Denver last May.

Bishop Golden has been assigned to the new Nashville area; Bishop Moore to New Orleans; and Bishop Harris to the Atlanta area.

WORKSHOP FOR SPEAKERS

BALTIMORE

Professor George F. Batka and Thomas J. Aylward of the University of Maryland Speech Department will address members of the Speakers Bureau on Alcoholism during a workshop July 16 and 17, at Towson State Teacher's College.

Bishop Harris Succeeds Bishop John W.E. Bowen

Atlanta Daily World

Atlanta, Ga.

Thurs. 7/31/60

Bishop John Wesley Edward Bowen, who has served as Resident Bishop of the Atlantic Coast Area of The Methodist Church since 1948, was retired last week at the Jurisdictional Conference in Cleveland, Ohio. According to the law of The Methodist Church, when a bishop or minister reaches the age of 72 he is automatically retired. Bishop Bowen, having reached retirement age, was retired at the Jurisdictional Conference.

Bishop Marquis LaFayette Harris was elevated to the high office of a Bishop and has been assigned as Resident Bishop of the Atlantic Coast Area.

Bishop Harris will officially take up the work as Bishop of the Atlantic Coast Area about the first of August. The Atlantic Coast Area is composed of Negro churches of The Methodist Church in Florida, Georgia, and South Carolina. The episcopal headquarters will be located in Atlanta, Georgia.

Atlantians who received votes for the episcopacy were Dr. J. H. Graham, Professor of the Interdenominational Theological Center; President Harry V. Richardson, of the Interdenominational Theological Center; and Rev. A. S. Dickerson, District Superintendent of The Atlanta South Distric.

MARQUIS LaFAYETTE HARRIS was born in Macon County, near Tuskegee, Alabama, March 8, 1907. His parents were William Eugene and Estelle Marie Glenn Harris.

He was educated at Clark College (B. S.), Gammon Theological Seminary (B. D.), and Boston Uuiversity School of Theology (S. T. M.) He did special work in Philosophy of Religion at Harvard University and in psychology and economics at Western Reserve University, Cleveland.

He received the Ph. D. degree from Ohio State University in 1933 and became a Fellow of National College of Canada in 1940. His honorary degrees are, Dodcot of Divinity (Gammon Theological Sem- L. H. D. (Southwestern College).

He was a teacher of Physics and Mathematics at Clark College, 1927-29 and instructor of Physics and Chemistry, and director of athletics and dean of men at Claflin College, Orangeburg, S. C., 1930-31. He served pastorates in the Lexington Conference from 1930 to 1933 when he became dean and professor of sociology at Samuel Houston College, Austin, Texas. Since 1936 he has been president of Philander Smith College, Little Rock, Ark.

He has served his church as member of the Board of Education and a member of the General Conference Commission on Church Union. He attended the Methodist Ecumenical Conference at Oxford England in 1952 and was an accredited delegate to the World Council of Churches, Evanston, Ill., in 1954. He has been a member of the General and Jurisdictional Conferences since 1940.

He holds membership in the American Philosophical Association; Southern Society of Philosophy and Psychology; the Southwestern Philosophical Society and numerous other similar organizations. His best known writings are: "Some Conceptions of God" Ohio State University Press 1933: "Voice in the Wilderness" 1941, and "Life Can Be Meaningful" 1951.

He was married in 1931 to Miss Geneva Magnolia Nelson of Atlanta, Georgia. They have one son M. LaFayette, Jr., age 17

Gradual Segregation Compromise Gets Strong Support By Methodists

Birmingham Post Herald Birmingham, Ala.
Fri. 4-29-60

BY LOUIS CASSELS
United Press International

DENVER, April 28 (UPI)—A compromise plan for gradual, voluntary elimination of segregation in the Methodist Church amassed powerful support today at the Methodist General Conference.

The General Conference, which meets every four years, is the top law-making body of the 10 million-member Protestant denomination. The segregation issue, which came up today, is the most controversial question facing the 788 voting delegates.

A parade of speakers, including Negroes and whites, Northerners and Southerners, ministers and laymen, urged approval of a report submitted to the conference by a special 70-member commission. It proposes that Methodists retain their present "jurisdictional" structure which was adopted in 1939 when Northern and Southern branches of Methodism reunited after a century of separation.

Five Sections

Under this structure, the Methodist Church is organized for administrative purposes into five regional jurisdictions, of predominantly white membership, and a nationwide central jurisdiction, to which 97 per cent of the churches 400,000 Negro members belong.

The commission said that immediate abolition of the central jurisdiction, which some Methodists have urged, would deprive Negro Methodists of the assured representation they now enjoy in all of the top councils and agencies of the church. It said it would be better to "implement" a so far little used 1959 amendment to the church constitution which provides for eventual abolition of the central jurisdiction by voluntary transfer of Negro churches to regional jurisdictions. The commission also called for a church-wide program "to promote interracial brotherhood" in local Methodist churches and other activities.

Today's morning session was given over to presentation of the commission's report and speeches in its support. Further debate was scheduled tonight at a session beginning at 8 p.m. MST (11 p.m. EDT).

Chester A. Smith, Methodist layman of Peekskill, N. Y., sought the floor at the morning session to offer a proposal for immediate elimination of the entire jurisdictional system. He was ruled out of order and the delegates overwhelmingly supported the ruling when Smith appealed.

Smith told reporters the conference was obviously "loaded" with supporters of the commission's plan. "The bishops dominate the Methodist Church and they're for this plan," he said. "But I intend to see that this conference faces the issue of Christian conscience that is involved here. The jurisdictional system is designed purely and simply to perpetuate segregation, and the only Christian solution is to abolish it. The Methodist Church is out of step with the times. Segregation is as hot an issue today as slavery was 100 years ago."

The Rev. C. C. Bell of Lynchburg, Va., director of the commission, hinted that any tampering with the jurisdictional system might split the church. He said he could not "think of any greater tragedy than a new schism in the Methodist Church."

Edwin L. Jones, Charlotte, N. C., contractor, a member of the commission, said the jurisdictional system was "one of the essential conditions that made union possible," and to change it drastically would be a "breach of contract."

A Negro member of the commission, James P. Brawley, president of Clark College, Atlanta, said the commission's plan "falls short of the goal that our Lord is calling us to." That goal, he said, is the "complete elimination of segregation and the development of a racially inclusive church at all levels."

But Negro leaders supported the commission report, Brawley said, because they recognize the practical necessity for working out a "planned, step by step" approach toward desegregation.

Methodists Vow To Keep Trying On Racial Ideals

The Montgomery Advertiser
Montgomery, Ala.
Sat. 5-7-60
P. 3-B

By GEORGE W. CORNELL
Associated Press Religion Writer

DENVER, Colo. (AP)—Methodists lamented Friday their failure to live up to their ideals on racial brotherhood. They vowed to keep trying. The governing general conference of the church also took these other actions:

Condemned capital punishment as "neither a morally justifiable nor socially effective form of punishment," and called for its abolition.

Urged the use of American agricultural surpluses to feed the hungry of the world.

Reaffirmed approval of birth control as part of responsible Christian parenthood, and advocated use of public funds to provide information about it.

Denounced the recent spate of anti-Semitic vandalism, and "a revival of circulation of the spurious so-called 'Knights of Columbus Oath,'" a bogus old anti-Protestant treatise.

Praised churchmen who have stood up for "freedom of speech and conscience" and fought for noble, unpopular causes despite "various pressures" against them.

Called for fuller support of the United Nations as "our most hopeful avenue leading to peace and world order."

Asked more church attention to helping immigrants and refugees.

Pressed for U.S. ratification of the antigenocide convention.

The delegates authorized revision of the Methodist hymnal. A commission on worship was allocated a maximum of $20,000 a year to do the job in the next four years, including revamping of responsive readings and other liturgical portions of the book.

Opposition to the project was voiced by Dr. Hurst Anderson, president of American University, Washington, D. C., but the plan was voted 375 to 343.

Representatives of the 10-million member denomination, largest Protestant body in the country, also authorized a formula that would permit eight new bishops.

With 14 other Episcopal vacancies in the offing this year among 37 present area bishops, the filling of these posts, plus the new ones, will involve election of a possible 22 new bishops this year.

This would mean about half the top leadership of the church in this country (22 of 45 bishops) will be new, an Episcopal turnover of a scope never equalled in the church's 175-year history.

New bishops are to be elected by regional jurisdiction this summ[illegible]

Methodists Reject Hasty Integration At Divinity Schools

New York Times
New York
Dec. 5-7-60
P. 30

By GEORGE DUGAN
Special to The New York Times.

DENVER, May 2—The quadrennial general conference of the Methodist Church rejected overwhelmingly today a proposal that the church cut off financial support from seminaries that refused to admit Negro students.

It settled instead for a pledge to "bring all Methodist-related institutions into full harmony with the policy of the church and its pronouncement on race." The church has frequently issued statements deploring racial discrimination.

The rejected proposal was brought to the floor by Chester A. Smith of Peekskill, N. Y., chairman of the New York delegation.

School at Duke Cited

Mr. Smith, 75-year-old retired court stenographer and highly articulate participant down through the years in Methodist conclaves, mentioned specifically the divinity school of Duke University at Durham, N. C.

He called on the 800 conference delegates to express their "grave disapproval" of racial segregation by declining to give "one dollar" to institutions that practiced discrimination.

The Methodist Church supports twelve theological schools. One is an all-Negro school, Gammon Theological Seminary, in Atlanta. All except two of the others admit Negroes. The two are thes school at Duke and Candler School of Theology at Emory University, Atlanta.

Annual grants to the institutions were said to agrregate about $125,000.

The Smith proposal brought a rush of discussion, with the speakers about equally divided for and against the proposal. No Negro delegate took the floor in opposition.

Those in favor of the proposal declared that to reject it would mean that the church was compromising Christian principles. One white delegate said that he was "sick and tired of waiting to see my church take a stand for Christ."

A white minister from the South, however, pleaded consideration for the plight of clergymen in his part of the country who are trying "their level best" to preach brotherhood under great stress and strain.

He warned against "emotional orators" who "may pull the rug out from under us."

Other opponents of the proposal decried it as coercion.

A Texan declared that it is "just as unChristian to practice force and to intimidate as it is to practice segregation."

A softer recommendation calling on all church institutions to make public their racial policies each year was also defeated.

Today marked the second time at its current meeting that the legislative body of American Methodism had handled the segregation problem with caution rather than haste.

Last week it rejected, also overwhelmingly, proposals to hasten the abolition of its all-Negro Central Jurisdiction. It voted instead to continue machinery for the gradual elimination of the segregated section.

At today's session of the conference, which is being held in the City Auditorium here, a revised Book of Worship for the church was offered for study pending the 1964 conference.

Methodists score 'O' on race issue

The Baltimore Sun
Baltimore, Md.
Sat. 5-14-60

By ELIZABETH M. OLIVER

DENVER, Colo. — "At this General Conference we really have done little on the issue of segregation in the church because we felt little could be done at this time."

The above statement summarizes the Methodist Church stand on race relations as the 11-day conference neared its final session.

The statement was made by Bishop Richard C. Raines of Indiana, as he retired from the presidency of the Methodist Church's news agency.

He also lauded the press for "fair treatment" of the church's disappointing stand on the race question.

* * *

FOLLOWING ALMOST two days of haggling debate, the delegates voted to retain the church's segregated Central Jurisdiction for at least another four years.

The decision was made Saturday when a majority of the 788 voting delegates accepted the report of a 70 member commission set up to study the issue and make recommendations.

The commission, headed by Charles C. Parlin, a NYC attorney, contended that abolition of the jim crow setup would be no solution to the racial problem the church faces.

* * *

BEARING OUT the Bishop Raines' statement that the 1960 conference has done "little" on the issue of segregation in the church was the action of the 788 delegates on Thursday afternoon in voting down a proposal by Wilbur D. Grose, Mankato, Minn., delegate.

The proposal related to the church's two colleges, Duke University and Atlanta's Emory University Candler School of Theology, which do not admit colored students to study for the ministry.

Mr. Grose proposed: "That we notify the educational institutions to admit students regardless of race."

He added: "We must take steps at this conference on the admission of colored students to all institutions of the Methodist Church."

Mr. Grose's proposal lost by a majority of votes.

* * *

FOLLOWING THE vote, Chester A. Smith, a resident of Peeksville, N.Y. a delegate and a militant fighter against segregation in the church said:

"I want to go on record at this conference as proposing to wipe out all action taken by the conference on the grounds that the Methodist church violates the teachings of Jesus and the teachings of the New Testament."

On Monday, the conference voted down the proposal Mr. Smith made to "refuse to give Duke University another penny until it admits colored students to the theological seminary."

He said at that time: "They take the dollars of the Methodist Church and violate the church law. All Methodist seminaries who do not admit colored students should not receive one penny of church money until they admit them."

Mr. Smith also said the church has "done not one thing to actually help wipe out segregation and it is a disgrace to mankind."

* * *

THE ACTUAL legislation adopted by the Methodists includes the Thursday formation of a committee called the "Commission on Interjurisdictional Relations" to be composed of one Bishop, two ministers and two laymen from each jurisdiction.

After fiery debate on Monday, the delegates passed a recommendation which proposed "that every effort be made to bring all Methodist related institutions into full harmony with the policy of the church and its pronouncement on race."

The Thursday appointment of the new commission however, was acclaimed by the Rev. Roy Nichols, California delegate, as "not the ideal some of us desire but if it is made in good faith, it represents progress.

"The commission is designed as a working commission. It indicatees major concern by the general conference. It placed the responsibility on the general conference. The whole church is responsible for the Central Jurisdiction and segregation. The whole church will be responsible for dissolving it."

* * *

DURING THE debate on the recommendation for the new commission, J. C. Dale, Tennessee delegate, made a passionate plea for the discarding of the commission idea and instead to "leave the responsibility to the local churches, the pastors and the membership to workout."

Following the approval of the new commission, the Methodists went on to make a unanimous vote for the observance of race relations Sunday on the second Sunday in February each year saying:

"It shall be an occasion for creating better relations among all races and particularly informing our people concerning the contributions and needs for colored colleges."

* * *

THE COMPLETE statement of the recommendation which the new commission is which formed the new commission is as follows:

The continuing program of the Methodist Church to (1) abolish the central jurisdiction, (2) promote interracial brotherhood through Christion love, and (3) achieve a more inclusive church shall be intrusted to a quadrennial commission on inter-jurisdictional relations.

(1) We recommend that the general conference of 1960 shall elect upon nomination of the College of Bishops of each jurisdiction a quadrennial commission on inter-jurisdictional relations to be compose of the following representatives of each jurisdiction: 1. bishop, 2 ministers, and 2 laymen.

2. The responsibilities and authority of this commission shall be as follows:

A. To study and recommend courses of action whic shall implement the use of amendment IX on all levels of churc structure.

* * *

B. TO STUDY the possibilities and problems inherent in the transfer of churches, districts, annual conferences and areas as provided in Amendment IX, and to give such information, guidance and other assistance as may be possible and proper to those considering such transfers.

C. To make an immediate study of the reasons for reluctance to make use of Amendment IX, were such reluctance exists, and to bring together responsible churchmen, ministerial and lay, to expedite action.

D. Where such transfers cannot be made in either direction at present, to recommend the immediate development of a long range program designed to create better understanding of mutual problems.

* * *

E. TO GIVE specil attention and study to such matters as may impede the speedy implementation of Amendment IV, including the adjustment of ministerial requirements, pension and apportionment differentials, minimum support, church extension and ministerial itinerancy.

F. To make progress reports to the Council of Bishops and to try church through the church press.

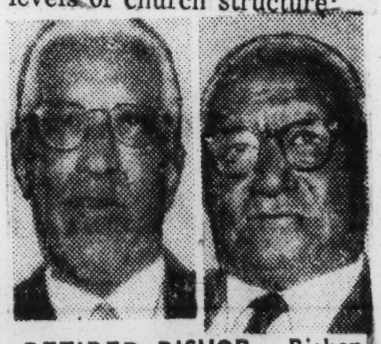
G. To present an inclusive report to the General Conference of 1964 containing findings and recommendations which shall be printed and distributed to the delegates at least three months prior to the convening of the conference.

* * *

H. TO WORK closely with the boards of social and economic relations, or their successors, in general, jurisdictional, and annual conferences with the Department of Christian Social Relations of the Woman's Division of Christian Service, and with all boards and agencies having information and facilities for expediting the use of Amendment IX and for promoting interracial brotherhood and Christian love.

3. We recommend that the General Conference Commission on Inter-Jurisdictional Relations shall consider the duly elected representatives of each jurisdiction on its membership as jurisdictional commissions, and delegate to them such responsibilities as may properly and expenditiously be fullfilled by them.

4. We recommend that the General Conference Commission make specific delegation of responsibilities, wherever possible, on local, district, annual conference and area levels of church structure:



RETIRED BISHOP — Bishop John Wesley Bowen, of the Atlantic Coast Episcopal District and Bishop Willis J. King, of the Delaware, E. Tenn. N.C., and New Orleans district who will be officially retired by the Methodist Church on June 15.

A. To formulate and promote programs of education and courses of action to develop greater interracial understanding and brotherhood on all levels of church life.

B. To study the policies, pro

B. To study the policies, programs, and activities of the church, its agencies and related institutions with respect to the practice of interracial brotherhood.
brotherhood.

C. To assist church extension through the establishment, wherever possible, of preaching places, and the organization of new congregations characterized by interracial brotherhood.

5. We recommend that this proposed quadrennial commission be given adequate financing to carry out fully and efficiently the responsibilities as signed to it.

* * *

BISHOP D. WARD NICHOLS is seated in the audience on Wednesday more than 800 delegates and 8,000 persons were present when he took communion with the crowd. The 16 other bishops are seated on the platform.

Demonstrations action of police and firemen marred the opening session which was cut short and adjourned after the morning session.

Thursday's session was also filled with disorder and police and firemen were called to clear the aisles. Judge Perry B. Jackson head of the judicial council, told the AFRO "It is to be regretted."

He estimated there were 29 policemen and 6 motor cops who attempted to disperse picketing around the auditorium. Pickets are members of the laymen's league of Los Angeles headed by the Rev. Joseph B. Patterson.

Inside the auditorium when police and firemen attempted to halt the pickets their spokesman said: "When we are in sympathy with free picketing in the South are we going to prohibit it where the church is concerned?" The crowd continued in disorder.

* * *

THE WEDNESDAY sermon was by Bishop I. H. Bonner. Bishop Gomez was unable to deliver the episcopal address until Thursday, one day behind schedule.

The meeting so far is marked with motions begun but not completed. The report is that no bishops will be elected although two vacancies exist.

Bishop A. J. Allen of the South African jurisdiction, died in 1956 shortly after the Miami conference. Bishop Nichols has been silenced by the Bishops Council pending the vote of the 1960 General Conference.

A church spokesman said, however, sentiment prevails to reinstate Bishop David H. Simms and restore Bishop Nichols.

Bishop Simms was expelled at a special session of the General Conference in Little Rock, Arkansas in 1946.

* * *

ANOTHER movement is on to retire Bishops Wright and Green.

If accomplished, this will have to be done by vote of the General Conference.

A ruling of 1952 which says bishops shall retire at the age of 72 does not affect Wright or Green since they were Bishops before the 1952 ruling.

Another movement is on which may merge the Southwest and The Christian Recorder. The 12-day program has not yet been released.

Not yet scheduled is the Episcopal Committee meeting which has as chairman the Rev. Harvey E. Walden of Chicago. The committee is composed of 2 laymen and 2 ministers from each Episcopal District totalling 72 members. This committee will review Bishop Nichols' case along with the other bishops.

Also present are Austin Norris and Cliff Green, Philadelphia attorneys who have been hired by the General Board to represent the church.

Members of the old Judicial Council hold session every day.

Says Methodist Church Integration Increases

Chicago Defender Chicago, Ill.
Sat. 1-2-60.
P.G.

NASHVILLE, Tenn. — Scores of Methodist churches have become interracial in the last five years, and the rate is accelerating.

This was announced here by the Rev. Dr. A. Dudley Ward, Chicago, general secretary of the Board of Social and Economic Relations of the Methodist Church. He was a speaker at the annual meeting of the national Methodist Curriculum Committee December 7-11 at the Methodist Publishing House.

BETTER EDUCATED

Much of the integration in the churches has been in some large cities outside of the South, said Dr. Ward, and most of the Negroes involved are better educated and have better incomes than the average Negro.

Dr. Ward said that in Chicago there are now more Negro members in interracial Methodist churches that were all-white churches five years ago than are in the 13 Chicago churches of Methodism's Central (Negro) Jurisdiction.

This includes one Central Jurisdiction church that has a reported membership of more than 4,500.

He said that The Methodist Church stands officially for "voluntarism" and that under the law of the church integration cannot be forced.

Holds Two Offices

The Pittsburg Courier

Minister in Church Racial Controversy

Pittsburg Pa.
Sat 1-2-60

CHICAGO—A Chicago minister has become the center of a dispute with his church over the fact that he holds office in a two-month-old group whose official purpose is in some doubt, but whose membership is interracial.

The Rev. James M. Reed, assistant pastor of all-white Trinity Methodist Church, said last week that he has been asked to resign because of his affiliation with the Organization for the Southwest Community.

● The Rev. Mr. Reed said the pastoral relations committee of Trinity, located at 9848 S. Winchester, had requested that he either resign from the community group or request transfer to another church of the Methodist faith.

At first he agreed to resign from the community organization, but shortly reversed his position. In a letter to 100 leaders of the church, he said:

● "My resignation would be our surrender to the forces of prejudice in the community."

He added that opposition to OSC, which has some 100 groups affiliated with it, is based on the fact that two of the groups have Negro members. The two groups are the Auburn Methodist Church, 75th and Harvard, and the Beverly Hills-Morgan Park Council.

CHURCH OFFICIALS said, however, that their stand has nothing to do with the interracial makeup of OSC, but is based on their doubts that the organization was really formed to aid in the civil rights struggle.

Clifford S. Nelson, chairman of the Trinity pastoral relations committee, commented:

● "We take no position against integration as such. We merely say that if the organization is confused as to its own aims, we don't feel we should take part."

Bishop Charles W. Brashares said he has been unable to act on the matter because of the division of opinion which exists within the church itself.

Methodists Need 798 New Missionaries

Journal & Guide Norfolk, Va
Sat. 1-2-60

NEW YORK — The Methodist Church has 798 specific openings for missionaires in the United States (including Alaska and Hawaii; and 40 countries overseas in 1960.

The annual listing of openings for missionary service has been announced by the Methodist Board of Missions through its office of missionary personnel, 475 Riversside drive, New York 27, New York.

The 798 figure includes openings for both career and special-term (two or three-year) missionaries and for all three of the board's administrative divisions — Divisions of National Missions, Division of World Missions and Woman's Division of Christian service.

THE BOARD of Missions lists 164 openings in home mission fields and 634 overseas. The 40 overseas countries are on the continents of Asia, Africa, and North and South America.

The 798 total is a drop of 19 from the 1959 figure of 817 openings. The decrease is caused, the board said, by a slight drop in the number of openings overseas and in the Division of National Missions.

Methodists Stand By Separate Jurisdiction

The Atlanta Constitution
Atlanta, Ga. Sat. 5-14-60

"Let us assure you that there has been no fundamental change in our jurisdictional structure," says a statement released Friday by the bishops of the Southeastern Jurisdiction of the Methodist Church.

The major issue before the Church's quadrennial General Conference in Denver this month was retention of the jurisdictional structure which segregates Negro Methodists in a central, non-geographical jurisdiction. The other five jurisdictions are geographically determined.

"Every right and privilege granted the jurisdictions in the plan of union remains as it was," says the statement. "The principle of regional autonomy for which we from the first contended (in early church union) has been preserved. For all this we are glad and grateful."

". . . The clear sentiment of the conference, often expressed, was that whatever may be the final disposition of the central jurisdiction, the principle of voluntarism shall prevail and nothing shall be done without the consent of the people concerned."

A separate statement released by Bishop Arthur J. Moore says:

"Each jurisdiction will elect and assign its bishops as heretofore and organize and direct the institutions within its bounds. I am convinced this action will help to promote the unity and effectiveness of the whole church."

Integration Would Hurt Negro

Methodists Keep Segregated Units

NEW YORK—A nation-wide study commission advised the Methodist Church to continue its system of racially segregated jurisdictions apparently because the South would again split from the church union if integration was forced.

A four-year study of segregation was made by the 70-member commission at a cost of $250,000, and it will be studied at the quadrennial Methodist General Conference in Denver, April 27 to May 11.

"To legislate the immediate elimination of the Central Jurisdiction would be harmful to the church, and especially disastrous to Negro Methodists," the commission reported.

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ALSO, THE REPORT indicated that if the 1960 General Conference voted to end segregation of Negro churches within the Central Jurisdiction and to force their integration within the existing regional jurisdictions, it would split the church union.

And, if the jurisdiction were abolished without a new law to force such integration, the report states, Negro conferences and churches not accepted by regional jurisdictions, would be cast adrift without direct voice they have by right in the high echelons of the church.

Charles C. Parlin, who headed the commission, said that even if the Negro churches were accepted by white conferences, they would become "a hopeless minority" in these conferences. They represent about 360,000 in a total church membership of about ten million.

"They never would have a Negro Bishop or representative on a major board or commission," Parlin said.

PROTESTANT EPISCOPAL dioceses are integrated, but the denomination has yet to elect a Negro Bishop, he pointed out.

Also, Parlin said that because Negro leaders on the commission realize that this is the situation, they are in accord, fully, with the recommendation against basic changes in the present system.

has been in effect since 1939 when Southern and Northern wings of the church reunited after nearly 100 years of separation.

The commission said it is "unfortunate and erroneous" that the jurisdictional system has "become for some a symbol of segregation."

"Actually, the Central Jurisdiction assures racial integration in the highest echelons of our church—in the council of bishops, the judical council and in all boards, commissions and committees. There is no other denomination in America where this degree of racial integration in the governing bodies of the church has been achieved."

No Changes Wanted By Commission

WASHINGTON.—A special 70-member commission recommended recently that the Methodist church retain its present "jurisdictional" structure, which some Methodists have criticized as a symbol of racial segregation.

The commission, which included white and Negro Methodist leaders from all parts of the country, concluded after a four-year study that it would do more harm than good to abolish the so-called Central Jurisdiction to which most members belong.

It said that eliminating racial divisions with the church is a most important goal, but "drastic legislation will not accomplish the fully inclusive church we all desire."

"We must give ourselves to education and experimentation in the creating of a climate—spiritual and psychological—in which an inclusive Methodist church will be a reality," it said.

The commission was created by the 1956 Methodist General Conference to make a thorough study of racial segregation within the church, with special reference to the jurisdictional system.

Its report is expected to become a major item of debate at the next General Conference, which will be held at Denver April 7-May 11.

The Methodist church, the nation's largest Protestant body with some 10,000,000 members, is divided into six jurisdictions. Five are purely geographic. The sixth is the all-Negro Central Jurisdiction.

Each jurisdiction elects its own bishops and members of general boards and agencies. The system

Methodists Seek $1 Million For Its 12 Negro Colleges

NASHVILLE, Tenn. — Methodists will try to raise a total of $1 million for their Negro colleges on the denomination's annual Race Relations Sunday, Feb. 14.

On that day, members of Methodist churches across the country will be asked to give an offering for the 12 Negro colleges and one Negro student center related to the Methodist Church.

The institutions are Bennett College, Greensboro, N. C.; Bethune-Cookman College, Daytona Beach, Fla.; Claflin College, Orangeburg, S. C.; Clark College, Atlanta, Ga.; Dillard University, New Orleans, La.; Huston-Tillotson College, Austin, (Tex.); Meharry Medical College, Nashville, Tenn.; Morristown (Tenn.) College; Paine College, Augusta, Ga.; Philander Smith College, Little Rock, Ark.; Rust College, Holly Springs, Miss.; Wiley College, Marshall, Tex., and Morgan Christian Center, Baltimore, Md.

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"IF METHODISTS will give $1 million annually," said the Rev. Dr. John O. Gross, Nashville, "it will be the difference between faltering and vitality for the institutions." He is general secretary of the Division of Educational Institutions of the Methodist Board of Education.

The offering totaled $401,538 the most ever, in 1959.

"Give the Magic Penny" is the slogan for the 1960 observance.

"If each of the nearly 10 million Methodists would give a penny a month to the cause," said Dr. Gross, "the annual goal of $1 million would be more than reached."

AREA METHODISTS HIT RACIAL SPLIT

Minister Voices Their Call to End Church's Separate Negro Jurisdiction

Methodists in the New York area are voicing strong opposition to a nation-wide study commission's report issued early this month that recommended the continuance of the church's racially segregated jurisdictions.

The 10,000,000-member church maintains five geographic jurisdictions that are predominantly white and one overlapping all-Negro Central Jurisdiction.

Yesterday the Rev. Dr. Edgar N. Jackson told worshipers in the Mamaroneck (N. Y.) Methodist Church that he was "deeply saddened that our common membership in a church we love is blighted by such an intolerable remnant of the past."

"I feel it is spiritual callousness in an institution that claims to value every man as a son of God free of artificial judgments," he asserted.

"By establishing this segregated system in 1939 in order to unite the Northern and Southern branches of Methodism, I feel the church sold its soul for the sake of statistics. We have been kowtowing to the racial bias of Southern reactionaries who are being allowed to dominate the church.

'Cowardice' Seen in Stand

"A church that denies in practice its stated beliefs about the sacredness of human personality abdicates its moral leadership and brands itself incompetent to deal with the major problems that challenge mankind.

"I resent the basic cowardice which characterizes the recommendation of this commission and I sincerely hope the General Conference will be prevailed upon to reject it."

The quadrennial General Conference of the Methodist Church will meet in Denver April 27 to May 11.

Last week Negro ministers of Methodist churches in the Metropolitan area criticized the continuation of segregation in the national church body.

The clergymen, representing churches in the five boroughs, New Jersey, Long Island and Westchester belong to two integrated New York Conferences.

On Jan. 16 the Board of Christian Social Relations of the New York East Conference of the church said it was embarrassed by the commission's report and called for elimination of the Central or Negro Jurisdiction.

A resolution adopted by the board asked that all Methodists be accepted without racial discrimination in the local church of their choice and that appointments of ministers to churches "be made without racial discrimination."

Woman Leader Blasts Bias in Church

BUCK HILL FALLS, Pa. (ANP) — Thelma Stevens, Methodist woman leader, spoke out here against some unofficial layman's groups which she said are trying to "preserve the segregated structure of the church" and against "propagandists who try to pin the Communist label on any who work for racial integration."

In her annual report to the Methodist Woman's Division of Christian Service, Miss Stevens, of New York and a native of Mississippi, said that Methodist women continue to be concerned about segregation, education, employment, and housing, and about "the pattern of segregation within the church, particularly the Methodist Church."

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SHE IS THE executive secretary for Christian social relations of the Woman's Division, which is both the national organization representing 1,800,000 Methodist women, and one of four divisions of the Board of Missions of the Methodist Church. The Division closed its annual meeting here Saturday, with about 350 persons attending.

"The Commission to Study the Jurisdictional Structure of the Methodist Church, set up by the General Conference in 1956, has become a primary concern of certain unofficial, but organized church laymen," Miss Stevens said.

The Methodist Church is organized into six jurisdictions, five geographical and one racial—the Central Jurisdiction for Negro Methodists. "Plans are under way in some such laymen's groups to preserve the status quo in the Methodist Church, that is, to preserve the segregated structure.

Stanford urges Layman Union to carry fight

BY CLAUDE KEATHLEY
News staff writer

MONTGOMERY, Ala., Jan. 23—The president of Birmingham-Southern College Saturday urged the Methodist Layman's Union to come up with an offensive approach to fight proposed changes to the present Methodist organic system.

Addressing the executive board of the Methodist Layman's Union attended by lay delegates from Alabama to the Methodist General Conference, Dr. Henry King Stanford asserted "we will be up against the slickest and smartest men in the Methodist Church when we consider the General Conference study commission report next April.

The study commission report is made under authority of the 1956 General Conference authorizing a study of the jurisdictional system, and segregation of the races in the church.

This report, recently released, called for retention of the present jurisdictional systems but set forth plans for gradual elimination of the jurisdiction.

DR. STANFORD suggested an "offense is better than a defense" in dealing with any issue. He appealed for a plan which would place greater powers in the jurisdictions and reduce the powers of the General Conference.

"We must oppose with all our intelligence, logic and emotions these things that will weaken the Methodist Church," Dr. Stanford said.

He also said that it would be a tragedy if another 1844 happened again. He referred to the split in the Methodist Church over the question of a strong central church body or a states' rights system of church government.

'Compromised enough'

JUDGE WHIT WINDHAM, president of the Union, gave a detailed analysis of the study commission's report and said "we have compromised enough, and we will not compromise any further."

"I am ready for compromise at any time, but, when I make a compromise and all is settled, I don't want the matter coming up every few years for rehashing."

CIRCUIT JUDGE L. S. Moore of Centreville said one of the most dangerous things in the report is the recommendation that a committee be set up in every local church to educate the people and implement plans for integration of the races in the local church.

"When the study commission says there is no basic changes recommended in the Methodist system, they mean not this year," Judge Moore said.

Members of the Union voted to set up district meetings within the next two months to inform the Methodists of Alabama of the full contents of the study commission report.

Judge Moore reported that he had met with two other laymen from the South with a committee of the editorial board of the Methodist Church in New York, and also that a meeting had been held in Birmingham recently with Dr. Henry Bullock, editor of church school literature of the Methodist Church, with reference to the inclusion in the literature the Southern viewpoint on segregation.

Judge Moore said that both Dr. Bullock and the committee he met with in New York informed him that it was a policy of the Methodist Church to promote integration of the races under the social creed of the church.

He said that the social creed was a resolution of the General Conference, and not a part of the constitution of the Methodist Church.

Methodist Women Seek End Of Bias

BUCK HILL FALLS, Pa. — The national organization representing 1,800,000 Methodist women recently called on the 1960 general conference of The Methodist church to "take clearly defined steps to remove the pattern of segregation from the structure of the church and from its total program and practices."

In a memorial (recommendation) to be sent to the general conference, the Woman's Division of Christian Service asked that the Conference make "an unequivocal statement of policy calling for a plan to change the present organizational structure of segregated jurisdictions and annual conferences with reasonable speed."

The general conference, which is The Methodist church's highest law-making body, will hold its quadrennial meeting in Denver, starting April 27.

The Methodist church is divided into six jurisdictions, five geographic and one racial — the central jurisdiction for Negro annual conferences.

The jurisdictions are composed of about 100 regional conferences, including 17 Negro conferences.

In the memorial to the general conference, the Woman's Division said "The Methodist church with its many millions of members of all races in the United States and throughout the world must demonstrate to the world in specific ways its professed belief in the oneness of mankind in God's world."

SOUTH AFRICA CITES NON-WHITE HEATHEN

DURBAN, South Africa (Reuters) — Nearly 3,500,000 Africans in South Africa are described as "heathen" or "having no religion" in a Government analysis of census statistics.

This means that about 41 per cent of the country's African population have no recognized religion.

The figures show that the Methodist church, with 1,041,565 members, has the greatest non-white support. Its following among the African people is double that of any other church.

African membership of the other religious denominations, according to the census figures, is: Anglican 579,647, Roman Catholic 462,130, Lutheran 415,548, Nederduitse Gereformeerdekerk 297,382, Presbyterian 172,415, Apostolic Faith Mission 149,789, Congregational 121,053.

The combined following of African separatist churches was 1,593,939 at the last census.

Women Request Segregation End

BUCK HILL FALLS, Pa.—The national organization representing 1,800,000 Methodist women recently called on the 1960 General Conference of the Methodist Church to "take clearly defined steps to remove the pattern of segregation from the structure of the church and from its total program and practices."

N.A.A.C.P. DEPLORES METHODISTS' STAND

The National Association for the Advancement of Colored People deplored yesterday the recommendation of a Methodist study commission that the church continue its system of segregated jurisdictions.

"During this period of creative change in the relations between the races," a statement by the association said, "our association has felt that the church has a constructive task to perform by setting a positive example of equality, democracy and brotherhood within its own ranks."

The Methodist report, made public Wednesday, said:

"Racial segregation, though morally and spiritually at odds with the tenets of Methodism, is nevertheless maintained by and in the church through the Central Jurisdiction. Thus, while the church opposes segregation in principle, it practices it in its church organization."

The report indicated that as a practical matter, this situation could not be changed without splitting off the Southern white sections of the church. It said Negro leaders would be thrust down by any change.

"We still want to believe," the N. A. A. C. P. commented, "that the 'house of God' is a place where individual merit counts at least as much as in baseball or the theatre."

JURISDICTIONAL CHANGES OPPOSED

'Would Not Accept Integration Under Any Circumstances' Declares First Methodist Board Of Stewards Resolution

Memorializing the coming General Conference against proposed changes in the jurisdictional structure of the Methodist Church, members of the board of stewards of First Methodist here declared "we cannot in Christian conscience accept the practice or the theory for ourselves that we must integrate our church or be declared outside the redemptive love of God and un-christian in our attitudes and actions."

"The members of our Church would not submit to the integration of the races under any condition," the memorial resolution declared flatly, "and the constant pressure from outside to compel integration is resented by the entire membership of our Church and adversely affects the thinking of our people toward those who continually agitate for complete integration of the races."

The resolution emphasized the board members' love for the church and their desires to continue to serve its program "in bringing people to the knowledge of the saving grace of our Lord and Savior Jesus Christ."

The complete resolution, released for publication by Board Chairman, T. Huey Hix, reads:

"WHEREAS, the members of the Official Board of the First Methodist Church of Talladega, Anniston District, North Alabama Conference, Southeastern Jurisdiction, The Methodist Church, in regular meeting February 18, 1960, wish to memorialize the 1960 General Conference as follows:

"WHEREAS, the membership of the First Methodist Church of Talladega strongly believe that the future of The Methodist Church as a united body depends upon the continuance of the Jurisdictional System as now constitutionally established; and

"WHEREAS, we devoutly love the Church and desire to continue to support it with our time, talents and resources and be loyal to it, anxious for its continued growth and progress in bringing people to the knowledge of the saving grace of our Lord and Saviour, Jesus Christ; and

"WHEREAS, we cannot in Christian conscience accept the practice, or the theory, for ourselves, that we must integrate our Church or be declared outside the redemptive love of God and un-Christian in our attitudes and actions; and

"WHEREAS, Amendment Nine provides means for any other local Methodist Church to integrate if they so desire voluntarily; and

"WHEREAS, we believe recommendations of the Commission to Study and Recommend Action Concerning the Jurisdictional System, if adopted by the 1960 General Conference, will occasion a schism in The Methodist Church; and

"WHEREAS, the members of our Church would not submit to the integration of the races under any condition and the constant pressure from outside to compel integration is resented by the entire membership of our Church and adversely affects the thinking of our people toward those who continually agitate for complete integration of the races.

"NOW, THEREFORE, BE IT RESOLVED by the OFFICIAL BOARD of the First Methodist Church of Talladega, Anniston District, North Alabama Conference, Southeastern Jurisdiction, as follows:

"1. That we endorse Recommendation No. 1—That the General Conference of 1960 undertake no basic change in the regional jurisdictional system.

"2. That we endorse that part adoption of the report.

"6. That copies of this memorial be transmitted to Dr. Leon T. Moore, Secretary, Methodist General Conference, 1701 Arch Street, Philadelphia 3, Pennsylvania; Bishop Bachman G. Hodge, Bishop of the Birmingham Area; Rev. Paul Clem, District Supt., Anniston District North Alabama Conference; Dr. Henry King Stanford, chairman of lay delegates to 1960 General Conference; Rev. R. E. Kimbrough, chairman of clerical delegates to 1960 General Conference; and a copy be spread on the minutes of this meeting of the Official Board of the First Methodist Church of Talladega.

"We hereby certify that the foregoing is a true and correct copy of a resolution adopted by the Official Board of the First Methodist Church of Talladega in a regular meeting on February 18, 1960."

Of Recommendation No. 2 reading: "That the General Conference of 1960 undertake no basic change in the Central Jurisdiction.

"3. That we endorse Recommendation No. 3—That this General Conference affirm that Jurisdictions may properly under the present discipline adopt their own policies as to promotion and administration by jurisdictional organization as each Jurisdiction may determine.

"4. That we refute the balance of Recommendation 2, Recommendations 4, 5, 6, 7, 8, 9 and 10 as these are contradictions of Recommendations 1 and that part of 2 quoted above.

"5. That we strongly urge that the elected General Conference delegates from the North Alabama Conference use their influence and vote to defeat the

New Methodist Loan Fund Will Help Churches Build

The Methodist Investment Fund, Inc., has been organized as a new national Methodist agency for making loans to churches for building purposes. The 15 directors of the fund meeting in Philadelphia, elected officers and approved loans totalling $369,000 to 17 Methodist churches in 14 states.

The new fund has been set up by the Division of National Missions of the Methodist Board of Missions, 1701 Arch St., Philadelphia, to receive funds for investment from Methodist institutions, organizations and individuals. The money invested in the fund will be lent to Methodist churches htroughout the United States for new buildings and for additions to present buildings.

THE ORGANIZATIONAL meeting of the Methodist Investment Fund followed the granting of a charter by the State of Pennsylvania as a non-profit organization.

The officers are: President, Dr. H. Conwell Snoke, Philadelphia, treasurer of the Division of National Missions; vice-presidents, Russell J. Bauer, senior vice-president of the Girard Trust Corn Exchange Bank in Philadelphia; the Rev. Dr. Bonneau P. Murphy, executive secretary for church extension of the Division of National Missions; secretary, The Rev. Dr. Ernest V. May, Pittsburgh, executive secretary of the Board of Missions of the Pittsburgh Methodist Conference; assistant secretary, Mrs. Margaret G. Thompson, Philadelphia administrative assistant in church extension in the Division of National Missions; treasurer, George L. Hergesheimer, Philadelphia, associate treasurer of the Division of National Missions; assistant treasurer, Mary H. Crawford, Philadelphia, assistant treasurer of the Division of National Missions.

After learning that the Methodist Investment Fund had initial capital of about $400,000 to invest, the directors voted to make loans totaling $369,000 to 17 Methodist churches in Iowa, Ohio, Wisconsin, California, West Virginia, New Jersey, Connecticut, Pennsylvania, Wasnington, Arizona, Illinois, Idaho, Florida and Georgia. The funds used for the loans included $250,000 invested in the fund by the Division of National Missions and $150,000 invested by the Southern California -Arizona Methodist Conference.

METHODISTS BACK PROTESTANT DRIVE

Conference Endorses Group Dedicated to Separation of Church and State

By GEORGE DUGAN

Special to The New York Times.

DENVER, May 4—The Quadrennial General Conference of the Methodist Church endorsed overwhelmingly today the organization known as Protestants and Other Americans United for Separation of Church and State.

The group, better known as P. O. A. U., has often aroused the ire of Roman Catholics.

In adopting a special report the delegates declared:

"1. As a result of our study of Protestants and Other Americans United for the Separation of Church and State, we conclude that the work which is done by this agency if of crucial importance to the free church in the United States.

"To our knowledge there is no other agency in the United States set up for this special purpose, and it is our opinion that a church agency as such could not properly handle this field.

"2. We recognize that under the Constitution of the United States the churches of America have opportunities and responsibilities for maintaining separation from Government which may not pertain to churches under other forms of government.

Threat Is Seen

"3. It seems evident that in the United States free churches will be increasingly hampered if tax money is devoted to the support of any church. If the churches themselves do not protest they can scarcely find fault with Government administrators who surrender to the pressures to violate the Constitutional provisions or blame legislators for the diversion of public funds to sectarian purposes.

"4. There must be vigorous opposition to the diversion of public funds. At the same time fanaticism and appeals to bigotry must be avoided. Substantial financial support of P. O. A. U. by Methodist laymen and churches will give us an effective voice in helping to maintain the delicate balance which is needed."

P. O. A. U. was organized and incorporated on Nov. 20, 1947, by a group of Protestant leaders.

Its present officers are: president, the Rev. Dr. Louie D. Newton, a Baptist of Atlanta, Ga., vice presidents, Bishop G. Bromley Oxnam, Methodist Bishop of Washington, and the Rev. Dr. John A. Mackay, retire d president of Princeton Theological Seminary.

Debate Limited

The 800 delegates reluctantly agreed today to drastically limit the number of amendments the conference will consider and promised to keep speeches to a minimum.

The action came under the pressure of unfinished business and a vast backlog of incomplete committee reports.

Beginning this afternoon, no amendment may come from the floor on documents that are now in the hands of the delegates. All amendments must be proposed in writing.

If this fails to expedite conference business, a rule limiting delegates to one three-minute speech a subject may be invoked.

The Methodist Conference at the Denver Auditorium began a week ago today. It was scheduled to end this Saturday.

But to date only one of several major issues has been settled. Most of the sessions have been consumed by parliamentary impasses and floor debate.

The issue came to a head this morning when Charles C. Parlin of New York, chairman of the conference's Committee of Chairman, reminded the delegates that democracy "has the power to discipline itself" and proposed the limiting procedures.

Issues yet to be acted upon by the conference include controversial proposals to merge three major boards and agencies, temperance, disarmament, international affairs and a wide range of social issues.

Mr. Parlin recalled that four years ago at the conference in Minneapolis fifty-nine items of important business were rushed through on the last day of the two-week gathering.

Membership Soars

The only major decision made in Denver so far has been to retain the church's non-geo- the church's net membership gain for the last four years in the United States was more than twice as much as during the previous four years.

The denomination had a net increase of 502,181 members between 1956 and 1959. From 1952 to 1955, the increase was 247,551.

Total membership of the Methodist Church in the United States was reported as 9,815,459. It is regarded as the largest single Protestant denomination in the United States.

Late today the conference agreed to limit the tenure of bishops to twelve years in any one area.

The vote, taken by secret ballots, was 471 to 304.

Under former regulations, jurisdictional conferences could reassign bishops every four years if "desirable." In practice this was seldom done.

The proposal to limit tenure was viewed by many delegates as a step toward curbing the powers of a bishop.

More Bishops Authorized

An increase in the number of effective bishops for United States Methodism was also approved by the conference. Each jurisdiction was authorized at least five bishops instead of the present four. The move could mean eight additional bishops across the nation.

The conference, after noting the church's failure to live up to its position that it "is both unfair and un-Christian" to discriminate against a person on the basis of race, recommended five steps to help correct the situation. They are:

1. A coöperative study of all church institutions to discover the extent of discrimination.

2. That Methodists, as a church and as individuals, work actively to eliminate discrimination.

Ask Integration Within

3. That the church's official bodies make plans to implement the authorized procedures for abolishing racial barriers within the church, such as the Negro central jurisdiction.

4. That Methodists at national and international meetings make provision for equal treatment in accommodations for all races.

5. That the "many racial and national groups which make up our Methodist world fellowship" be afforded the opporunity without discrimination to enjoy full participation.

In other action Friday, the general conference upheld planned parenthood and the dissemination of birth control information "locally, nationally, and internationally," while deploring the subject's injection into the current political campaign. It also denounced capital punishment as un-Christian.

METHODISTS VOW TO LIVE RACE PRECEPTS

Denver, May 6 (UPI)—Methodists publicly confessed their shortcomings in the field of race relations Friday with the statement that the church has failed to live up to its own pronouncements.

But the general conference, law making body of the 10 million member denomination, vowed to keep trying. Thursday the 778 delegates established a special four year year commission to oversee gradual moves toward integration within the church.

Delegates also took note of recent outbreaks of anti-Semitism and anti-Catholicism in the United States and abroad and of "recurrent persecutions of Protestants in some parts of the world." They expressed "Christian concern" and called for formation of positive programs to counteract hate.

White Church Dilemma

As the time for action catches up with previous lofty pronouncements, many of the white church groups increasingly find themselves on the horns of dilemma.

The quadrennial general conference of the Methodist Church meeting in Denver decided to keep its controversial jim-crow set-up euphemistically called the Central Jurisdiction (to which all but 26,000 of its 393,000 Negro members belong), and has since voted overwhelmingly against a proposal that the church cut off financial support from seminaries that refuse to admit Negro students.

One such school is the divinity school at Duke University and the Candler School of Theology at Emory University (Atlanta Ga.

One white delegate expressed the views of many when he said, disgustedly, "I am sick and tired of waiting to see my church take a stand for Christ."

In Jacksonville, Fla., where the Presbyterians, Northern and Southern, met the two moderators issued a joint "Mssage to the Nation' in which appeared the pious pronouncement, "no human differences such as the color of men's skins can annul the fact of their essential equality or justify any discrimination based on denial of it."

Nevertheless, the Southern branch declined to support a resolution that would have strengthened the hand of ministers who lose their jobs because they have spoken out for fellowship between the races; but in almost the same breath cited a previous statement by the denomination's General Assembly backing freedom of the pulpit!

In such cases it seems that the best the Presbyterians can do is to find the ousted pastor another berth, which seems to us to be a craven and un-Christian solution to the problem, since courageous clergymen will be thereby silenced in the face of iniquity.

Methodist Church Hails Behavior of Students in 'Sit-Ins'

DENVER, Colo., May 7 (AP).—America's largest Protestant body, the Methodist Church, on Saturday commended the "dignified, nonviolent" behavior of students involved in recent sit-in demonstrations against segregation.

But the denomination's Quadrennial General Conference also left a question about its religious authority for the action, first of its kind.

In complimenting the students' conduct, the church applauded what it termed the "dedicated professional performance of police forces in preventing chaos in those cities where the demonstrations have occurred.

The picketing of lunch counters and other segregated facilities, the church said, serves as reminders that "many citizens of our country are denied basic human rights," and is a means of awakening community conscience.

But moments after adopting the resolution, delegates also voted to refer it to the church's Judicial Council for a ruling next fall on whether it is in keeping with religious discipline.

The question concerned the church's laws in regard to civil obedience.

The heated discussion came in the closing session of the 11-day governing conference of the 10-million-member church.

FIRST SUCH ACTION

It is the first such official action on the subject by a major denomination.

John C. Satterfield, Sr., a Yazoo City (Miss.) attorney and president-elect of the American Bar Association, sought unsuccessfully to amend the resolution to stress "due respect for the laws of the land and the property rights of others."

Leonard D. Slutz, a Cincinnati attorney, said it does not sanction the demonstrations as such, but only the manner in which they have been conducted.

"The students are only asking for rights that every citizen of this United States ask for," declared Dr. James P. Brawley, Negro president of Clark College, Atlanta.

SOUTHERNER PROTESTS

Said the Rev. Wilbur Grose, of Mankato, Minn.: "The Christian Church should not be guided by expediency, but by its convictions."

In an emotional protest against the resolution, the Rev. Embree H. Blackard, of Asheville, N. C., questioned whether the church would approve picketing of its own affairs.

After adoption of the resolution, Judge John A. Dixon, Jr., of Shreveport, La., raised the question of its propriety in church discipline, and the 800 delegates voted to seek a judicial ruling.

The resolution expressed hope that any future demonstrations be conducted in an orderly manner as those in the past, and said they "must be seen as a means of awakening community conscience and not as a goal in themselves.

"Economic sanctions of any kind should be viewed as a last resort when attempts at negotiations fail."

CHURCH RACE TEST CALLED A SUCCESS

L. I. Exchange Among Negro and White Congregations Hailed by Participants

By BYRON PORTERFIELD

Special to The New York Times.

HUNTINGTON, L. I., May 5—A three-month exchange among Negro and white members of two Methodist churches here was declared a qualified success today by the participants.

Volunteer family groups from each had cut ties with their own church and become associate members of the other church.

The exchange involved fourteen adults and ten children from the Bethel African Methodist Episcopal Church on Park Avenue and twenty-four adults and twelve children from the Methodist Church in Huntington on West Neck Road.

Tape-recorded evaluation sessions and individual reports are being incorporated into a report to be submitted soon to the trustees of each church.

Caution Slowly Dropped

Exchangees from both churches generally agree that initial reservations and cautions against speaking out—especially in criticism—had been eliminated by the end of the program.

"We found that warm friendship had developed and that we could dispense with ceremonial courtesy in our discussions," one woman explained.

Most of the exchange members were matched as to church activities—choir singer, Sunday school teacher, trustee or club member.

Both groups criticized one aspect of becoming immediately involved in church organizational activities. It was stated that, because of color, absences were more noticeable, and many members agreed that they had felt pressure to attend all meetings.

Bethel members found that the graded curriculum material for their children at the Methodist Church was "very beneficial." Methodist Church members reported a lack of facilities at Bethel and some criticized the inclusion of small children in adult worship services.

Both groups generally agreed that there was "too much regimentation" at the 800-member Methodist Church and "not enough regimentation" at the 125-member Bethel Church.

A Betbal member contended that the exchange was for the children more so than for the adults.

"The children go to school together but after school they are separated again," he said.

A member of the Methodist Church reported that a business associate had "challenged my expressed desire to know the feeling of being in a minority, saying that I would, in effect, feel superior in doing so.

"The result is that my own participation in this program has been conditioned, to a degree, with a keener need to know and understand myself as well as others."

Delegates Fight to Save Methodist Segregation

North Georgia delegates to the General Conference of the Methodist Church have pledged an all-out effort to maintain the present jurisdictional structure of the church, which provides a separate jurisdiction for all Negro Methodists.

Dr. Nat Long, pastor of Druid Hills Methodist Church and leader of the North Georgia Conference delegation, said: "As a whole, we will stand for the continuation of the present jurisdictional structure, including the Central Jurisdiction."

The Central Jurisdiction, one of six in the Methodist Church, is composed of all Negro Methodists in the United States. The other five jurisdictions are white and are set up geographically.

Abolition of the Central Jurisdiction would allow Negro Annual Conferences (state level bodies) to transfer into the white jurisdictions.

The jurisdictional structure is expected to be a major issue of debate when the General Conference, supreme lawmaking body of the Methodist Church, convenes April 27 in Denver, Colo.

Dr. Long said that North Georgia delegates would make "concerted efforts" to maintain the present governing structure of the church.

He said that an individual conference delegate's duty would be "to attend all meetings, inform himself, and vote his convictions."

Some 840 delegates from 30 nations will attend the quadrennial meeting.

Dr. Long is one of 12 north Georgia delegates to the General Conference, which will assemble 840 delegates from 30 nations.

Disappointing Methodist Votes

The Chicago Defender

The Methodist General Conference meeting in Denver voted down a resolution offered by Dr. Howard Case, president of Boston University.

Baltimore, Md.

The resolution proposed 1968 as the date on which the colored Central Jurisdiction would be integrated in the general body of the church.

Sat. 5-14-60

The conference three days later rejected a resolution introduced by Chester A. Smith, a delegate from Peekskill, N.Y. p. 4,

Mr. Smith wanted the delegates to cut off church support of Methodist Duke University theological seminary until it agreed to accept colored candidates for the ministry.

Only Duke University and Emory University of Atlanta continue to refuse admission to colored students seeking entrance to their theological schools.

By their disappointing action on these two modest proposals, the majority of the delegates attending the Methodist convention think the time is not ripe now, nor will it be ripe eight long years from now.

It seems to us that the very least any denomination could do would be to open the doors of its theological seminaries.

If the church can't train its preachers together, whom can it train?

On the Methodists

The Chicago Defender

The Methodist General Conference meeting in Denver is facing problems of segregation within the church.

Baltimore, Md.

The Jurisdictional System which limits most of the church's colored members to a jim-crow area (Central Jurisdiction) has been under attack from both within and without the church since all Methodist churches merged into one great body in 1936.

Sat. 5-14-60

Like the Southern States, the Methodists are bedeviled by traditional hatreds and prejudices, but the church, unlike Southern States, is expected to resolve its problems forthwith without the help of courts and legislation.

p. 12,

If the Methodist Church puts its principle of unity first and its principle of Christian relations second, it will not solve its jim-crow problems.

The principle—Love your neighbor as yourself—must be followed first, then can the church work for union of all its members, north, south, east and west.

Methodists are expected to overcome their problems of racial separation but they can not do it in a segregated church.

Methodist Church's Inaction On Central Jurisdiction Explained

Atlanta Daily World Atlanta, Ga.

Fri. 3-13-60 p. 1,

Dr. James P. Brawley, president of Clark College, explained to the Atlanta Daily World yesterday the action of the Methodist Church in refusing to abolish its Central (Negro) Jurisdiction.

Dr. Brawley was a delegate to the denomination's General Conference which concluded an eleven-day session in Denver, Colorado last week, and was a member of a 70-member commission set up four years ago to study the problem of the segregated division.

The commision's report recommended that the Central Jurisdiction be retained, and after two days of heated debate a majority of the 788 voting delegates accepted the report.

Last week at the conclusion of the Conference, Bishop Richard C. Raines of Indiana, told the press: "At this General Conference we really have done little on the issue of segregation in the church because we felt little could be done at this time." At the same time he lauded the press for "fair treatment" of the church's stand on race question.

HEARINGS HELD

Dr. Brawley explained to the World that during the four-year period since the last General Conference, the interracial commission has held hearings in the various jurisdictions of the church, studied the question of abolition of the entire Central Jurisdiction, and the transferrance of conferences or individual churches from one jurisdiction to another. A long series of recommendations was made, including the retaining of the Central Jurisdiction at the present time.

Designated by the commission to make its report, Dr. Brawley made some preliminary remarks in which he pointed out that the report "falls short of the mark and the goal which the Church and our Lord are calling us to attain."

"Our shortcomings and failures," he added, "are due in large measure to the fact that many of us did not see eye to eye, and in the give and take in the interest of the unified church, much to be desired still remains to be achieved."

In explaining the complexities of the problem, Dr. Brawley said Negro members of the church as a whole have never been in favor of the segregated jurisdiction, but have found certain advantages as well as disadvantages in the system of organization.

According to a Plan of Union and a Constitution adopted in 1939 three General Conferences, the ME Church, the ME Church South and the ME Protertant Church combined into one great Methodist Church. They have a total membership of 10 million, with around 368,000 Negroes. The new union was divided into five geographical jjurisdictions and one racial jurisdiction. The Negro jurisdiction has its own bishops who make the ministerial appointments to the various churches.

AGAINST SEGREGATION

The 1956 General Conference, which set up the "Commission of Seventy" to study a reorganization of the church, took a stand against segregation as a principle. It also adopted a constitutional amendment providing for transfers of individual churches or whole conferences from one jurisdiction to another, upon mutual agreement of both groups concerned. That General Conference also established policies and procedures on "interracial brotherhood."

The 70-member commission was charged with conducting hearings in all of the jurisdictions on racial segregation and make its recommendations to the 1960 General Conference. That report, read by Dr. Brawley, recommended that the policy of "transfers" be continued. (a Negro church or entire conference may transfer from the Central Jurisdiction to one of the white geographical jurisdictions or vice-versa) but that the Central Jurisdiction not be abolished at this time.

Dr. Brawley explained that among the several problems of complete abolition are the complex problems of assignments of bishops from area to area, and pastors from church to church, particularly if there were no racial considerations of the congregations in the South.

The local college president said that he believed the future would see a change in the Methodist Church's system of organization because of the rapid sociological changes now taking place in the Southern region. "The members of the church," he said, "are the same people now being affected by all of the broad changes in race relations."

Ministers speak at Denver meeting

The Chicago Defender

DENVER, Col. — Several of Denver's leading pulpit were filled by colored ministerial delegates to the General Conference of The Methodist Church, holding its quadrennial session in the Denver Auditorium, April 27 to May 7.

Baltimore, Md.

On Sunday, May 1, the following men preached:

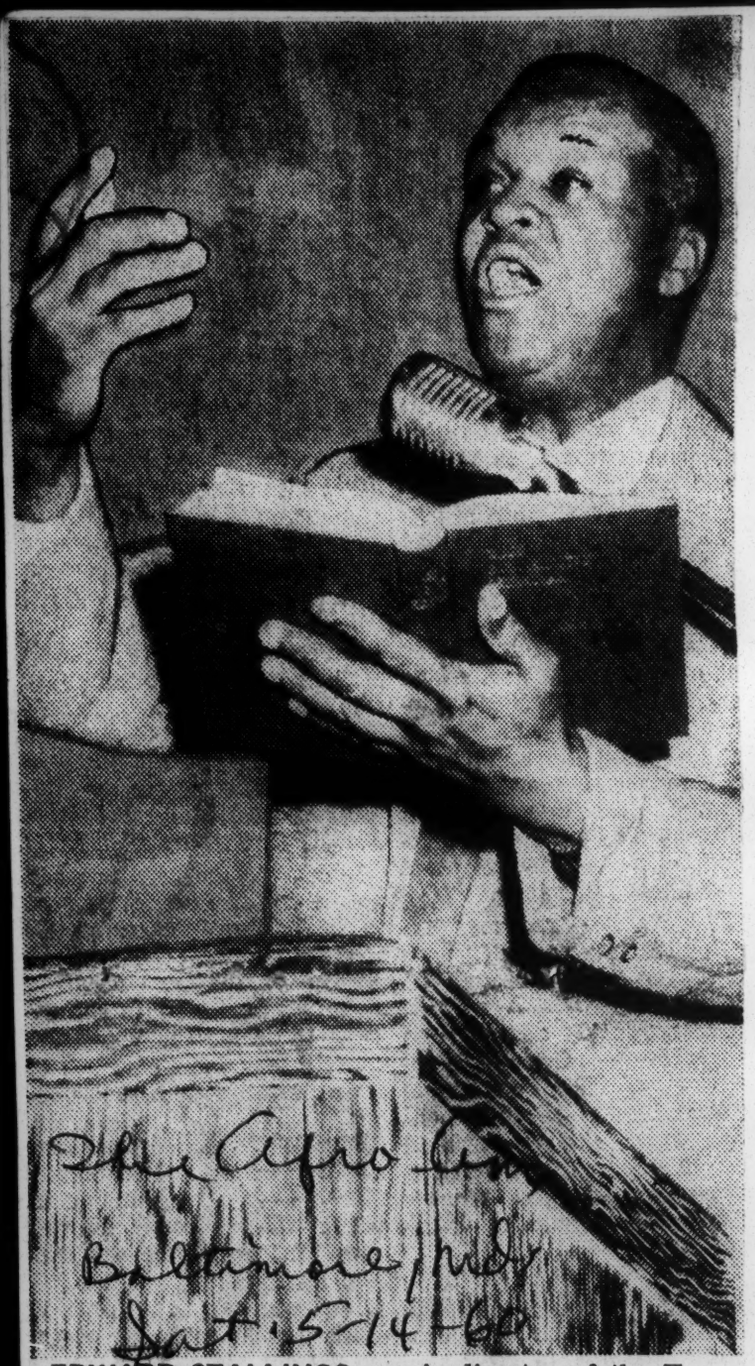
Dr. M. Lafayette Harris, president of Philander Smith College, Little Rock, Ark., at Aikon, Colo.; Bishop Prince A. Taylor of Monrovia, Liberia, at Highlands Methodist Church; the Rev. L. Scott Allen, editor of the Central Christian Advocate, New Orleans, Glenn R. Phillips Church (named for Bishop Glenn R. Phillips, head of the Denver Area); Bishop Edgar A. Love of the Baltimore Area at Edgewater Community Church; Bishop Matthew W. Clair, head of the St. Louis Area, at Scott Methodist Church; Dr. James P. Brawley, president of Clark College, Atlanta—a layman—at Christ Congregational Church, and the Rev. J. W. Curry, superintendent of the Florence District, South Carolina Conference at Valverde Presbyterian Church.

Sat. 5-14-60

The Rev. R. S. Mosby of Austin, Texas, superintendent in the West Texas Conference, and the Rev. W. D. Lester, staff member of the Board of Evangelism, were worship leaders at Grace and Merritt Memorial Methodist Churches, respectively.

Atlanta, Ga.

Fri. 5-13-60 p. 6



EDWARD STALLINGS, music director of the Taylor Memorial Methodist Church, Oakland, Calif., directed the music at the Methodist General Conference in Denver, Colorado, for 11 days and led singing of more than 5,000 persons.

Bishop Clair on executive body

DENVER, Col. — Bishop Matthew W. Clair Jr.. of St. Louis, was elected to the executive committee of the Methodist Council of Bishops at the bishops' meeting prior to the opening of the church's General Conference which is in its quadrennial session in Denver Auditorium.

The College of Bishops of the Central (all - Negro) Jurisdiction also elected Bishop Clair as their president for the quadrennium 1960 - 1964. He succeeds Bishop Edgar A. Love of the Baltimore Area, who was elected secretary.

Bishop Willis J. King, New Orleans, and J. W. E. Bowen, Atlanta, will retire at the Central Jurisdictional Conference which will meet at Cory Church, Cleveland, July 13 - 17. Their successors will be elected then.

Bishop Prince A. Taylor Jr., Monrovia, Liberia Area, is the remaining active bishop of the Central Jurisdiction. Retired bishops are: A. P. Shaw, Los Angeles, who is in attendance at the sessions, and E. W. Kelly Detroit, and R. E. Jones, Waveland, Miss., both of whom are absent because of illness.

Methodists Urge Lifting Race Barrier

By GEORGE W. CORNELL
Associated Press Religion Writer

DENVER, Colo. (AP) — The Methodist Church Friday offered a plea and a plan — but no pressure — for tearing down the racial fence in its midst.

After two days of tense debate, the denomination's quadrennial General Conference left the process on a basis of voluntary gradualism.

The decision, overwhelmingly approved, appeared to allay much of the keyed-up sectional friction that had threatened a split in the Church over the issue.

Urging the compromise approach, the Rev. Dr. Harold A. Bosley, of Evanston, Ill., declared: "When we've tried it and it has failed, and God forbid it fails, then it's up to the General Conference of 1964 to see the other means are brought into existence."

Until this view finally won out, however, there had been hard-fought efforts for stronger action.

One woman delegate, Stella B. Werner, of Chevy Chase, Md., wept openly as she concluded an impassioned appeal: "We must say with one clear voice that we as a Protestant church welcome all men."

She and several others had supported an amendment by the Rev. Lloyd F. Worley, of Hartford, calling for definite, early steps to integrate the Church's all-Negro administrative unit — the Central Jurisdiction.

"This would be a bold step forward," said the Rev. Lester Auman, of Floral Park, N.Y.

COMMISSION VICTORY

The outcome however, was a victory for a 70-member commission, headed by Charles C. Parlin, a New York attorney.

Its recommendations on the matter, drawn up after a four-year study and hearings in 24 cities, were adopted without substantive change.

"The unity of the Church has been preserved so far as this item is concerned." Parlin told newsmen afterward.

Under the plan adopted, steps are urged for implementing a provision that allows separate white and Negro units to combine, by mutual consent.

Repeatedly during the drawn-out arguments, Parlin urged, "Let's keep this thing voluntary. Let's not push people around."

In the organization of the 10-million-member church, there are five regional administrative jurisdictions, almost all white, and a separate, nationwide jurisdiction for Negroes.

The plan approved encourages procedures to lay the groundwork for voluntary merging of the racially divided units. The process is described as "a definite beginning in the direction of abolition of the Central Jurisdiction."

Still facing the conference, however, is a keenly controversial proposal for linking jurisdictional meetings more closely with the national conference. Some Southerners have called this a threat to regional autonomy.

METHODIST HEADS ATTACK COLOR BAR

Bishops Say Church Has No Room for It—Big Debate Looms on Segregation

Excerpts from bishop's address to conference, Page 39

By GEORGE DUGAN
Special to The New York Times.

DENVER, April 27—The 10,000,000 Methodists in this country were reminded by their Bishops tonight that the Christian Church has no room for racial discrimination or enforced segregation.

The reminder was part of a 20,000-word episcopal address read by Bishop William C. Martin of Dallas at the opening of the quadrennial general conference of the Methodist Church.

Signed by the seventy-four Methodist Bishops, the address was a "state of the church" message touching on subjects from world peace to the rise of Islam. But the most controversial aspect was its reference to segregation.

Tomorrow morning the nearly 800 delegates, evenly divided between ministers and laymen, will debate a commission report that has been a topic of heated discussion among Methodists for many months. Charles C. Parlin of New York is chairman of the seventy-member commission.

The report recommends that the church make no change in its regional and racial jurisdictional structure. It asks that the Negro non-geographic Central Jurisdiction remain intact. The church's five other large areas are set up along geographic lines.

Each jurisdiction elects its Bishops and members of general boards and agencies. The church has 393,000 Negro members, all but 26,000 of whom are represented in the Central Jurisdiction.

Those opposing the recommendation hold that the retention of the Central Jurisdiction will encourage sectionalism, delay integration and act as a sop to Methodists in the South.

Supporters of the commission report insist that to eliminate the Central Jurisdiction immediately by legislation would be harmful to the church and "disastrous" to Negro Methodists, who, they warn, would be suddenly set adrift.

Favors Slower Alliance

"We are agreed in this report that the church cannot now abolish the racial jurisdiction," the commission said. "Drastic legislation will not accomplish the fully inclusive church we all desire. We must give ourselves to education and experimentation in the creating of a climate, spiritual and psychological, in which an inclusive Methodist Church will be a reality."

The commission said it would prefer the slower alliance of Negro churches with the white geographic jurisdictions. Provisions for this were approved in 1956 by the general conference. Only a few churches, however, have availed themselves of the opportunity.

The Bishops commended the "general method and spirit of the report," but insisted they were not attempting to prejudge the actions of the conference delegates.

They declared: "The pattern of the relations between the races, based upon any theory of superiority-inferiority, has been shattered beyond reassertion both in secular life and in the church. Either we go forward together as equals in implementing our mutual respect and true community or we move apart, in strife, to stultify our Christian profession. This latter alternative is a very real one, as we must know."

The general conference is the top legal and policy-making authority of the church.

The Bishops made it clear they took no stock in recent charges of Communist infiltration in Protestantism. The charges were leveled in an Air Force manual, now withdrawn.

"We register vigorous protest against viciously false statements that have been made, and are being made, concerning prominent Protestant churchmen, men of unimpeachable character, patriotism and loyalty to Christ," they said.

The address warned of an upward trend in social drinking and called on Methodists to "take their stand" for total abstinence.

It endorsed scientifically approved methods of birth control, viewed with alarm the "aggressive resurgence" of Islam, Buddhism and Hinduism, warned against the arms race and opposed efforts to divert tax funds for "sectarian" schools.

KEEP SEPARATE GROUPS

NAACP Voices Regret At Methodist Report

NEW YORK (AP) — The National Assn. for the Advancement of Colored People Friday voiced regret at a Methodist commission's recommendation that the church continue a separate jurisdiction for Negroes.

Declaring that "we shall want to believe that the House of God is a place where individual merit counts at least as much as in baseball or the theatre," the NAACP said the commission's findings:

"Segregationists will seize upon and distort this report as substantiation of their claim that desegregation in American life is impractical and that democracy may be preached but not lived."

The Methodist commission, after a four-year study, said Thursday that elimination of the special Negro jurisdiction "would be harmful to the church, and especially disastrous to Negro Methodists."

The 10-million-member denomination is organized into six geographic jurisdictions, plus one overall Central Jurisdiction, which includes most of the church's 500,000 Negro members.

The church's quadrennial general conference this spring in Denver is expected to act on whether to continue the Central Jurisdiction, or merge its congregations into the regional units.

The NAACP's church secretary, the Rev. Edward J. Odom Jr., in a statement expressing "concern and regret" at the commission recommendations, said:

"During this period of creative change in the relationship between the races, our association has felt that the church has a constructive task to perform by setting a positive example of equality, democracy and brotherhood . . .

"There are those who will doubt that such a report reflects a true concern for Negro leadership . . .

"We retain the hope that the forthcoming general conference of the church will rise to the moral stature which is requied of prophetic religion in this hour, and eliminate official recognition of barriers based upon color."

Methodists Rap National Policy On Segregation

Alabama Methodist laymen denounced Thursday the recommendations of a national Methodist study group on race relations as another move toward ultimate racial integration in the church.

The president of the Layman's Union, Circuit Judge Whit Windham of Birmingham, said the report was an effort to effect gradual racial integration in the denomination.

He said although the commission recommended no basic changes the significance of the report lay in other recommendations which he said meant an attempt to centralize control of the church.

Windham said the Laymen's Union board of directors will meet here Jan. 23 to study the report.

Circuit Judge L. S. Moore of Centreville, chairman of the Alabama-West Florida Conference delegation and vice president of the union, said the recommendations were "seriously harmful to the Southern Methodist church and its ideals.

Dr. G. Stanley Frazer of Montgomery, a retired minister, said "as the report is written, the jurisdictional conference of the Methodist Church will become little more than a form without meaning or authority.

"In the proposals of the committee, the jurisdictions are being stripped of major powers. They will no longer hold their quadrennial sessions within their own boundaries. They will no longer have the right to consecrate and assign their own bishops."

Methodist Church's Stand On Segregation Draws Fire From New Jersey Seminary

MADISON, N. J. (AP) — A statement issued by all but one member of the faculty of Drew Seminary Friday criticized the Methodist Church for its position on segregation.

"We believe that because of its racial segregation, the Methodist Church stands under divine judgment," the statement said.

"In nothing else has the church more glaringly betrayed her Lord. Indeed, this wall of hostility erected not only in our hearts but built as well in the organization of our church, should call in question the very authenticity of our worship."

The teachers at the Methodist theological school said they were dismayed at the recent recommendation of a commission that the central jurisdiction of the church be maintained.

The 1956 general conference, top legislative body of the Methodist Church, appointed the commission to study and recommend action on the jurisdictional system of the church.

The central jurisdiction, which the commission suggested be maintained, contains nearly all the 500,000 Negro members of the Methodist Church. The church claims 10 million members overall. The others are in five separate jurisdictions set up solely on geographical lines.

The Drew Seminary faculty has 36 members. All but Prof. F. A. Shippey approved the statement. He abstained because he had assembled the material for the commission.

In their statement, the professors said they are dissatisfied that the commission recommendations "do not at least include a call for the end of jurisdictional segregation by some reasonably proximate date."

They questioned whether jurisdiction on racial lines is "consistent with the assurance that in Christ there is neither Jew nor Greek."

"Cain is in all of us," the professors said.

Methodists Ask Saying Constitution Of Schools

Griffin Conference Acts Unanimously

Constitution State-News Service

THOMASTON—The Griffin District Conference of the Methodist Church has unanimously passed a resolution calling on state political leaders to keep open the public schools, District Supt. J. Clye Calloway announced Tuesday.

Calloway said 250 representatives of the conference passed the resolution at a recent meeting here.

The conference represents 16,075 Methodist Church members in 11 counties.

The resolution read:

"We implore you to provide legislation that will keep the schools open and preserve for our children their God-given rights of an uninterrupted public education."

Copies of the resolution have been mailed to Gov. Vandiver and to senators and representatives from the Griffin conference area.

"When I introduced it at the conference, I waited to see if anyone wanted to speak against. None did." Calloway said.

Mixed Commission Wants No Changes

By LOUIS CASSELS

WASHINGTON (UPI) — A special 70-member commission recommended Thursday that the Methodist church retain its present "jurisdictional" structure, which some Methodists have criticized as a symbol of racial segregation.

The commission, which included white and Negro Methodist leaders from all parts of the country, concluded after a four-year study that it would do more harm than good to abolish the so-called Central Jurisdiction to which most members belong.

It said that eliminating racial divisions with the church is a most important goal, but "drastic legislation will not accomplish the fully inclusive church we all desire."

"We must give ourselves to education and experimentation in the creating of a climate — spiritual and psychological — in which an inclusive Methodist church will be a reality," it said.

The commission was created by the 1956 Methodist General Conference to make a thorough study of racial segregation within the church, with special reference to the jurisdictional system.

Its report is expected to become a major item of debate at the next General Conference, which will be held at Denver April 27-May 11.

The Methodist church, the nation's largest Protestant body with some 10,000,000 members, is divided into six jurisdictions. Five are purely geographic. The sixth is the all-Negro Central Jurisdiction.

Each jurisdiction elects its own bishops and members of general boards and agencies. The system has been in effect since 1939 when Southern and Northern wings of the church reunited after nearly 100 years of separation.

The commission said it is "unfortunate and erroneous" that the jurisdictional system has "become for some a symbol of segregation."

"Actually, the Central Jurisdiction assures racial integration in the highest echelons of our church — in the council of bishops, the judicial council and in all boards, commissions and committees. There is no other denomination in America where this degree of racial integration in the governing bodies of the church has been achieved.

Methodists Told to Retain Racial Setup

The Washington Post
United Press International

A special 70-member commission recommended yesterday that the Methodist Church retain its present "jurisdictional" structure, which some Methodists have criticized as a symbol of racial segregation.

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It is headed by Mr. Charles C. Parlin, Englewood (N. J.) attorney, and the Rev. Dr. C. C. Bell of Lynchburg, Va.

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NEGRO METHODISTS SCORE SEGREGATION

The New York Times

Negro ministers of Methodist churches in the metropolitan area criticized yesterday the continuation of segregation in the national church body.

The ministers, from the five boroughs, New Jersey, Long Island and Westchester, adopted the resolution at a meeting in Metropolitan Community Methodist Church, Madison Avenue at 126th Street.

They assailed a report issued Jan. 7. This advised the denomination to continue the system by which most Negro churches were segregated within a central jurisdiction, overlapping the white regional jurisdictions.

The churches represented at the meeting, however, belong to two integrated New York conferences.

The ministers called for a mass meeting of Negro laymen to protest the racial discrimination.

They demanded that all church segregation, "legally, structurally and otherwise," be abolished.

A committee was appointed to study specific ways of abolishing the central jurisdiction and other practices in the church involving segregation.

The Methodist Church, with 10,000,000 members, is the largest Protestant denomination in the country. More than half of all members of the denomination in the five boroughs are Negroes, andthe four largest Methodist churches here are in Harlem.

Methodists Favor Segregated Church

The New York Times

By JOHN WICKLEIN

A nation-wide study commission advised the Methodist Church yesterday to continue its system of racially segregated jurisdictions.

The four-year study of segregation in the United States' largest Protestant denomination was made by the seventy-member commission at a cost of $250,000. It will be debated at the quadrennial Methodist General Conference in Denver April 27 to May 11.

The commission's findings make it virtually certain that the jurisdictions will remain segregated by Methodist law for many years.

When the Northern and Southern branches of the church reunited in 1939, the country was divided by a compromise into five regional (overwhelmingly white) jurisdictions and one racial jurisdiction.

This was the Central (Negro) Jurisdiction, overlapping all the rest. It elects its own Bishops and has equal representation on the national councils of the church. It thus gets a greater per capita voice in church affairs than the white jurisdictions.

"To legislate the immediate elimination of the Central Jurisdiction would be harmful to the church, and especially disastrous to Negro Methodists," the commission's report declared.

The report indicated that if the 1960 General Conference voted to end segregation of Negro churches within the Central Jurisdiction and to force their integration within the existing regional jurisdictions, the South would again split from the church union.

And if the jurisdiction were abolished without a new law to force such integration, the report points out, Negro conferences and churches not accepted by regional jurisdictions would be cast adrift without the direct voice they have by right in the high echelons of the church.

360,000 of 10 Million

Charles C. Parlin, who headed the commission, said in an interview that even if the Negro churches were accepted by white conferences, they would become "a hopeless minority" in these conferences. They represent about 360,000 communicants in a total church membership of about 10,000,000.

"They would never have a Negro Bishop or representation on a major board or commission," Mr. Parlin asserted.

Protestant Episcopal dioceses are integrated, but the denomination has yet to elect a Negro Bishop, he pointed out

Because Negro leaders on the commission realize that this is the situation, Mr. Parlin said, they are fully in accord with the recommendation against basic changes in the jurisdictional system. Even extreme liberals on the commission, he said, concede that the Negro jurisdiction could not be abolished. No minority report was filed.

Negro church officials interviewed last summer throughout the South took essentially the same position. They felt that the Central Jurisdiction gave them rights and standing within the church that they saw no reason to repudiate until a more satisfactory basis and climate for integration had been worked out.

But Mr. Parlin, who is first vice president of the National Council of Churches, said that although racial segregation was the way of his and other churches today, this was no reason to assume that it was right.

The official position of the Methodist Church nationally is that it is an inclusive fellowship, and that eventually all racial discrimination within it must end.

"I think the Central Jurisdiction is doomed," said Mr. Parlin, a lawyer. "It will go, one way or another. It's the trend of the times."

Bishop G. Bromley Oxnam of the Washington Area, a member of the commission and a liberal leader of his church, commented that "as a practical matter" there was little chance of eliminating the Central Jurisdiction at the coming convention.

"I am personally opposed to the Central Jurisdiction and always have been," he said. "But I believe we move to the absolute by way of the relative."

Commission's Instructions

The commission was instructed in 1956 "to develop courses of action directed toward greater interracial brotherhood and the spirit of Christian love."

It called the Rev. Dr. C. C. Bell of the Southeastern Jurisdiction to direct its work and Dr. Frederick A. Shippey of Drew Theological Seminary to be director of research. Hearings were held in twenty-four cities.

"We are agreed in this report," the commission said, "that the church cannot now abolish the racial jurisdiction. Drastic legislation will not accomplish the fully inclusive church we al desire. We must give ourselves to education and experimentation in the creating of a climate—spiritual and psychological—in which an inclusive Methodist Church will become a reality."

However, the commission urged that the 1960 convention spur the transfer of churches and conferences from the racial jurisdiction to the corresponding regional jurisdiction.

This step, authorized in 1956, is intended to bring eventual self-abolition of the Central Jurisdiction. So far, only six churches, all in the North, have transferred.

A second proposal is that the church, while continuing to elect Bishops regionally, consecrate them at the General Conference, rather than at the jurisdictional conferences. This, the commission believes, would give Bishops more of a sense of national commitment and church unity.

Drew theologians score segregation among Methodists

MADISON, N.J. — The faculty of the theological school of Drew University, a Methodist institution, last week took sharp issue with a denomination report that recommended continuance of the church's racially segregated jurisdictions.

The report recommended that the church continue its five white jurisdictions, set up on a geographic basis, and its one "Central Jurisdiction," comprised of the denomination's colored congregations no matter what their locations.

Thirty - five of the thirty-six members of the faculty signed a statement which said they were "humiliated" that their church "should lag behind the advances being made under the law of the land by social agencies, labor unions, public schools and other denominations."

"Indeed," the statement concluded, "the wall of hostility, erected not only in our hearts, but built as well in the organization of our church, should call in question the very authenticity of our worship."

RESISTING OF BIAS IN LAW DEFENDED

Harlem Methodist Pastor Backs Students in South—Hits Church Segregation

The minister of a Harlem Methodist church declared yesterday that "when laws dignify one group and humiliate other groups, these laws should be disobeyed." He cited as an example "the civil disobedience of students in the South who are disobeying discriminatory state laws."

"They are not only doing themselves proud, but are putting up a fight to save this nation," the Rev. William M. James told his congregation at the Metropolitan Community Church, Madison Avenue at 126th Street.

He added that the Southern demonstrators "are doing much more for democracy than the Senators and Representatives in Washington are doing." And he urged that the predominantly Negro congregation "watch our own so-called leaders, who are apt to sell us out."

Mr. James questioned the right of Congress members to "compromise other people's right to vote, to work, to go to school, after almost 200 years of democracy." He asserted that Congress was "less interested in solving the segregation problem than in the problem's political overtoñes."

"The church must declare itself on these matters," he went on. "It must search itself, because it is as guilty of discrimination as any 5-and-10-cent store."

Church Division Scored

Then he decried the recommended retention of the Methodist Church's Central (Negro) Jurisdiction that overlaps its five regional (overwhelmingly white) jurisdictions.

"This sort of leadership is a glorified sort of Uncle Tomism," Mr. James declared. "Negroes do not want separate jurisdiction—they want nothing separate in the whole country.

"The church must fight for the dignity of people of all races and classes.

"President Eisenhower can talk about 'both extremes' as wrong, but the church cannot escape the moral and ethical implications of this issue."

He said that the church should back the Southern Negroes, "as long as they fight this battle with the weapon of love."

After the morning service, Mr. James told an interviewer that his church planned to give money for the defense of Southern Negroes who have been arrested in the demonstrations. He said that the aid would be contributed through the National Association for the Advancement of Colored People, whose lawyers drafted a master plan on Saturday for the defense.

AUTONOMY LAWS UPSET METHODISTS

Leaders in South Fear Spread of Legislation to Thwart Church Integration

Special to The New York Times.

NASHVILLE, Tenn., April 16—Methodist leaders are deeply concerned over the possible spread of state laws permitting churches to withdraw from their parent denominations and take possession of local church property.

Such laws have been enacted in Alabama and Mississippi and one is being proposed in the Delaware Legislature.

While no mention of the Methodist Church or segregation is contained in any of them, they were offered with both clearly in mind.

They provide generally that by a two-thirds vote of its adult membership, a congregation may withdraw from its parent organization and claim title to the church building.

2 Laws Differ

The Alabama law enacted in August, 1959, applies exclusively to Protestant churches, while the Mississippi statute passed early this year includes all religious trusts.

The latter apparently would include the Roman Catholic as well as the Methodist churches. These are believed to be the only denominations with organizational and property structures that would make them vulnerable to withdrawal actions under the laws.

In most American denominations, congregations are autonomous and church property may be transferred without consent of a parent group.

Segregationists Pleased

The Mississippi Association of Methodist Ministers and Laymen backed the law, declaring:

"Our legal advisers are of the opinion that this bill not only is constitutional but will enable the local churches to resist integration."

The association is described as a "volunteer organization resolved to respect and maintain racial customs in churches, schools, conferences and jurisdictions."

Bishop Marvin A. Franklin of Jackson, Miss., who presides over the 1,108 Methodist churches in the state, said he did not think the law would have any effect.

So far, he said, no church had proposed to withdraw and he did not expect that any would, unless the Methodist church attempted to force racial integration, a development considered improbable.

Opposes The Law

The Bishop said he opposed enactment of the law.

Bishop Bachman G. Hodge of Birmingham, head of 1,473 Methodist churches in Alabama, deplored enactment of the law in his state.

"The law is yet to be tested," he said. "There is no indication that any church will use it, and we hope no church will. Those of us who are trying to run the church are just sorry that it happened."

The bill was supported by the Laymen's Union of the Methodist Church, an Alabama organization described as a supporter of racial segregation.

Causes Specified

The law provides that a church may withdraw from its national organization because of changes in "declarations, law, policy, social creed or judisdictional system" which might be offensive to the local congregation.

The use of "judisdictional system" covers the action of the 1956 Methodist General Conference in authorizing Negro churches in the nation-wide central jurisdiction to transfer into the various geographical jurisdictions, which are composed of predominantly white churches.

Methodist leaders are uncertain whether the laws will be discussed at the next quadrennial general conference in Denver April 27 to May 7.

However, the future of the central jurisdiction, which Negro Methodists have sought to have disbanded and integrated with other jurisdictions, is certain to come up again, as it did four years ago. This could lead to a discussion of the withdrawal legislation and its possible impact upon the church.

19 Negro Denominations Call for Equal Justice

By CLAUDE GEORGE SR.

The National Fraternal Council of Churches, USA, has announced that the 19 denominations of the organization will join hands to seek equal justice and equal opportunities for America's minority groups.

Delegates attending the three-day national convention of the council in Atlanta last week voted unanimously to endorse the movement.

Dr. William H. Borders of Atlanta, president of the group, said, "We affirm our faith in the unity of our church leadership. The good in each membership is admitted."

He said that the nation's Negro churches are "bound from the top down" in the fight to secure rights for the Negro race.

"We cannot any longer leave this great task that confronts us today to the National Association for the Advancement of Colored People," Bishop S. L. Greene, executive chairman of the council's board, told the delegates.

The assembly voted in its final session to make Atlanta the southeastern area headquarters under the direction of the National Bureau in Washington, D.C.

Methodist Parley Set

The South Atlantic District Conference of the African Methodist Episcopal Church will convene here Wednesday, Thursday and Friday at the Flipper Temple AME Church.

Presiding Elder H. C. Caswell said the meeting will be the last one before the general conference which will be held May 3-17 in Los Angeles, Calif.

Horton Gets Award

Lanie Horton, a Morris Brown College senior, has been awarded a Woodrow Wilson Fellowship. The fellowship entitles Horton to a year of study at a university of his choice.

Religion in Georgia

Anxious World Needs Gospel, Bishop Asserts

By BETSY FANCHER

Bishop Odd Hagen, who is attending the Methodist World Interfield Conference at Epworth-by-the-Sea this week, remarked in a telephone interview that men everywhere seem to be gripped "by a deep anxiety and uncertainty."

"Once it was the problems of our neighborhood which concerned us," said the administrative head of the North European area of the Methodist Church. "Now we carry around the problems of the whole world."

People seem to feel "a deep sense of spiritual need," he said. "They are seeking for something to believe in, something to stand for."

He believes the church today faces four major problems: how to provide spiritual security and confidence in times of stress; how to bring the Gospel to the "partly unchurched"; how to lead young people and how to fill the "spiritual and moral vacuum" created by World War II.

If the church is to meet this challenge, "we must understand our Christian beliefs in a far deeper sense than we now do," said Bishop Hagen.

'The Lord's Table'

"I do not know about lunch counters," said Dr. Douglas Horton, "but I do know that the Lord's table must be accessible to everyone who confesses Jesus Christ as Lord."

Dr. Horton

Stopping in Atlanta to address Georgia Congregationalist Christian leaders, the former dean of Harvard Divinity School and World Council of Churches leader reaffirmed his belief "that there should be no ecclesiastical fences around the Lord's table.

"Christianity is not just a white man's faith, or the American way of life," he said, "although many think so, especially in Africa where Islam is spreading like wild fire from tribe to tribe."

If U.S. Christians are to meet the challenge of a world in rebellion, they may well have to "broaden their gaze, and democratize their approach," he says.

He sees too a growing need for unity, is optimistic about the future of the Ecumenical Movement. He believes the World Council of Churches, as well as state and national church councils, are pointing the way toward a unity in diversity.

"For Christians are, after all, one," he says. "They are the company of the redeemed."

A Growing Rift

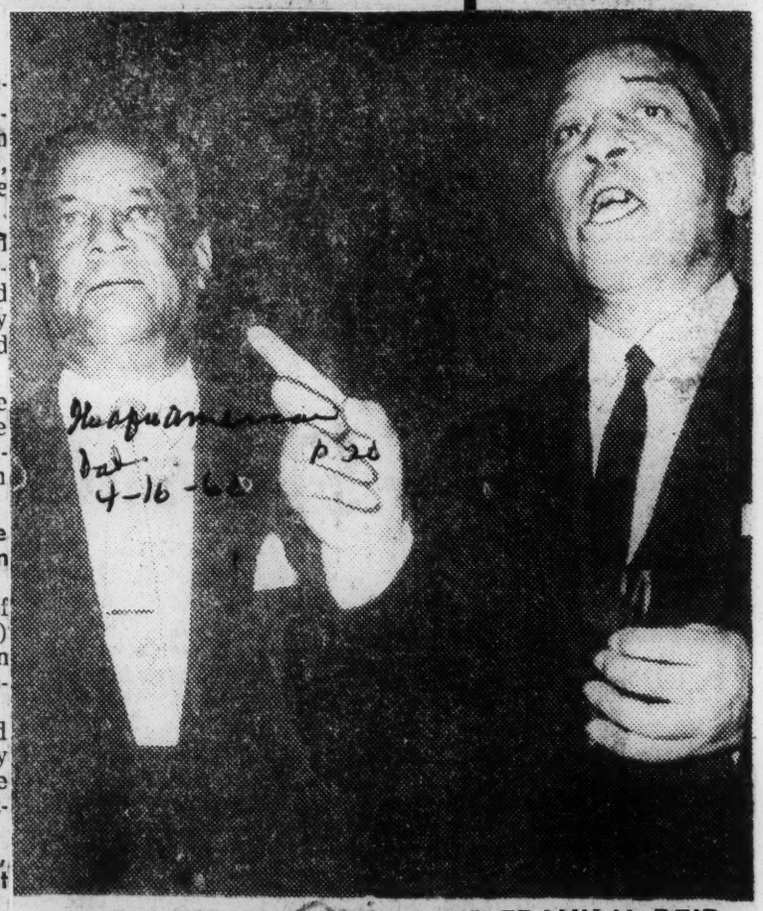
With the quadrennial General Conference of the Methodist Church less than a month away, this week offered further evidence of a growing rift between Georgia Methodists and the national boards of the church.

Dr. Nat G. Long, pastor of Druid Hills Methodist Church and head of the North Georgia delegates to the General Conference, Wednesday pledged a "concerted effort" toward retention of the church's segregated Central Jurisdiction.

And, from the executive committee of the national Methodist Board of Missions, came this statement:

"We believe the current movement by many students in their method of non-violence in 'sit-in' demonstrations is part of a struggle for the recognition of human dignity. It offers to all Christians in this disturbed hour an opportunity for Christian witness. We urge that Methodists everywhere seek to understand, interpret and undergird the struggle for the recognition of human dignity. We believe that every local church should seek in the context of the Gospel to understand and discharge its Christian responsibility in race relations."

AFRO talks to Bishop Gow



BISHOPS FRANCIS H. GOW AND FRANK M. REID
Discuss race problem during AME conference here

BALTIMORE

Bishop Francis H. Gow, presiding bishop of the 15th Episcopal District of the African Methodist Episcopal Church, South Africa, visited Baltimore last week.

He was attending the 144th session of the Baltimore Conference of the AME Church, held March 30 to April 3, at Trinity AME Church, Hoffman St. and Collington Ave.

In an interview with the AFRO, the 68-year-old native of Capetown, South Africa, talked of violence and religion in his homeland.

Q. What is the position of the AME Church on the violence in South Africa.

A. We abhor violence, of course. But we (the church) must support the natives in their struggle to gain equal opportunity.

The natives have resorted to violence only because they have not been able to achieve their goals by passive resistance.

Q. In your opinion, bishop, what triggered the current eruption?

A. The people have run out of patience. They are sick and tired of promises and no action.

Q. Do you think the natives' rebellion will succeed in getting the government's racial policies changed?

A. Why yes, of course. You see, world opinion is on our side. UN intervention is a case in point.

* * *

Q. How long will the struggle continue in your country?

A. I'm sure I don't know. After all, it is but part of a worldwide movement of people seeking human dignity.

Q. Do you feel that student demonstrations in this country are related to the South African movement?

A. It too, is part of the search for equality.

Q. Has the church been involved in any incidents growing out of the conflict?

A. Yes, of course. One of the mission houses was burned. And too, a South African delegate was forbidden to leave the country to attend this conference.

He was first granted permission by the government to attend. Then, without explanation, his visa was recalled.

It is just another indication of continued prosecution of natives on the part of the government.

Q. Does the church intend to protest this action?

A. I will have to first confer with those concerned. I have an appointment with UN representatives on this matter.

Q. How many members does the AME have in your country.

A. About 120,000.

Q. Do you anticipate continued growth?

A. Yes.

Bishop Gow first came to America at the age of 12. He received his education here and returned to South Africa to continue missionary work. He was elected bishop at the 35th session of the AME Conference in 1956.

Mississippi Bill To Prevent Church Integration Voted

Jackson, Miss., March 24 (AP)—Mississippi's church-property bill designed to prevent integration in Methodist churches won House approval after opponents warned it could give Federal courts jurisdiction over state religious groups.

The bill, which weathered shouting, arm-waving debate in the Senate two weeks ago, moved easily through two hours of House debate yesterday.

The Senate vote was 29-16, the House 87-43.

Representative Thompson McClellan, a Methodist and author of the bill, described it as preventive legislation needed to keep the Methodist church segregated.

The bulk of the argument in favor of the bill centered around pro-integration pronouncements from the Methodist Church on a national level.

Some charged that Negro ministers could be assigned to white churches, a move others rejected as impossible under the Methodist Church system of operation.

The Methodist clergy in Mississippi has opposed the bill since it was first introduced.

Under the measure, two-thirds of any local church membership could seek chancery court appointment of new trustees if they were hostile to any one exercising control over the local church.

White N.Y. Methodists Join In Protest Of Bias Church Policy

By SAMUEL P. PERRY, JR.

NEW YORK, N. Y. — (ANP) — White Methodist ministers have raised their vote in unison with those of their Negro clergymen in protesting the announced segregated church policy of the parent body.

Typical is Rev. Edgar N. Jackson of the Mamaroneck Methodist Church who told his parishioners, "I have been deeply saddened that our common membership in a church we love is blighted by such an intolerable remnant of the past.

"I feel it is a spiritual callousness in an institution that claims to have valued every man, as a son of God, free of artificial judgments."

TROUBLE DATES BACK TO 1939

Rev. Jackson traced the Methodist Church's current problems to the decision made in 1939, the year of unity for the Northern and Southern branches of Methodism.

"I feel, "Rev. Jackson said, "the church sold its soul for the sake of statistics.

"We have been kowtowing to the racial bias of southern reactionaries who are being allowed to dominate the church."

Rev. Jackson expressed the hope that the General Conference of the church could be prevailed upon to reject the avowed segregated church policy.

The General Conference of the Methodist Church will meet in Denver, Colorado April 27 to May 11.

Recently, the Broad of Christian Social Relations of the New York East Conference of the Methodist Church declared that the parent body's recommendation for maintaining segregating churches "embarrassed it."

RESOLUTION BANS DISCRIMINATION

The Board adopted a resolution which stated that all Methodists should be accepted without racial discrimination in the New York local churches of their choice.

The resolution further recommended that appointments of ministers to church to be made "without racial discrimination."

Mississippi launches fight on Methodist Church policy

JACKSON, Miss. — Two bills were introduced in the state legislature last week which frankly aim at maintaining segregation. The bills also strike at the Constitutional separation of the church and the state.

The first bill was introduced in the state senate; the second in the house.

The bills would give local title to church property in the event they left the parent denomination.

The bill's supporters admit that it is a measure designed to keep Methodist Churches from having colored pastors assigned to them.

* * *

SPONSORS OF THE senate bill are W. B. Lucas, Macon, and W. B. Alexander, Boyle. Sponsors of the house bill are Wilburn Hooker, Holmes County, and Tompson McClelland, Clay County.

It was Hooker, who, last year, charged that the University of Mississippi taught integration.

The bills were soundly opposed by a front page editorial in the weekly Mississippi Methodist Advocate. It said:

"This bill is clearly aimed at our Church and violates Methodist tradition and policy.

"It is unconstitutional in that it disregards the principle of the separation of church and state."

Some Methodist observers said that the bills were introduced as a retaliatory measure against pro-integration material in some Methodist literature.

The politically active Citizens Council, because of the literature, labeled the Methodist Church "an enemy of the South."

Presbyterians Consider Negro For Top Office

NEW YORK (AP) — A Negro minister has been nominated for the highest elective office in the United Presbyterian Church.

The Presbytery of New York Monday nominated the Rev. Adler G. Hawkins for the post of moderator. The Rev. Mr. Hawkins is moderator of the 62 churches in the New York Presbytery.

He willl be a candidate at the church's General Assembly May 18 in Ceveland, Ohio. If elected, he would be the first Negro to achieve such eminence in a predominantly white church organization.

The United Presbyterians' three million members live mostly outside the Southern states.

Methodists' Bias Pact Is Blasted

NEW YORK—Several Methodist ministers have taken sharp issue with the committee of 70 which recommended the continuation of the church's jurisdictional system which segregates the administration of Negro and white congregations.

The committee was charged with "spiritual callousness" and "basic cowardice" by the Rev. Dr. Edgar N. Jackson of Mamaroneck, N. Y., who, in a statement to the congregation declared that church leaders are "kow-towing to the racial bias of Southern reactionaries who are being allowed to dominate the church."

The Board of Christian Social Relations of the New York East Conference, citing the official stand of the General Board of Christian Social Relations against "racial discrimination and false segregation," declares that it is embarrassed by the report of the study committee and calls for the elimination of the Central or Negro Jurisdiction.

THE STUDY Committee was appointed in 1956 by the General Conference to study the jurisdictional system, established in 1939 when the southern and northern branches of the church united. After holding hearings in various parts of the country, the committee voted to recommend to the General Conference next spring that the system be maintained. They claim that only by electing their own bishops and board agency members are Negro Methodists assured of proportional representation in the administrative bodies of the church-at-large.

The Board of Christian Social Relations of the New York East Conference calls for a revision of the church constitution to eliminate the Central Jurisdiction "with the understanding that all Methodists shall be accepted without racial discrimination in the local church of their choice, and that appointments of ministers to churches shall be made without racial discrimination."

Anti-Bias

Methodist Bishops Take Their Stand

CHICAGO — Bishop Willis J. King, of the New Orleans area of the Central Jurisdiction of the Methodist Church, says in the current issue of Methodism's family magazine "Together" that "the Bishops of the Central Jurisdiction are definitely in favor of abolishment of the Central Jurisdiction" and regard Amendment Nine "not only giving the legal basis for such action, but being a mandate in that direction."

His statement is one of four by Methodist Bishops concerning the jurisdictional system of the Methodist Church and especially the Central Jurisdiction (made up entirely of Negro churches).

The jurisdictional system came into existence in 1939 at the merger of the Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant Church.

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TO SIMPLIFY administration, the church was divided into six jurisdictions — five geographic and one, the Central Jurisdiction, composed of Negro annual conferences over most of the nation.

The 1956 General Conference, Methodism's law-making body, adopted Amendment Nine, later approved by vote of the annual conferences, which set up machinery for the gradual and voluntary merging of Central with other jurisdictions. It made it possible for any local church to transfer to any annual conference willing to accept it, and for a similar transfer of any annual conference to a new jurisdiction.

It also provided for Central's abolition when all its annual conferences have transferred away.

Accept Negro, Minister Urges

By Kenneth Dole
Staff Reporter

The minister of the Fairfax Methodist Church urged his congregation yesterday to promote an atmosphere in the church conductive to the attendance of Negroes.

The Rev. J. William Hough recalled that several Negroes came to a funeral at the church two years ago "and no one objected." But he was afraid, he said, that if Negroes came to a Sunday morning service, someone would disapprove.

Preaching on race relations and "the Christian dilemma," Mr. Hough listed a number of violations of Christian principles in "our own progressive and enlightened Fairfax County."

Negroes may not go to a movie nor sit down in a drug store or restaurant, or get a haircut on a desegregated basis in Fairfax, he said. "It is next to impossible for a Negro to buy any property unless it is already occupied by Negroes, and, if he owns property, especially if it is on the edge of a Negro development, he cannot borrow money to erect a home."

The minister remarked that a Negro is free to stand in line at a liquor store, "Where his money is as acceptable as any," and enjoy equality "since he doesn't have to sit down."

Mr. Hough noted that Negroes suffer from discrimination in employment—though not so much in Fairfax County, where Government agencies hire Negroes, as in other sections.

The closer Christians get to Christ, he said, the easier it will be for them to get close to each other.

Sees Church Growth in Congo

NEW YORK — The Methodist Church planned more wisely than it knew when through the Board of Missions in 1956 it chose the Belgian Congo as a "Land of Decision."

That is the opinion of a man in probably the best position to evaluate Methodist work in the Congo, Bishop Newell S. Booth of Elisabethville. He has Episcopal supervision of the two Methodist conferences in the Congo, the Central Congo Conference and the Southern Congo Conference.

"Decisions have been made in the last four years in the political, social and economic realms which have changed the whole pattern of life in the Congo," Bishop Booth said. "The church has been right in the center of these changes and has been able to move and progress because of the increased financial and personnel resources made available through the 'Lands of Decision' emphasis."

RELIGIOUS EMPHASIS AT MEHARRY—"The Religious Situation Today" was the theme of the religious emphasis observance at Meharry College. Dr. Herbert King, McCormick Seminary professor, was featured speaker. His subject was "Our Diminishing Moral Stature." Left to right: Dr. W. H. Allen, dean, School of Dentistry; Aaron Haynes, freshman medical student from BWI; Dr. H. King, and Meharry's professor of anatomy, Morse H. Coleman.—Gunter Photo.

THE BELGIAN CONGO was chosen along with Bolivia, Sarawak (Borneo) and Korea in 1956 as "Lands of Decision" and have received special evangelistic emphasis and additional funds and missionary personnel.

Bishop Booth, a native of Massachusetts, arrived in the United States in December to attend the general conference in Denver this spring and the northeastern jurisdictional conference in Washington this summer. He is a member of the College of Bishops of the Northeastern jurisdiction. He will return to the Congo in June.

Tangible results of the "Lands of Decision" emphasis in the Congo have been many, Bishop Booth said, but among the most striking are the establishment of Methodist work in two new urban areas, Kolwezi and Kindu, and the rapid growth of the church in the rural area around Lomela.

Methodist mag editor raps Walter on Air Force manual

NEW YORK — Rep. Francis E. Walter (Dem., D.) is "clearly nostalgic for the good old days of McCarthysim," World Outlook, national Methodist missions magazine, says in its April issue.

The magazine (circulation 140,000) made the statement in an editorial, "Here We Go Again." It states in full.

* * *

"SPEAKING OF THE National Council, the U.S. Air Force (of all organizations) has revived in a training manual the stale and nonsensical charges that the Council and the scholars who produced the Revised Standard Version of the Bible are tools of the Kremlin.

"This would seem to deserve nothing but mocking laughter were it not for the attitude of Rep. Francis E. Walter. Mr. Walter is clearly nostalgic for the good old days of McCarthyism.

"Oh, well the republic survived McCarthy and will survive Walter unless he succeeds in boring us all to death."

No Methodist jurisdictional changes made

ATLANTA, May 14 (AP)—The bishops of the Southeastern Jurisdiction of the Methodist Church have assured members that the General Conference made no fundamental change in the jurisdictional structure.

The major issue before the church's Quadrennial General Conference in Denver recently was retention of the present jurisdictional structure which segregates Negro Methodists in a central, non-geographical jurisdiction.

The other give jurisdictions are for white persons and are set up geographically.

"Let us assure you that there has been no fundamental change in our jurisdictional structure," the bishops said in a statement Friday.

"THE CLEAR SENTIMENT of the conference, often expressed, was that whatever may be the final disposition of the Central Jurisdiction, the principle of voluntarism shall prevail and nothing shall be done without the consent of the people concerned," the statement said.

The Southeastern Jurisdiction is composed of Alabama, Georgia, Florida, North Carolina, South Carolina, Mississippi, Tennessee, Kentucky and Virginia.

Methodists Denounce Attacks on Church Council

DENVER, Colo., April 27 (AP) — Methodist bishops Wednesday denounced what they called false and slanderous attacks on the National Council of Churches and other agencies of interdenominational cooperation.

They said "these baseless charges" were being hurled by individuals and groups "who bear the name of Christ," even "a time when basic Christian unity is more vital than ever before.

In a 20,000-word episcopal address, prepared for delivery to the Methodist Quadrennial General Conference, the bishops said all Christianity is threatened by rising non-Christian religions and a new idolatry — the worship of technology.

"What is happening, almost everywhere, is a diminishing recognition of the church as a major customary institution in Western civilization," the 76 bishops declared.

Yet, in the midst of this challenge, they said "viciously false" assaults were being made on church leaders of "unimpeachable character, patriotism and loyalty to Christ" and on the National and World Council of Churches.

The reference was to the spate of accusations from some quarters that followed recent withdrawal of an Air Force manual alleging wide Communist influence in the churches, and by innuendo, in the National Council.

The National and World Councils are cooperative bodies of most major Protestant, Orthodox and Anglican churches.

The Bishops' message, presented by Bishop William C. Martin, of Dallas, Tex., ranged over numerous concerns and conditions of Methodism.

It is a once-in-four years summary of the "State of the Church," offered at the outset of the general conference, the top legislative and policy-making body of the 10-million-member denomination.

The Bishops advised the 800 voting delegates that their most crucial decision — in its effect on the present and future of the church and its impact on the world — involved the church's racial p

"Either we go forward together as equals to implement our mutual respect and true community, or we move apart, in strife, to stultify our Christian profession," the Bishops declared.

At issue, and center of boiling controversy, is a study report recommending continuance of a separate administrative jurisdiction for Negro churches.

Racial Harmony Panel Selects 2 Methodists

Two Atlanta Methodist leaders have been named to a quadrennial commission charged with "the continuing program of The Methodist Church to abolish the central (Negro) jurisdiction, promote interracial brotherhood through Christian love, and achieve a more inclusive church."

Dr. D. Trigg James, executive secretary of the southeastern jurisdiction, and James D. Brawley, a layman, are among 36 ministers and laymen who will recommend a course of action to implement the use of amendment IX, which allows Negro churches to transfer to white conferences and Negro conferences to white jurisdictions on a two-thirds vote of all groups involved. Little use of the amendment was made during the 1956-60 quadrennium.

The commission will present an inclusive report to the General Conference of 1964.

Stand Taken by 74 Bishops

Special to The New York Times.

DENVER, April 27—Following are excerpts from the 20,000-word episcopal address presented tonight to the quadrennial general conference of the Methodist Church. A "state of the church" message, it bears the signatures of the seventy-four active and retired Methodist Bishops.

It is through our fellowship in the World Methodist Council, in various national councils of churches in many lands and in the World Council of Churches that we can most competently make the distinctive contribution which we believe Methodism owes to the larger church.

It is inevitable that tensions will arise within the various councils of churches, even as they do within the respective denominations. Reports and proposed programs may often be publicized which do not express the views of all the members of the constituent churches, or which, in other instances, may offend the views of conscientious minorities in some of the member churches.

Here we must observe that there are persons who insist that neither the church nor any of its agencies should ever speak on controversial issues in the fields of social, economic or political policy and action. To this it must be said firmly that the whole history and practice of the Methodist Church stands against this interpretation of its role and responsibility in the world.

Even at the risk of being mistaken in some of its judgments, the church will not cease to seek for the mind of Christ, as this can be related to current problems, and to declare its conviction on matters of human concern in the light of the gospel.

In this connection, we register vigorous protest against viciously false statements that have been made, and are being made, concerning prominent Protestant churchmen—men of unimpeachable character, patriotism and loyalty to Christ.

These assaults are also being made upon the World Council of Churches, the National Council of Churches and other agencies of cooperation among Protestant and orthodox churches.

Commends Air Force

It is even more regrettable that at a time when there was never greater need to emphasize the essential unity of the Christian Church, some of these baseless charges emanate from individuals and groups who bear the name of Christ.

We commend the officials of the Air Force for the prompt apology given to the National Council of the Churches of Christ in the United States of America for the incredible blunder of allowing some of these slanderous charges to be included in a training manual. This incident is but another indication of the subtle and alarming growth of a procedure by which an American citizen whose name has been brought into question by irresponsible and, at times, malicious rumor, must prove himself innocent of disloyalty and subversion—and that before an agency of the Government which has no judicial authority and whose methods of prosecution are devoid of the safeguards which are constitutionally guaranteed to the individual citizen.

This is a frightening reversal of an inalienable heritage, dear to every American. The preservation of this inherent freedom is worthy of the most dedicated and determined effort of all our citizens, churchmen and non-churchmen alike.

On Racial Harmony

In accordance with the recommendation of the last episcopal address, a commission was created by the 1956 general conference "to make a thorough study of our jurisdictional system, to conduct hearings in all the jurisdictions on racial segregation in the Methodist Church" and "to develop courses of action directed toward greater interracial brotherhood and the spirit of Christian love."

Without prejudging your action on its proposals, we wish to commend the general method and spirit of the report and to say that, in our considered judgement, your dealing with it is the most urgent specific obligation of this conference.

We are deeply concerned that there shall be a climate of understanding which will encourage wise analysis and far-sighted judgment.

The official position of the Methodist Church in the question of race relations is clear and has been repeatedly affirmed. We may summarize it by citing a passage from the episcopal address of 1952 and another from a resolution on the general conference of 1956:

"To discriminate against a person solely on the basis of his race is both unfair and unchristian."

"There must be no place in the Methodist Church for racial discrimination or enforced segregation."

The Council of Bishops endorses every part of these two statements, and we believe that the vast majority of responsible leaders in the church concur with us. Our problem is not a new pronouncement, but to bring our actions into line with our professions.

Our failure thus far to achieve the aims of Christian brotherhood is a fault that must be shared by every section of the church.

The end of racial strife and discrimination in the world and in the church is not in sight. In many sections of our church racial discrimination and the practice of segregation have been discontinued. In other sections of the church there is a wide divergence of conscience and custom in the area of race relations.

No part of this problem will solve itself automatically, and we must reckon with the probability that in some sections, at least, it may even get worse before it gets better. Much as we might like it, we cannot settle this mat-

ter forthwith by fiat.

One thing, however, is sure. The pattern of the relations between the races, based upon any theory of superiority-inferiority, has been shattered beyond reassertion both in secular life and in the church. Either we go forward together as equals in implementing our mutual respect and true community or we move apart, in strife, to stultify our Christian profession. This latter alternative is a very real one, as we must know.

Methodist Refuse To End Jim Crow

DENVER — (UPI) — Methodists have rejected proposals for speedy abolition of their church's all-Negro Central Jurisdiction, and voted overwhelmingly to proceed by gradual, voluntary steps toward a racially unified denomination.

The decision was reached after two days of sharp debate at the quadrennial Methodist General Conference, top law-making body of the 10 million member protestant body.

It gratified southern delegates who had warned that any drastic action on the racial issue might split the church. It disappointed some northern delegates who called the Central Jurisdiction a symbol of segregation, and urged that it be dissolved as quickly as possible.

On the key vote Friday the vast majority of delegates supported a compromise plan offered to the conference by a special 70-member commission which spent the past four years studying the racial problem.

It calls for carefully-planned efforts to implement amendment number nine to the church's constitution, which was ratified last year. Under this amendment, Negro churches of the central jurisdiction may transfer, by mutual consent, into predominantly white regional jurisdictions.

Only six of 1,600 Negro churches have transferred under amendment nine so far. But supporters said the plan should be given time to work. They predicted it will lead to eventual dissolution of the Central Jurisdiction.

Before the final vote, the delegates rejected by a show-of-hands vote of about 700 to 100 a proposal for speeding abolition of the Central Jurisdiction by wholesale transfers of Negro annual conferences into northern and western regional jurisdictions which are ready to accept them.

They had previously rejected — at a late session last night — a move to fix a target date of 1968 for absorption of all Negro churches into nonsegregated regional jurisdictions.

Both of these proposals were put forward by northern delegates who said the moral influence of the church would be damaged if the conference failed to give clear evidence of methodist determination to move swiftly toward color-blind fellowship.

Methodist Split Is Reported on Racial Stand

DENVER, Colo., April 28 (AP).—A platoon of Negro and white Methodists Thursday went to the defense of a plan to preserve—at least temporarily—a racial wall in the church's administrative structure. But members of both races opposed the system.

The issue, with the unity of Methodism at stake, arose on the second day of the church's Quadrennial General Conference, supreme governing body of the Nation's largest Protestant denomination.

COMPROMISE REPORT

Deploring the possibility of a split, the Rev. C. Cooper Bell, of Lynchburg, Va., declared that no "greater tragedy could happen to the Methodist Church, before God, and before men."

The high-strung feeling centered on a compromise report, drawn up in a four-year study, recommending continuance of a separate administrative jurisdiction for Negroes, but projecting its eventual dissolution by gradual, voluntary steps.

MANY TAKE SIDES

Opinion was arrayed on both sides not only among Negroes and whites, but among Southerners and Northerners.

"The Southern churchgoer now faces a real crisis," said a circular, distributed at the conclave by the Methodist Layman's Union, of Birmingham, Ala. It said the plan is "shot through with a design" for eventual interracial mixing at all church levels.

However, other Southerners championed the proposals.

BRINGS ON PARADE

Charles C. Parlin, New York attorney and chairman of the 70-member commission which drew up the report, made an hour-long presentation, and then brought on a parade of commission members, Negro and white from North and South, to uphold the findings.

At one point, Chester A. Smith, of Peekskill, N. Y., rose to object to the procedure, declaring that opponents also should be heard during the presentation.

VOTE SUSTAINS BISHOP

Bishop Fred Corson, of Philadelphia, however, overruled him, and was sustained by the 800 delegates. Later, they voted for a special night session for debate.

Smith said he intends to ask direct abolition of the jurisdictional system, under which whites are grouped in five regional jurisdictions, and Negroes in a single, nationally overlapping jurisdiction.

The Negro commission members, James P. Brawley, of Atlanta, and the Rev. Noah W. Moore, Jr., of Philadelphia, supported temporary continuance of the segregated structure, along with other features for its gradual modification.

SPEEDY RACIAL PLAN REJECTED BY METHODISTS

Negro Unit to Remain Segregated

Denver, April 29 (UPI)—Methodists Friday rejected proposals for speedy abolition of their church's all-Negro central jurisdiction, and voted overwhelmingly to proceed by gradual, voluntary steps toward a racially unified denomination.

The decision was reached after two days of sharp debate at the quadrennial Methodist conference, top law making body of the 10 million member Protestant body.

Southern Delegation Happy

It gratified southern delegates who had warned that any drastic action on the racial issue might split the church. It disappointed some northern delegates who called the central jurisdiction a symbol of segregation and urged that it be dissolved as quickly as possible.

On the key vote Friday, the vast majority of delegates supported a compromise plan offered to the conference by a special 70 member commission whic spent the last four years studying the racial problem.

It calls for carefully planned efforts to implement amendment No. 9 to the church's constitution, which was ratified last year. Under this amendment, Negro churches of the central jurisdiction may transfer, by mutual consent, into predominantly white regional jurisdictions.

Only six of 1,600 Negro churches have transferred so far. Supporters said the plan should be given time to work. They predicted it will lead to eventual dissolution of the central jurisdiction.

Other Plans Rejected

Before the final vote, the delegates rejected by a show of hands vote of about 700 to 100 a proposal for speeding abolition of the central jurisdiction by wholesale transfers of Negro annual conferences into northern and western regional jurisdictions which are ready to accept them.

They had previously rejected a move to fix a target date of 1968 for absorption of all Negro churches into nonsegregated regional jurisdictions.

Both of these proposals were put forward by northern delegates who said the moral influence of the church would be damaged if the conference failed to give clear evidence of Methodist determination to move swiftly toward color blind fellowship.

In other conference activities:

A unity commission reported that the outlook is bright for negotiating within the next two years a merger with the 750,000 member Evangelical-United Brethren denomination. The commission said Methodist unity talks with the Protestant Episcopal church, in progress since 1948, are in a state of suspension.

Religion in Georgia

Methodist Retaining Separate Negro Group

By BETSY FANCHER

Debate on the church's segregated governmental structure continued Friday at the Methodist General Conference in Denver, stealing the spotlight from at least three other denominational meetings involving Georgia ministers and laymen.

By Friday afternoon two facts had emerged from the quadrenniel session of America's largest Protestant denomination: The regional jurisdictions of the church will be preserved, and the Central Jurisdiction will remain a non-geographical jurisdiction composed of Negro Methodists.

More significant, however, was the adoption of a compromise report, drawn up in a four-day study, projecting the eventual dissolution of the Central Jurisdiction by gradual, and voluntary, steps.

Explained delegate Dr. Dow Kirkpatrick, St. Mark Methodist Church, in a telephone interview Friday: "There is no need for a basic change in the Central Jurisdiction because the 1956 General Conference set up a constitutional amendment whereby Negro conferences can be transferred into white regional conferences by mutual agreement."

The Central Jurisdiction (termed "unchristian and anti-Christian" in a statement issued this week by Atlanta's Interdenominational Theological Center) can thus be abolished by "mutual agreement" said Dr. Kirkpatrick.

However, the Conference refused a recommendation by Dr. Harold Case, president of Boston University, which urged that 1968 be set as a target date for abolition of the Central Jurisdiction.

Dr. Kirkpatrick praised the "wonderful spirit" of the debate.

"No one defended segregation," he said, "and the Southern laymen were surprised to see how friendly and how sympathetic their Northern brothers were to their problems.

Both Negroes, Whites Defend Racial Wall In Methodism

DENVER, Colo. (AP)—A platoon of Negro and white Methodists Thursday went to the defense of a plan to preserve—at least temporarily—a racial wall in the church's administrative structure. But members of both races also opposed the system.

The issue, with the unity of Methodism at stake, arose on the second day of the Church's quadrennial General Conference, supreme governing body of the nation's largest Protestant denomination.

Deploring the possibility of a split, the Rev. C. Ccoper Bell, of Lynchburg, Va., declared that no "greater tragedy could happen to the Methodist Church, before God, and before men."

The high-strung feeling centered on a compromise report, drawn up in a four-day study, recommending continuance of a separate administrative jurisdiction for Negroes, but projecting its eventual dissolution by gradual, voluntary steps.

Opinion was arrayed on both sides not only among Negroes and whites, but among Southerners and Northerners.

"The Southern churchgoer now faces a real crisis," said a circular, distributed at the conclave by the Methodist Layman's Union, of Birmingham, Ala. It said the plan is "shot through with a design" for eventual interracial mixing at all church levels.

However, other Southerners championed the proposals.

Edwin L. Jones, of Charlotte, N. C., maintained that the plan upholds the jurisdictional system, basis of Northern and Southern Methodist unification in 1939, and which "leaves each region free to travel its own course."

UNITY NEEDED

"We have unity in diversity," he said in an emotion-charged voice. "United we stand, divided we fall. Methodism will remain united."

Charles C. Parlin, New York attorney and chairman of the 70-member commission which drew up the report, made an hour-long presentation, and then brought on a parade of commission members, Negro and white, from North and South, to uphold the findings.

At one point, Chester A. Smith, of Peekskill, N. Y., rose to object to the procedure, declaring that opponents also should be heard during the presentation.

"We face a critical hour in the history of the Methodist Church," he declared. "This is the gravest General Conference since the united church was established in 1939. It is not correct that we have to sit here and not hear both sides."

BISHOP SUSTAINED

Bishop Fred Corson, of Philadelphia, overruled him and was sustained by the 800 delegates.

Smith said he intends to ask direct abolition of the jurisdictional system under which whites are grouped in five regional jurisdictions, and Negroes in a single, nationally overlapping jurisdiction.

"The jurisdictional system is a device to perpetuate segregation," he said. "This segregation is now as lively an issue in the Church as slavery was in 1844. The Methodist Church is out of step with the forward movement of mankind."

Two Negro commission members, the Rev. James P. Brawley, of Atlanta, and the Rev. Noah W. Moore Jr., of Philadelphia, supported temporary continuance of the segregated structure, along with other features for its gradual modification.

Methodists Urge Lifting Race Barrier

By GEORGE W. CORNELL
Associated Press Religion Writer

DENVER, Colo. (AP) — The Methodist Church Friday offered a plea and a plan — but no pressure — for tearing down the racial fence in its midst.

After two days of tense debate, the denomination's quadrennial General Conference left the process on a basis of voluntary gradualism.

The decision, overwhelmingly approved, appeared to allay much of the keyed-up sectional friction that had threatened a split in the Church over the issue.

Urging the compromise approach, the Rev. Dr. Harold A. Bosley, of Evanston, Ill., declared: "When we've tried it and it has failed, and God forbid it fails, then it's up to the General Conference of 1964 to see the other means are brought into existence."

Until this view finally won out, however, there had been hard-fought efforts for stronger action.

One woman delegate, Stella B. Werner, of Chevy Chase, Md., wept openly as she concluded an impassioned appeal: "We must say with one clear voice that we as a Protestant church welcome all men."

She and several others had supported an amendment by the Rev. Lloyd C. Worley of Hartford, calling for definite, early steps to integrate the Church's all-Negro administrative unit — the Central Jurisdiction.

"This would be a bold step forward," said the Rev. Lester Auman, of Floral Park, N.Y.

COMMISSION VICTORY

The outcome however, was a victory for a 70-member commission, headed by Charles C. Parlin, a New York attorney.

Its recommendations on the matter, drawn up after a four-year study and hearings in 24 cities, were adopted without substantive change.

"The unity of the Church has been preserved so far as this item is concerned," Parlin told newsmen afterward.

Under the plan adopted, steps are urged for implementing a provision that allows separate white and Negro units to combine, by mutual consent.

Repeatedly during the drawn-out arguments, Parlin urged, "Let's keep this thing voluntary. Let's not push people around.'

In the organization of the 10-million-member church, there are five regional administrative jurisdictions, almost all white, and a separate, nationwide jurisdiction for Negroes.

The plan approved encourages procedures to lay the groundwork for voluntary merging of the racially divided units. The process is described as "a definite beginning in the direction of abolition of the Central Jurisdiction."

Still facing the conference, however, is a keenly controversial proposal for linking jurisdictional meetings more closely with the national conference. Some Southerners have called this a threat to regional autonomy.

Methodists Rebuff Slap At Kennedy

DENVER, Colo. (AP) — Methodists firmly rebuffed Saturday a proposed slap at the presidential aspirations of Sen. John F. Kennedy (D-Mass) in regard to his membership in the Roman Catholic Church.

Delegates to the quadrennial Methodist General Conference, top governing body of the nation's largest Protestant denomination, overwhelmingly rejected a resolution offered by a group from South Carolina and West Virginia.

West Virginia is where Kennedy is involved in a key primary campaign

It would be "most unfortunate" for the church to even consider such criticism, declared the Rev. G. Alfred Brown, of Fort Worth, Tex. The convention then voted against even referring the matter to a committee.

The delegates also approved a plan aimed at bringing regional jurisdiction meetings into closer relationship with the General Conference of the whole Church.

Some Southerners opposed the step as an infringement on sectional rights.

The action sets jurisdiction conferences at the same time and place as the General Conference, or not more than 60 days prior to it at a site of their choosing, with the same delegations sent both to the jurisdictional and national gatherings.

No provisions now are made to link the two.

The Church also adopted procedures to permit transfer of Bishops, elected by jurisdiction to another, and providing for consecration of bishops at national conferences rather than jurisdictional meetings.

One flareup came over a change that would allow as many as 1,400 General Conference delegates. The number is now 788.

Referring to Kennedy's candidacy, the resolution said that the religious factor necessarily had become a political issue because of "the existence of a monolithic, totalitarian, temporal-spiritual church-state, claiming the broadest powers."

The resolution also commended a Look magazine article, "A Protestant view of a Catholic for President," by Methodist Bishop G. Bromley Oxnam of Washington, D.C., and Presbyterian leader Dr. Eugene C. Blake of Philadelphia, raising questions about such a candidacy.

The Rev. L. E. Crowson of Logan, W.Va., presented the resolution. It also was signed by the Rev. Truman W. Potter and the Rev. A. E. Bennett, both of Charleston, S.C., and the Rev. J. Clair Jarvis of Wheeling, W.Va.

Quickly opposing the move, the

Rev. Mr. Brown declared: "We each have a right to express our opinion and often it is our duty to do so, but for the Methodist Church in official session to even entertain the suggestion we would do something like this would be most unfortunate.

"We talk about separation of church and state," he added. "I'm sure we don't want the Methodist General Conference to interfere with who shall be a candidate for office."

In abrupt fashion, the convention threw out the proposal.

The conference also adopted a 15-million-dollar annual missions budget for the next four years, up 27 per cent from the 12-million-dollar budget of the previous quadrennium.

Also approved was a $3,000 increase in the salaries of Methodist bishops, upped from $12,500 annually to $15,500. Office allowances for bishops also were raised from $5,000 to $6,000 and retire-a-lowances upped from $4,500 to $5,500.

The church also adopted a wide-ranging, four-year program designed to put new vitality into the 10-million-member denomination's work.

Worship Book Presented

Return To Older Rites Is Urged For Methodism

By The Associated Press

Denver, May 3.—A return to more traditional forms of worship, with set prayers and liturgy for various occasions, was recommended Tuesday to Methodist churches.

The move at the denomination's Quadrennial General Conference, pointed up a trend in Methodism to recapture aspects of ancient ritual thrown out in early day America.

"Returns to historical forms are being recommended where the reasons for past changes seemed insufficient," said a report by a commission on worship headed by Bishop Edwin E. Voight, Aberdeen, S. D.

A 253-page book of worship, including rites for worship, baptism, confirmation, Holy Communion, marriage, burial, and special prayers for days of the traditional Christian calendar, was presented for trial use in churches.

In many respects, the services set forth resemble those of the Episcopal Church more closely than has been customary in Methodism, which is an offshot from the Episcopal, or Church of England, pattern.

John Wesley, the founder of Methodism, was an Episcopal priest until he died.

Bishop Willis J. King Retires After 52 Years

NEW ORLEANS — (ANP)—Bishop Willis J. King, resident bishop of the New Orleans Area, Central Jurisdiction of the Methodist Church, will retire concluding 52 years of religious service in July.

Bishop King was ordained a bishop in 1944 and assigned by The Methodist Church to serve Monrovia, Liberia (West Africa). Upon the death of Bishop R. N. Brooks here in August of 1953, he was called as bishop of the New Orleans Area, assuming that duty in January of 1954.

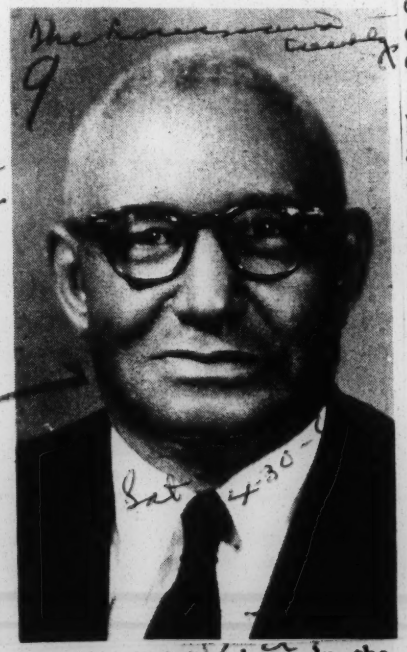
Bishop King To Retire In July

Bishop Willis J. King, resident bishop of the New Orleans Area, Central Jurisdiction of The Methodist Church, announced last Friday that he will retire at the jurisdiction's conference July 13-17.

Presently attending the Council of Bishop's meeting in Denver, Colo., Bishop King will participate in the following activities until his July retirement.

General Conference of The Methodist Church, Denver, May 18-22; West Texas annual conference, San Antonio, May 25-29; Texas annual conference, Houston, June 1-5; Mississippi annual conference, Gulfside Assembly, Waveland; Upper Mississippi conference at Kosciusko; Louisiana annual conference here and the central jurisdictional conference, July 13-17.

Bishop and Mrs. King will reside in the Pontchartrain Park subdivision here in the city, were he will devote his time to writing and lecturing.



Methodist Bishops Denounce Attacks On Church Leaders

By GEORGE W. CORNELL

DENVER, Colo. (AP)—Methodist bishops Wednesday night denounced what they called false and slanderous attacks on the National Council of Churches and other agencies of interdenominational cooperation.

They said "these baseless charges" were being hurled by individuals and groups "who bear the name of Christ," even at a time when basic Christian unity is more vital than ever before.

In a 20,000-word Episcopal address, prepared for delivery to the Methodist quadrennial general conference, the bishops said all Christianity is threatened by rising non-Christian religions and a new idolatry—the worshp of technology.

"What is happening, almost everywhere, is a diminishing recognition of the church as a major customary institution in Western civilization," the 74 bishops declared.

Yet, in the midst of this challenge, they said "viciously false" assaults were being made on church leaders of "unimpeachable character, patriotism and loyalty to Christ" and on the National and World Council of Churches.

The reference was to the spate of accusations from some quarters that has followed recent withdrawal of an Air Force manual alleging wide Communist influence in the churches, and by innuendo, in the National Council.

The National and World Councils are cooperative bodies of most major Protestant, Orthodox and Anglican churches.

The bishops' message, presented by Bishop William C. Martin, of Dallas, Tex., ranged over numerous concerns and conditions of Methodism.

It is a quadrennial summary of the "state of the church," offered at the outset of the general conference, the top legislative and policy-making body of the 10-million-member denomination.

CRUCIAL DECISION

The bishops advised the 800 voting delegates that their most crucial decision—in its effect on the present and future of the Methodist Church and its impact on the world—involved the Church's racial policies.

"Either we go forward together as equals to implement our mutual respect and true community, or we move apart, in strife, to stultify our Christian profession," the bishops declared.

At issue, and center of a boiling controversy, is a study report recommending continuance of a separate administrative jurisdiction for Negro churches.

While commending the "general method and spirit of the report," the bishops reminded delegates of the Church's stand against any "racial discrimination or enforced segregation," and said: "Our problem is not a new pronouncement but to bring our actions into line with our professions."

Bishop Willis J. King Retires After 52 Years

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Methodists Vote To Commend Students For Sit-In Moves

DENVER (UPI) — Methodists voted overwhelmingly Saturday to commend students in the South for their non-violence in protesting lunch counter segregation.

The resolution, ratified by the Methodist General Conference in its closing session, praised the students for the "dignified, non-violent manner in which they conducted themselves "in picketing chain stores with racially segregated lunch counters."

It stated that Methodist institutions should not penalize students who "exercise their personal Christian responsibilities." But it also stated that "economic sanctions should be viewed as a last resort when attempt at negotiations fail."

Later, however, the conference overwhelmingly approved a motion to appeal the resolution to the church's Judicial Council for a ruling on its legality. The motion for appeal was presented by Judge J. A. Dixon of Shreveport, La.

The nine-member Judicial Council will consider the legality of the resolution at its October meeting.

Racial segregation was a hotly debated issue throughout the conference, which opened here April 27 with 788 delegates in attendance. Last week, the delegates to this quadrennius Methodist General Conference voted not to abolish an all-Negro jurisdiction.

The church is organized on six jurisdictions, five of them are based on geographic regions and the sixth is composed of Negro members from throughout the nation.

A few Negroes are members of the five regional jurisdictions.

In a speech at the close of the conference Saturday, Gerald Kennedy of Los Angeles, president of the church's Council of Bishops, said steps had been made toward a solution of the segregation problem.

"The Methodist Church will not be content until every member has equal rights and freedom, and every barrier between us has been removed," Kennedy said.

Vigorous debate preceeded approval of the lunch counter resolution. The delegates voted down a proposal by John Satterfield, Sr., an attorney from Yazoo City, Miss., to substitute a resolution which would condone only "lawful" picketing. However, it was defeated after others argued the clause was unnecessary because most states already had statutes on unlawful picketing.

In a final action, delegates voted to set the next general conference for April or May of 1964, at a site to be chosen later. Bids for that conference have been received from St. Louis, Pittsburgh and Louisville, Ky.

Methodists laud student sit-ins for non-violence

DENVER, May 7 —(AP)— The Methodist Church today commended the "dignified, non-violent manner" in which students have conducted recent sit-in demonstrations against segregation.

Delegates to the church's policy-making general conference, after a heated flurry of debate, overwhelmingly passed a resolution declaring that "many citizens of our country are denied basic human right" and adding:

"The recent wave of sit-in demonstrations of picketing at lunch counters has reminded us of such denials."

COMMENDING the students for their conduct and also police forces for avoiding serious disorders, the resolution added:

"Should such demonstrations continue, we hope they will be carried out in a similar manner. Demonstrations must be seen as a means of awakening community conscience and not as a goal in themselves."

Several Southerners sought to sidetrack the resolution or amend it to emphasize "respect for the laws of the land and the property rights of others" but these moves failed.

9 1960

METHODIST (MISSIONARY)

46 Methodists to go overseas

The Afro-Am, Baltimore Md

NEW YORK—The Methodist missionary force around the world will be strengthened this fall by assigning 46 young persons to various overseas posts for three years. 10-3-60

The 46 three-year missionaries represent an increase of 14 per cent over the number (31) who went out as "3's" in 1959. They are the 14th consecutive group of "3's" to be sent out by the Methodist Board of Missions since 1947. p. 3

Some 32 women and 14 men will do a variety of jobs, including teaching in schools from kindergarten through college, youth work, social work, business administration and medical work.

They will serve the Republic of Congo, Angola, Brazil, Tawain, Mexico, Indonesia (Sumatra), Pakistan, Japan, the Philippines, Korea, Liberia, Cuba, Malaya, Southern Rhodesia, Sarawak (Borneo), Algeria, Peru, Costa Rica and Bolivia.

9 1960

METHODIST STUDENT MOVEMENT

Trustees rule out mixed swimming

The Afro-American

Baltimore, Md

LAKE JUNALUSKA, N.C. — Some 400 college students at the Southeastern Regional Leadership Training Conference of the Methodst Student Movement enjoyed full integration last week—until 10 colored and white youths sought to swim together.

Sat. 9-3-60

Following a denial of their request to use the pool, the group met with Dr. James W. Fowler Jr., superintendent of the assembly. He said the Lake Junaluska board of trustees ruled out integrated swimming.

P. 3

The pool was closed when the youths returned to the pool after conferring with Dr. Fowler.

At previous assemblies, the students agreed before hand not to use the pool because colored delegates weren't allowed to use it. This year, however, each student was supposed to have the right to determine his own policy conerening the pool.

Dr. Fowler refused to comment on the incident, saying that both he and the students agreed against publicity at this time.

MISSIONARIES TO AFRICA — Rev. John Joyner, center, the first American Negro Roman Catholic priest to be assigned missionary duties in Tanganyika, is shown at New York International Airport boarding the Pan American World Airways Jet Clipper on which he and Father John O'Grady (left) and Father Raymond Buchler (right) flew to Rome enroute to Africa. The three missionaries are members of the Holy Ghost Fathers. Father Joyner's family lives at 414 St. Nicholas Avenue, New York City; Father O'Grady's family resides in Batavia, New York; and Maple Shade, New Jersey is the home of Father Buchler's family.

MISS NAOMI DOLES
In Native Costume

Africans Hungry For The Gospel, Missionary Says

By **THOMAS L. DABNEY**

"I like the work. I like the people. I like the climate. I could spend the rest of my life there (in Liberia) because God wants me to do that work."

This is the way Miss Naomi Doles summed up her reaction and feeling about her missionary work in Liberia, West Africa in an interview at the Journal and Guide Monday.

MISS DOLES came to America last August on a year's furlough. She is a native of Norfolk, attended Booker T. Washington high school in Norfolk and spent two years at Norfolk Division of Virginia State College. She studied two years at Carver Bible Institute in Atlanta, Ga. where she received the bachelor of theology degree, having entered the institute in 1954.

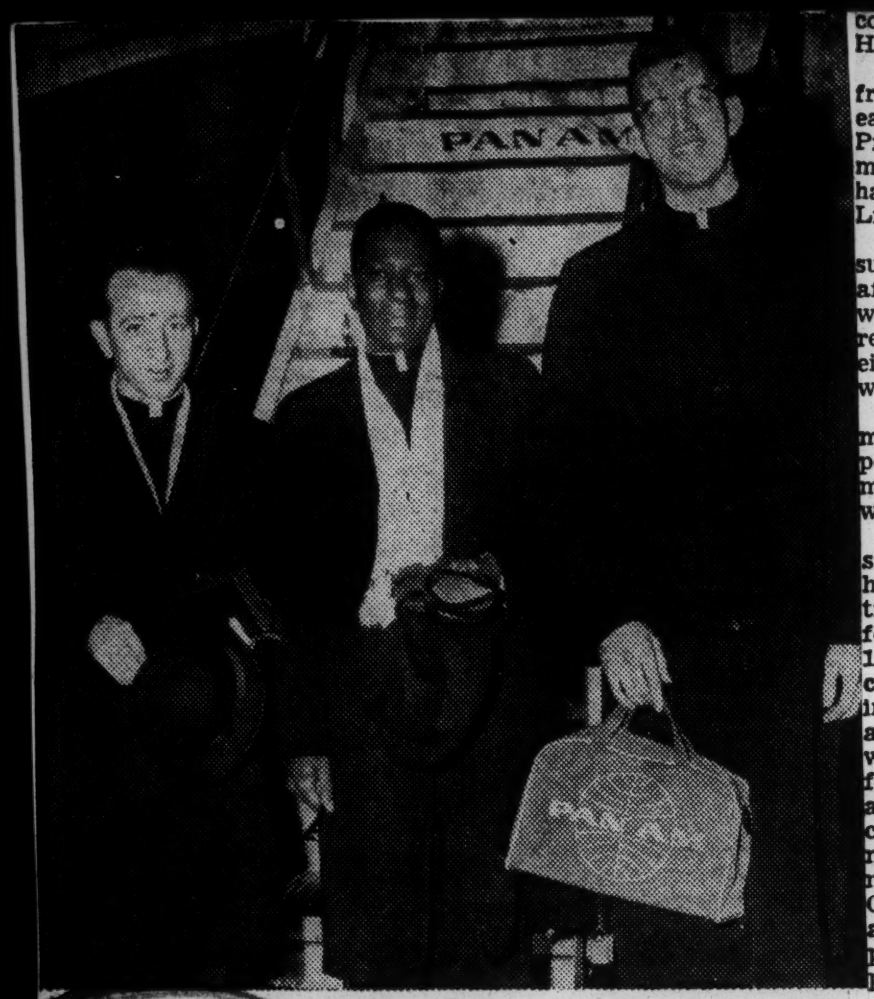
It was after Miss Doles heard Montrose Waite from Liberia speak at the Colored Union Mission on East Olney road in Norfolk that she felt the urge to do missionary work in Africa at the time she was working in the Summer Bible Institute with the Rev. James A. Handy at the mission. Before sailing for Liberia Feb. 16, 1956, Miss Doles studied at Prairie Bible Institute at Three Hills, Alberta, Canada.

During the three and half years Miss Doles has worked in Liberia, she has devoted most of her time to teaching. Much of her work is done at schools and the hospital which she visits on Wednesday and Sunday. There aree 40 patients at the TB hospital. Work at the College of West Africa is designed to prepare the students for leadership in their communities.

MISS DOLES is a member of the Church of Christ (Holiness), but she is working in Liberia under the auspices of the Carver Foreign Missions Board with headquarters in atlanta, Ga. She was the first missionary to work under the Carver Missions Board which was organized in 1955. The purpose of the board is the evangelization and training of young people to become leaders in religious work among their people.

The Liberian government is cooperating cheerfully with the missionaries, Miss Doles says. She expressed deep gratitude for the fine attitude of President Tubman and other government officials who help in every way to make the work of missionaries successful.

Miss Doles will remain in the United States until next August when she will return to Liberia.



MISSIONARIES TO AFRICA—The Rev. John Joyner, of New York, first American Negro Roman Catholic priest to be assigned to missionary duties in Tanganyika, is shown at New York International Airport boarding the Pan American World Airways Jet Clipper on which he and father John O'Grady, left, and Father Raymond Buchler, right, flew to Rome en route to Africa. They are mebers of the Holy Ghost Fathers.

MISSIONARY ENDS 34 YEARS IN BUSH

Dr. George Harley Leaving a History of Triumph and Tragedy in Liberia

By HOMER BIGART
Special to The New York Times.

GANTA, Liberia, March 21—George Way Harley, the missionary doctor, is retiring after more than thirty-four years in the Liberian bush.

In early April Dr. Harley and his wife, Winifred, will leave this mission station, which they founded in 1926. Dr. Harley, who is 64 years old, has suffered from a heart ailment for six months and has had to slow down.

The Harleys regard their imminent departure with mixed feelings. Ganta has meant tragedy and triumph for them. One of their three sons died here and is buried in the station's garden. For ten years, until Dr. Harley found time to build a house, the family lived in a mud hut. Once Dr. Harley shot a prowling leopard from the back stoop.

Two years ago, sleeping sickness nearly ended his career. But the worst ordeal, he indicated in an interview, was the unending struggle against ignorance, sloth, avarice and superstition. Only recently he had to face down the Society of Witch Smellers, which sent a delegation to the hospital demanding that he turn over a patient known to them as an evil witch.

Knowing that the patient, who was desperately ill, would be quickly hounded to death by the witch smellers, Dr. Harley refused to release her.

The Patient Lived

The society, which smells out witches, protested to the Liberian Government, but the district commissioner supported Dr. Harley. The patient recovered.

"People as a whole have been friendly," he said. But in the early days, before the regime of President William V. S. Tubman, Dr. Harley was frequently hauled into district court. The Liberians were very litigious.

"They'd go off the handle and sue for defamation of character after you fired them—even when you caught them stealing red-handed," he said. "A foreigner had very little chance of winning a law suit.

"Justice improved under Tubman. I guess Tubman told the people: 'Hey, you let that old man alone. He can't go far wrong'."

Despite witch smellers, law suits and disease, the mission has flourished. Today the station contains the largest asylum for lepers in the country, with 1,000 patients. The leprosarium comprises a hospital, a boarding school for 300 students and a farm. The extensive clearing, which was hewn out of the rain forest, contains a sawmill, a tile and brick factory and an agricultural nursery. Among the monuments to Dr. Harley are a native-stone church in the Gothic style, which he designed, and majestic avenues of oil palms and mangoes which he planted.

175 Miles in 2 Weeks

There were no maps of the Liberian interior when the Harleys struck out from Monrovia in early 1926. The country's only road ended twelve miles east of the capital. The Harleys spent two weeks traversing the 175 miles across Liberia to the mission site near the Guinea frontier. This had been cannibal country and it was only six years earlier, in 1920, that the Monrovian Government had established a control over the region.

In his book "Native African Medicine" (1945), Dr. Harley noted that the Liberians believed an epidemic was sometimes caused by people ignorantly breaking the taboo against eating any member of one's family, or clan, or a fellow townsman.

But Dr. Harley is short-tempered with missionaries who dismiss all local lore as humbug. Although he rejects polygamy as "degrading to women," he finds it not without economic and social merit in a primitive society.

"I've no patience for silly missionaries who preach fear of God and wrath of devil and condemn the heathen," he said. "The heathen can be as sincere as anyone. If we can't persuade him to become a Christian without first telling him that he's a damn fool, we're in a bad way."

Polygamist Admitted

Ganta is a Methodist mission and Dr. Harley is a devout Methodist. But he said he was amused at the way his church treated the polygamist who applied for membership.

"We let him become an associate member," he snorted. "What 'associate member' means I don't know."

The Harleys will sail on a freighter from Monrovia during the first week of April. They have built a house near Lancaster, Va., on a branch of the Rappahannock.

Besides being a physician, carpenter, plumber, architect, anthropologist, blacksmith and farmer, Dr. Harley is a cartographer. His map of the roads and trails of Liberia was for many years a standard reference.

Mrs. Harley, the former Winifred Jewell, is a botanist. She is the author of "Handbook of Liberian Ferns."

Missionaries Return To Duties in Congo

LEOPOLDVILLE, The Congo, Sept. 24 (AP).—A plane load of 120 Belgians—many of them teachers and missionaries—came back to the Congo today to take up life where it left off after the savage uprising of Congolese troops in early July.

"Our lives are here," said one purposeful teacher. "They don't understand us back home anymore."

About a dozen white-clad men and women Roman Catholic missionaries were aboard the commercial jet liner. Airport officials say they have noted a steady pickup of Congo-bound traffic since relative calm has returned to the republic.

Some of the teachers aboard today's plane carried written requests from Congolese officials that they return to their classrooms.

A battery of five shabbily dressed Congolese officials pondered over the passengers' passports, health records and other documents. Many were asked to fill out yellow or green immigration forms, which the Congolese had taken over from the Belgian colonial administration. Someone had religiously gone over the forms, blocking out the word "Belgium" wherever it cropped up. A red stamp—"Republique du Congo"—was placed at the top of the forms.

It took nearly three hours for the 120 passengers to clear through immigration and then Congolese customs officials were asking most of them to open their bags for examination.

One brunette school teacher said: "I left here in a hurry about two months ago. I locked the door of my apartment, put my car in the garage and got out while the getting was good. I have no idea what I will find when I go back. But here I am."

Church Of God Missionary Tells Why She Was Ordered Out Of Ghana

Accused official of attack, ousted,

By RALPH MATTHEWS

PHILADELPHIA

When the delegates of the Church of God in Christ convene at Holy Temple of which Bishop O. T. Jones is the pastor and prophet, this week, they will get a first-hand account of the ouster from Ghana of their missionary to the Gold Coast, Lady Jenera Thomas Epton, who arrived in Philadelphia, last week.

Lady Epton, as she is known throughout the denomination, arrived in the Quaker City aboard the S. S. Tano River of the Black Star Line, the first vessel to fly the flag of Ghana to reach the United States since that country gained its independence two years ago.

Lady Epton and two unidentified Ghana students were the only passengers aboard the cargo vessel which will make monthly trips between America and West Africa with Philadelphia a regular port of call.

* * *

LADY EPTON told the AFRO that she had been deported by the government of Prime Minister Nkrumah because she brought charges against a high government official whom she alleges attacked her in her mission while ostensibly assigned to guard her during a period of political unrest.

Lady Epton told the AFRO that she had retired for the night and was alone in her quarters when she was awakened to discover that a man had scaled the compound wall and had forced his way into her bedroom.

Her two servants had been freightened off and her cries for help went unheeded.

She reported the incident to officials she said, but considerable delay and political agitation was caused because the accused man ranked high in party circles.

HER TITLE of Lady Epton stems from her marriage as her estranged husband, now stationed in London, is a member of an old native family which lays claim to royal lineage in the Ashanti tribe.

While the case was pending she said she was suddenly placed under house arrest and later put aboard the ship and deported to America.

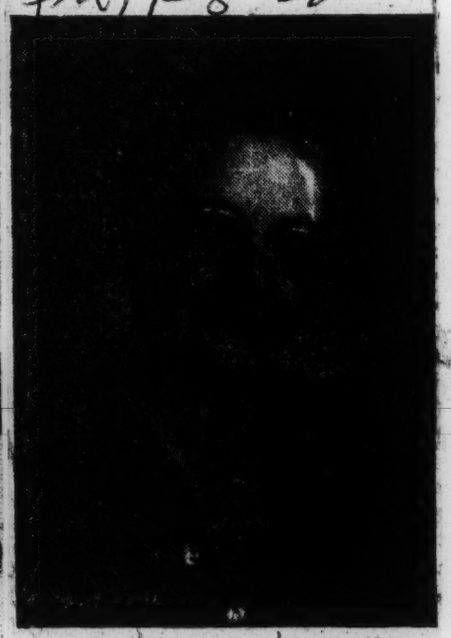
She was born in Tennessee and has been stationed in Ghana for five years. She says she considers herself fortunate because if she had remained she might have wound up in the new prison which Russian engineers are building in Accra.

Her mission at Kumasi was maintained by the Church of God in Christ with headquarters in Memphis, Tenn. Bishop C. H. Mason is senior bishop.

SAYS SHE WAS DEPORTED — Lady Jenera Thomas Epton, Missionary for the Church of God in Christ who arrived in Philadelphia last week aboard the S. S. Tano River from Ghana. She said she was deported for making accusations against a high official.

Death Of Mrs. Bessie Martin Thorbourne

Supt. of Missions of Panama Buried With Solemn Rites



Mrs. Bessie Martin Thorbourne superintendent of Missions of the Panama Station, died at 4:30 p.m., Wednesday, Dec. 30, 1959. Many members of the National Baptist Convention of America knew Mrs. Thorbourne had sustained an injury not too long ago, and had suffered a fall in which she fractured her hip; but the notice of her death came as a distinct shock, not only to her intimate friends, but to those who knew her as a missionary through the years.

It was thought that she was progressing well and that she was recovering from the operation on her hip, but the notice from her family stated that she died in her sleep.

The death of Mrs. Thorbourne removes the oldest missionary in point of service working under the National Baptist Convention of America. For a half century this great Christian woman had worked and served day and night in and around Panama.

The deceased was formerly a resident of Nashville and an employee of the National Baptist Publishing Board during the lifetime of the founder, the late Dr. Richard H. Boyd.

She met and married Rev. Robert H. Thorbourne, a native of Panama, who came to the states to take his theological training at Benedict college in Columbia, S. C. When he completed his theological course she went back to Panama to be his helpmeet.

She made the greatest sacrifice that a Christian could make, in leaving her home, her friends, her native country and going to live and work in a strange land among strange people. She devoted her entire life to this service of teaching and spreading the gospel of Christ not only in the cities, but in the out of way places as well.

In the early days when the mission work and churches were being established in Panama, conditions were not as favorable as they are today, because the Thorbournes really pioneered in establishing the work of the National Baptist Convention of America in that part of the world.

Mrs. Thorbourne was not only a house wife and mother, as there were four children born to the Thorbourne in the meantime, but she did active work along with her husband in erecting churches, in clearing settlements, in transporting the lumber to build the churches of worship, and in doing actual carpenter work along with the men whom they were able to employ.

There was never a task too difficult for "Miss Bess," as she was fondly called by those who knew her and by her late husband, to do. There never was an appeal made by any one that she did not attempt to answer, whether it was midnight or midday.

The friends that Mrs. Thorbourne left back in the states never knew of the difficulty under which she struggled to accomplish the work she did, because she was not the complaining type, and accepted whatever was before her with will-

ing heart and hands to do a good job.

At the death of her husband, Rev. Mr. Thorbourne, she became the Superintendent of Missions, being elevated by the National Baptist Publishing Board, under which Board the work for many years was ministered, and she alone with Revs. Brown and Crooks carried on the work that had been so well begun by the late Rev. Thorbourne.

People from miles around came to her not only for spiritual advice, but for help in their personal lives, and in their financial affairs and in civic matters as well.

Mrs. Thorbourne was a true friend to all who knew her, and although having lived out of the United States around fifty years, she still kept in touch with the friends she had made in her younger days in the states, and they remembered her, prayed for her, and assisted whenever it was possible in the work in which she was engaged.

She grew to consider Panama as her home, although she was a citizen of the United States, and at one time she decided that she would come back to the states since her daughters were married and lived in the United States and wanted her to come and make their home with them. She was very happy living out in her beloved Panama, so she returned to Panama and to the work that was so near and dear to her heart.

When Mrs. Thorbourne sustained the accident that caused the fatal illness, she was going about her duties as Superintendent of Missions, visiting the sick; she slipped and fell and sustained a broken hip.

She was possessed of a loving disposition; she was a most devoted wife and mother, and because of her Christian-like spirit exhibited at all times, she made friends not only in Panama, but everywhere she went.

Funeral services were held at the chapel in Corozal, and she was buried beside her husband. People from all walks of life came to pay their last respects to a woman whose life was devoted to the service of God.

One of the greatest tributes that could be paid to the deceased, was by one of her daughters, who said: "I feel that God has gathered "Miss Bess" to Himself, into His arms, where she will rest and bask in the eternal sunshine of His everlasting presence."

Mrs. Thorbourne is survvied by a son, Robert H. Thorbourne, Jr., daughters, Mesdames Anne T. Thompson, Rena T. Curry, Mamie T. Whyte; grandchildren, Robert H. III, Rolando and Rual Thorbourne; Dena, Rena and Gena Whyte, Richard Curry, and Felix Thompson.

District Conference Set For Women Missionaries

LOUISBURG, N. C. — The Woman's Baptist Home and Foreign Missionary Convention of N. C. will hold its 25th Annual One-Day District Conference for District 7, Group two, on April 24 at the South Main Street Baptist Church, Louisburg, N. C.

The conference will open at 10:00 a.m. with the chairman, Mrs. M. W. Lassiter, presiding. The morning business session will take place at 10:45 a.m.

AT 11:25 A. M. a discussion period will take place on the topic, "The Duty of Workers in the Missionary Department as 'Called - Commisioned and Kept' Servants of our Lord and Master." The discussion will be sub-divided into Missionary Groups, Mrs. A. L. Filmore; Missionary Circle, Mrs. Elizabeth Flemming; Missionary Council Union, Mrs. Naomi Wilson. These discussions will be followed by a question and answer period at 11:40 a.m.

The Rev. C. L. Faison, pastor of the First Baptist Church, Louisburg, will give the conference address at 12:15 p.m.

Following the lunch hour, Mrs. J. B. Mclester will preside over the afternoon meetings devoted to the Junior Department.

A PANEL discussion is planned, using the theme, "Youth Working as Called — Commissioned and Kept Christians in the Church Program. Miss Delores McGrier will give a resume of the discussion at its conclusion.

The 2:45 business session will be devoted to the reports of all Junior Workers. The session will close with an address on "The Way and Why of the Junior Department," by Mrs. C. S. Wynn.

The District Conference Officers are, Mrs. Maude W. Lassiter, chairman, Oxford, N. C., Mrs. Katie Keith, co-chairman, Franklinton, N. C.; Miss Lucy Wortham, secretary, Warrenton, N. C.; Mrs. Princess Wynn, assistant secretary, Warrenton, N. C.; and Mrs. J. B. McLester, junior supervisor, Durham, N. C.

MRS. MAUDE LASSITER
Conference Chairman

COUNTY SPECIAL Workers are, Mrs. Era Norris, Durham county, Mrs. Mary Burwell, Franklin county,, Mrs. Jollie Chavis, Granville county, Mrs. Katie Allen, Vance county.

Junior supervisors are, Mrs. J. B. McLester, Durham, Durham county, Mrs. Della Kearney, Franklin county, Mrs. Zethro Downey, Granville county,, Mrs. Lula Brame, Vance county and Mrs. C. W. Wynn, Warren county.

TRIBUTE TO VETERAN MISSIONARY—Miss Annie Hall, well known Methodist missionary, poses with a souvenir scrapbook and a television set, part of the many gifts received from friends at a "This Is Your Life" tribute recently in Atlanta. Miss Hall served as a missionary for over 40 years, 25 of which were in Africa. Although officially retired, she continues to render Christian service as a visiting missionary and Sunday School teacher at Central Methodist Church. (Photo by Perry)

9 1960

GULF COAST MINISTERIAL ASSOCIATION (MISSISSIPPI)

Mixing Move Is Rebuffed By Coast Pastors

GULFPORT, Miss. (Special) — The Gulf Coast Ministerial Assn. has rejected attempts to admit Negroes to the all-white membership.

The group voted against integrated membership Monday after the Rev. Murray Cox of Gulfport reported results of a committee study.

The Rev. Mr. Cox, chairman of the Mississippi Civil Rights Advisory Committee, has said he favors an integrated ministerial membership.

The group agreed that mixed meetings should be on an individual or denominational basis.

Mississippi Votes Church Segregation

The Miami Herald

JACKSON, Miss. —(UPI)— A segregation bill which opponents claim could lead to state control of churches is headed for Gov. Ross Barnett's office, where it is expected to be signed into law.

BARNETT

The controversial measure was approved, 87-43, in the House Wednesday night despite determined opposition by top church leaders in the state.

The measure is designed to allow local congregations, on a two-thirds vote, to retain church properties if they secede from their national denomination to head off racial integration.

Barnett, a militant segregationist, has not commented on the bill but is expected to add his signature.

However, Sen. Flavous Lambert of Belmont has threatened to test the bill's constitutionality by taking it to court.

House opposition was spearheaded by Rep. Joe Wroten of Washington County, son of a Methodist minister. The bill was aimed at the Methodist Church because of pro-integration stands among national Methodist Leaders.

"It breaks my heart that my church is on trial before this Legislature," Wroten told the House. "This is not the way to solve problems. The only way is by subscription to the teachings of Jesus Christ."

"I do not feel that the state should intrude in a church's internal affairs," said Wroten.

"There have been great cleavages in the past over racial and other matters but we have solved them without the Mississippi Legislature's help."

bill ... will dig our ditch in which to fall. We'll live to regret this day."

Rep. Roy Strickland of Stone County, another opponent, offered an amendment rewriting the measure to "hearby abolish" the Methodist Church in Mississippi and provide that "no Methodist minister shall be brought into the state."

Rep. J. P. Coleman of Choctaw, former governor, said the bill would "do just the opposite from what you might think" by causing the end of segregated churches.

"What frightens me," said Coleman, "is that we do the very thing that will insure our eventual defeat. By passing this

9 1960

MOSLEM

Does The Negro Deserve A Separate State?

CHICAGO—Mr. Elijah Muhammad, noted Moslem Leader who is scheduled to speak at the Coliseum July 24, 2p.m., to a giant rally declared today in a radio broadcast "The so-called Negroes of America are making a shame of themselves in this great election year of America by pleading for one political party to give them equal right over the other." In a reference t the leaders of the south denouncin the civil rights plank in the Democratic platform, Mr. Muhammad said, "They show their hypocris by saying it is an injustice to allow the Negro equal rights. The fac that the white man is protectin equal justice for the Negro shoul be enough for any Negro to say "well then, I'll go to my own God and my own people."

Mr. Muhammad in an obvious reference to the great strength of the Negroes which equal and exceed many nations of Europe and Africa said, 20 million people should no be begging for equal justice o equal rights. Not in this day o time. This is the time of execution by a just group. We have no place in this world that we can call our own. The government of America belongs to the white race but not the earth." In his radio broadcast which is carried in the midwest, east and south, Mr. Muhammad stated. "The white race was given power to rule a short time, but not ownership of the earth. Ownership belongs to the righteous nation of Asiatic people. This is a world of wickedness, not of righteousness. The so-called American Negro does not belong in it unless he is able to withstand the fire. We are living in the day of judgment of this wicked world."

Mr. Muhammad's appearance at the Coliseum comes on the eve of the Republican convention. Reports are filtering in that his chosen topic, "Does The Negro Deserve A Separate or Territory in The USA. or Elsewhere?" is causing great concern among governmental, political, religious and civic groups. One noted civil rights leader said "We have merely been asking for the right to sit and eat, but this man, Muhammad, is asking for some earth, a home for us. It is bound to have a great effect on our impoverishhed people." More than 15.000 people are expected to attend the three hour rally.

Muhammad Followers Charge Harassment In Philadelphia

PHILADELPHIA — (ANP) — Wallace D. Muhammad, son of Chicago's Elijah Muhammad and minister of Islam Temple No. 12 here, last week spoke out against housing discrimination in Philadelphia.

Citing the recent stoning of a home purchased by two Islam followers, the youthful religious leader said this is treatment typical of what Negroes may expect when they move into previously all white neighborhoods.

MAN HIT IN STONING INCIDENT

The stoning incident involved John X and Marian Coffield, who moved into the "white" district last month and were subjected to considerable harrassment.

Recalled Mrs. Coffield, "A few days before we moved in I was cleaning up and was continually interrupted by people throwing stones at the windows and banging on the door. They were white — I saw them — and one of the main offenders was a woman carrying a baby in her arms."

Mrs. Coffiel dsaid she called police and they instructed her to stay in the house no matter what happened. They, meanwhile, patrolled the street every halfhour.

VIOLENCE STARTS AGAIN

Mrs. Coffield said there were no further incidents until she and her husband moved into their home. They were entertaining her brother Sterling J. X. Hobbs, at dinner when whites, threw rocks through the window. One struck her brother in the side, she said.

Mrs. Coffield said she and her husband complained to the real estate agent who sold them the home (Sherr Realty) and that they were tol dthe neighborhood was predominantly colored.

They paid over $8,000 for the property, she stated.

Muslim Cult Woos South's Negroes With Doctrine Of Black Supremacy

The Montgomery Advertiser / Montgomery Ala.

Mon 9-19-60

CHARLOTTE, N.C. (AP) — Muslim, an anti-Christian religious cult nourished in Negro slums of the North, is trying to bring its doctrine of black supremacy South, into the land of the white supremacist.

5 1-B

Its zealous disciples, who call their founder and spiritual leader "the most powerful black man in America," claim to have established temples of Islam in nearly a dozen Southern cities.

Their latest claim to a temple is in Charlotte, center of a recent recruiting drive.

So far, the movement south appears to be on a small scale, attracting interest chiefly among Negroes who have moved north and become Muslim converts. The movement is opposed by many Negro leaders.

Muslim does not publicly advocate racial conflict. But such conflict is implicit in the utterance of its founder, Elijah Muhammad, self-styled "Messenger of Allah." Muhammad, a small, balding Negro born Elijah Poole in Sandersville, Ga., nearly 63 years ago, entices his followers with the promise that the Negro soon will be master in the land where once he was slave.

FBI ON ALERT

It is no secret that the FBI is watching the movement wherever it should appear.

The segregationist, supremacist doctrines of Muslim are ironically parallel to those of the Ku Klux Klan.

"The young Negro today has been brainwashed into believing the most important project in his life is to sit beside a white man," says the Los Angeles Herald-Dispatch, a weekly Negro newspaper and strong voice of Muslim.

"He has no ambition to become anything, or to build a life for himself; he is not interested in his history — just to be integrated with the white man. Poor fool. He does not realize this is a trick to save the white man's life or to prolong it here in Babylon—Babylon is going to burn."

Muslim's strength is in such cities as Philadelphia, New York, Detroit and Los Angeles. Its headquarters is in Chicago.

In the South, Muslims list temples in Wilmington, Del., Richmond and Norfolk, Va., Winston-Salem and Durham, N.C. Orangeburg, S.C., Birmingham, Ala., and Miami, Jacksonville and Tampa, Fla., and Atlanta, Ga.

Some of these temples, however, are hardly worthy of so majestic a name. In Winston-Salem, the temple is a small structure containing a store on the ground floor and a private residence above. The durham temple is a rented hall where a Muslim minister from Baltimore conducts services once a month. The advertised location of the Charlotte temple is next door to a pool room in a small commercial building.

FEAR EXTREMISM

Negro Christian ministers and the National Assn. for the Advancement of Colored People fight Muslim beachheads in the South, fearing its extremist doctrines will destroy what ground has been won in civil rights.

"We can't gain much if we are taken in by an ideology that separates, divides people and practices racial superiority," says Kelly M. Alexander of Charlotte, president of the North Carolina chapter of the NAACP. "This follows the same pattern as white supremacy."

But even Muslim's sharpest critics concede that Muhammad's promise to elevate the Negro "to the highest position that can be obtained by man" falls on ground made fertile by Negro resentment of real and imagined, past and present, racial oppression.

Muhammad's way of life has no use for drinking and smoking, gambling, dancing and gluttony. It emphasizes cleanliness, self-respect, racial pride and independence.

"It is a subtle appeal," says Dr. J. S. Nathaniel Tross, an AME Zion minister and editor of a weekly Negro newspaper in Charlotte. "They are saying we should take pride in what we are."

Accurate membership figures are available only to Muslim's inner circle. The sect itself, in the Herald-Dispatch on July 23, claimed a membership "upwards of 200,000."

Police sources indicate that 50,000 to 70,000 is a truer estimate of Muslim's strength.

TACTICS, TRAPPINGS

Muhammad combines in Muslim the flamboyant tactics of the late Sweet Daddy Grace, the Arabic trappings of the tue Moslem faith (which rejects Muslim's claim to kinship), and the Negro nationalism policies of Marcus Garvey.

"America is falling," Muhammad preaches. "She is the real habitation of devils and every evil and unclean and hateful person. There is no future for her. One destruction after the other shall come upon her until she has been laid low, even to the ground."

Muhammad decries Christianity as a hold-over from the days of bondage "The white race," he asserts, "has spread their religion called Christianity all over the black man's world and have deceived millions of black people. . . it is now only a matter of time before the so-called Negroes' eyes will be opened."

Mohammad, himself, thought acquitted of a charge of preaching sedition, served three years in prison for draft-dodging. His right hand man and minister of the New York temple, Malcolm X, was converted to Muslim while serving a prison term for larceny.

To his critics, who point to this and his extremist doctrines, Muhammad shouts, "false charges."

And to his faithful, he promises, "the white race was given power to rule a short time, but not ownership of the earth."

Citizens of Monaco are forbidden to gamble at the famed casino of Monte Carlo from which the tiny principality derives much of its income.

ELIJAH MUHAMMAD
MESSENGER OF ALLAH

TRUTH ABOUT MUHAMMAD

The New Crusader
Sat. 10-15-60
P. 9

Muhammad Wants Negro-Owned Bus Transport Lines

By DAN BURLEY

Five steps to economic independence proposed for American Negroes by Elijah Muhammad, leader of the Black Muslim movement are based on the development of such intense black nationalism that the nation's more than 20 million Negroes will be naturally fused into one tremendous, unified bloc.

For, as Mr. Muhammad sees it, there is no other way for the black man to shed his shackles of economic, political and social slavery which are responsible for his being a second class citizen.

He maintains that otherwise, the black man is in dire danger of losing his racial identity by being absorbed through intermarriage and interbreeding with the dominant white majority, which, according to him, would be catastrophic.

What Muslim Proposes

Accordingly, the correct procedure to escape such racial oblivion, he says, is for American Negroes to collectively (1) buy farmland to raise their own food and cotton and wool for clothing;

2. buy timber and clay land frm which to get lumber and brick for housebuilding;

3. put up money on a voluntary monthly tax system into a national fund to build and promote Negro owned business and enterprises;

4. build Negro-owned factories and move extensively into the world of manufacturing and trade and . . .

5. start independent, Negro-owned or controlled public transportation systems.

Built In "Buy Black"

All these points, he reasons, must be predicated upon growth and development of intense race pride which in turn would generate the desire on the part of individual Negroes to buy from and support one another wherever possible. This naturally would create a "built-in" inclination to "Buy Black."

He particularly stresses the point about Negroes getting without delay into public transportation beyond what they are already doing in the taxicab and livery business.

He notes that Negroes, particularly in racially "oppressed" areas of the Deep South such as Birmingham, Jackson, Miss., New Orleans, Atlanta, Charleston, S.C. Memphis and Little Rock should by all means be the first to take steps to buying buses to set up their own transportation systems.

He envisions the development of Negro intercity and interstate bus lines operating under federal and state licenses.

"All Possible To Allah"

"Nothing is impossible under Allah," he asserts," and just one tenth of the money our people squander on whiskey, cigarets and questionable pleasures would easily pay for setting up of our own independent transportation systems.

"It would be comparatively easy for black men to buy airplanes for a Negro airline, say between New York City and Washington, D.C., Chicago and Memphis, and so forth.

Must Have Desire

"But we must have the will and desire to do these things. The white man isn't going to do them for us. He doesn't want to change things because he's making too much money by his monopoly on such transportation systems as Greyhound and Bluebird Bus lines railways and airlines which our people must spend their money with him in order to move about the country."

Negro ownership of transportation systems, he says, would automatically provide thousands of new jobs for Negroes such as drivers, mechanics, dishpatchers, ticket sellers, Red Caps, clerks, clerks, office personnel, inspectors and the like. Negro insurance companies would benefit and be able to add millions of dollars of new business, Mr. Muhammad points out. (To Be Continued).

WHO, WHAT, WHERE: in PHILADELPHIA

By RALPH MATTHEWS

Muslim groups end month of fasting, explain beliefs

The Philadelphia Tribune P. 16

Into Philly last week came Khalil Nasiruddein, bearded representative of the Islamic and African Information Center of the Muslim Brotherhood, USA, located at 5312 W. Girard Avenue.

Mr. Nasiruddein brought the intelligence that the Muslim month of fasting had come to an end. Sat. 4-16-60

The Muslim Holy Month of Fasting (Ramadhan) came to an end on Monday, March 28 and Muslims all over the world celebrated with joyous feasting and rejoicing after having abstained from food and water from dawn until sunset for thirty days.

Khalil Nasiruddein

At the headquarters of the Muslim Brotherhood in Philadelphia, there were guests from Turkey, Saudi Arabia and Pakistan. There were a few visitors from Egypt also.

The prayers were led by the Imam, Alhaji Talib Ahmad Dawud, after which there was a children's program and movies on Egypt and Nigeria, followed by feasting and marry-making.

If Mr. Nasiruddein took part in the observance he seemed none the worse for wear and displayed a tremendous burst of energy for a man who had gone without succor for 30 days.

One important thing I learned from him is that he and his group are not affiliated with the group of Muslims headed by the Elijah Muhammad.

Muslimism, Mr. Nasiruddein contends, strives for peaceful co-existance with all people and all religions, races and nationalities and looks with disdain upon appeals to racism.

The leader of his group is Hajji Talbid Dawud, who Dakota Staton, and who, like famous band leader Lynn Hope, is one of the big name of the movement.

of the big names of the movement.

The Muslims do not accept Jesus Christ as the son of God as Christians do, but they do not question His having lived, but only as one of the many Hebrew prophets.

They insist He did not actually die on the cross as Christians contend, but merely lapsed into a comma and was taken down in this condition and laid in the tomb where His followers including Joseph, who built the tomb, and Nichodemus, a famous physician of the time, revived Him and helped Him escape into Inda where He continued to teach and perform miracles for many years.

To support this theory the Muslims have many arguments taken from the scriptures themsleves. One is that when the Roman soldier stuck the spear in His side the Bible says blood and water flowed from the wound.

If Jesus had been dead this could not have happened they contend.

Muslims open $60,000 drive to build auditorium-center

The Afro-American P. 5

Baltimore, Md.

BALTIMORE

"It is part of our continuing effort to bring humanity from the lowest depths of poverty, crime, and misery to the highest heights of a life of respect, dignity, self - reliance and usefulness." 7-30-60

This is the basis of an appeal for public support for a $60,000 gymnasium - recreation center by the Islamic Temple No. 6, 514 Wilson St.

The temple, one of 75, throughout the country is now conducting a fund raising campaign.

The campaign opened last week and is to end August 5.

According to Isaiah Karriem, minister, plans call for the center to be completed by November.

It will be open to all persons, regardless of religious beliefs, he said.

Emphasizing the need for such a center in the area, Mr. Karrem added:

"The only way to end juvenile delinquency is to get children in off the streets. We feel that this is a step in that direction."

The proposed site of the recreation center is the rear of the temple, an area of 90 x 75 feet. When finished, Mr. Karriem said, it will have all modern facilities for various athletic games.

The 300-seat temple, formerly an auto garage "of no use to mankind and a blight on the community," is now an imposing structure. As part of the current renovation program, it has been recently painted inside and out.

* * *

AT PRESENT the temple consists of a business bureau, cafeteria, kitchen, auditorium and minister's study.

The spic and span cafeteria, kept cool with giant fans, seats 100 diners comfortably. The kitchen, also spotless, is equipped with modern facilities and utensils. It is under the direction of Sister Stella X.

The proposed additions and renovations, the minister said, is the first step of an expansion program which calls for establishing a 1,000-acre farm, ..a supermarket and other commercial enterprises.

Pointing with pride to the renovations of the temple, Mr. Karriem said members did the work.

"Since embracing Islam, our 3,000 local members have acquired a new sense of responsibility they were unable to obtain in other areas of society," he said.

"Our members are represented in numerous and varied professions in Baltimore. These include machinists, technicians, real estate dealers, merchants and barbers."

* * *

THE MINISTER said that since embracing the faith, some Muslims have reported savings up to $2,000 yearly by cutting down on food and not smoking or drinking.

Commenting on the conduct of members of the faith, the minister said:

"Despite the fact that we have been accused of being preachers of hate, we are not.

"No Islam is allowed to carry any weapon of any kind. Among children of Islams, juvenile delinquency is unheard of. The only time any member has been involved in a police incident is when they defended themselves."

Aiding the minister in conducting the affairs of Temple No. 6 are the assistant minister, Carl Harding, and Charles Leekins, secretary.

Negro Muslim Drive Heads Into South

Baltimore Afro-American

Herald Tribune

CHARLOTTE, N. C., Sept. 11 (AP) —Muslim, an anti-Christian religious cult nourished in Negro slums of the North, is trying to bring its doctrine of black supremacy south.

Its zealous disciples, who call their founder and spiritual leader "the most powerful black man in America," claim to have established temples of Islam in nearly a dozen Southern cities.

Their latest claim to a temple is in Charlotte.

So far, the movement south appears to be on a small scale, attracting interest chiefly among relatives of Negroes who have moved north and become Muslim converts.

The movement is opposed by many Negro leaders.

Muslim does not publicly advocate racial conflict. But such conflict is implicit in the utterance of its founder, Elijah Muhammad, self-styled "Messenger of Allah."

Muhammad, a small, balding Negro born Elijah Poole in Sandersville, Ga., nearly 63 years ago, entices his followers with the promise that the Negro soon will be master in the land where once he was slave.

It is no secret that the FBI is watching the movement.

Muslim's strength is in such cities as Philadelphia, New York, Detroit and Los Angeles. Its headquarters is in Chicago.

In the South, Muslims list temples in Wilmington, Del., Richmond and Norfolk, Va., Winston-Salem and Durham, N. C., Orangeburg, S. C., Birmingham, Ala., and Miami, Jacksonville, and Tampa, Fla., and Atlanta.

Some of these temples, however, are hardly worthy of so majestic a name. In Winston-Salem, the temple is a small structure containing a store on the ground floor and a private residence above.

The Durham temple is a rented hall where a Muslim minister from Baltimore conducts services once a month. The advertised location of the Charlotte temple is next door to a poolroom in a small commercial building.

Negro Christian ministers and the National Association For the Advancement of Colored People fight Muslim beachheads in the South, fearing its extremist doctrines will destroy what ground has been won in Civil Rights.

Muslims Addressed By Leader of Sect

The Atlanta Constitution
Atlanta, Ga.
Mon. 9-12-60
P. 8

Elijah Muhammed, leader of a pseudo-Moslem sect which preaches Negroes will take control of America, addresses a southwide gathering of the "Muslims" here Sunday.

Several hundred Negroes, many of them from surrounding Southern states, were on hand for the meeting at the H. W. Turner Elks Lodge at the corner of Magnolia street and Sunset avenue, in northwest Atlanta.

Muhammed, born in Sandersville, founded the sect. He was convicted of draft evasion during World War II when he refused to take part in what he called a "white man's war."

CENTERED IN CHICAGO

The Muslim sect is now operated from the national headquarters in Chicago and has followers in 27 American cities, including New York, Detroit, Washington, and Los Angeles.

Sunday's meeting was another move to drum up new members for the organization.

A number of the Muslim leaders have been in the Atlanta area for the past few days talking to hundreds of Atlanta Negroes in attempts to get them to join their cause.

The following of Elijah Muhammed wore their traditional garb for Sunday's lengthy meeting here. The women, or sisters as they are called, were dressed in flowing white dresses and white head coverings. The men wore dark suits and bright red ties as their identifying clothing.

SKILLED IN JUDO

Muhammed's honor guard—muscular youth reportedly skilled in the art of judo—were lined up for a block and half outside the Elk's lodge Sunday afternoon. Several others skitted back and forth across the top of the building.

The muslims preach overthrow of the white race and have denounced christians and Jews alike.

Elijah Muhammed, whose real name is Elijah Poole, proudly tells his followers that he dropped his family name because it was given to his family by white slave owners years ago.

Followers of the sect also drop their family name and assume a letter from the alphabet instead.

Charge 'False Teachings'

'Real Muslims Call Muhammad A 'Subversive'

Pittsburgh Courier
Pittsburgh, Pa.
Sat. 9-10-60
9

PHILADELPHIA, Pa.—Members of the United Muslim Organization of Greater Philadelphia have denounced Chicago's Muhammad as a "subversive," and declared they will dedicate themselves to stop the "false teachings" of Islam.

Hameed Wahad-Bey, one of the leaders of the Philadelphia group said, "We are registered in Washington, D. C., with the United States Government and Canada."

"We do not teach subversive acts or try to incite people to overthrow the government. Freedom and peace are the goal of Islam."

■

AT THE SAME time the new order announced its subdivision into three separate units with assigned leaders.

They are: National Muslim Improvement Association of Philadelphia (North Phila.), Muhammad Ali Hasan; International Muslim (West Phila.) Nasir Ahmad; and Morrish Islamic Society (South Phila.) Hameed Wahad-Bey.

Temple Established In Charlotte

Black Supremacy Cult Moving South

By CHARLES L. WEST

CHARLOTTE (AP)—Muslim, an anti-Christian religious cult nourished in Negro slums of the North, is trying to bring its doctrine of black supremacy south, into the land of the white supremacist.

Its zealous disciples, who call their founder and spiritual leader "the most powerful black man in America," claim to have established Temples of Islam in nearly a dozen Southern cities.

Their latest claim to a temple is in Charlotte, center of a recent recruiting drive.

So far, the movement south appears to be on a small scale, attracting interest chiefly among relatives of Negroes who have moved North and become Muslim converts. The movement is opposed by many Negro leaders.

Muslim does not publicly advocate racial conflict. But such conflict is implicit in the utterance of is founder, Elijah Muhammad, self-styled "messenger of Allah."

Muhammad, a small, balding Negro born Elijah Poole in Sandersville, Ga., nearly 63 years ago entices his followers with the promise that the Negro soon will be master in the land where once he was slave.

It is no secret that the FBI is watching the movement wherever its shoots appear.

The segregationist, supremacist doctrines of Muslim are ironically parallel to those of the Ku Klux Klan.

"The young Negro today has been brainwashed into believing the most important project in his life is to sit beside a white man," says the Los Angeles Herald-Dispatch, a weekly Negro newspaper and strong voice of Muslim.

"He has no ambition to become anything, nor to build a life for himself; he is not interested in his history — just to be integrated with the white man. Poor fool. He does not realize this is a trick to save the white man's life or to prolong it here in Babylon — Babylon is going to burn."

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Negro Christian ministers and the National Assn. for the Advancement of Colored People fight Muslim beachheads in the South, featuring its extremist doctrines will destroy what ground has been won in civil rights.

"We can't gain much if we are taken in by any ideology that separates, divides people and practices racial superiority," says Kelly M. Alexander of Charlotte, president of the North Carolina chapter of the NAACP. "This follows the same pattern as white supremacy."

But even Muslim's sharpest critics concede that Muhammand's promise to elevate the Negro "to the highest position that can be obtained by man" falls on ground made fertile by Negro resentment of real and imagined, past and present, racial oppression.

Muhammad's way of life has no use for drinking and smoking, gambling, dancing and glutony. It stresses cleanliness, self-respect, racial pride and independence.

"It is a subtle appeal," says Dr. J. S. Nathaniel Tross, an AME Zion minister and editor of a weekly Negro newspaper in Charlotte.

"They are saying we should take pride in what we are."

Accurate membership figures are available only to Muslim's inner circle. The sect itself, in the Herald - Dispatch on July 23, claimed a membership "upwards of 200,000."

Police sources indicate that 50,000 to 70,000 is a truer estimate of Muslim's strength.

Muhammad combines in Muslim the flamboyant tactics of the late Sweet Daddy Grace, the arabic trappings of the true Moslem faith which rejects Muslim's claim to kinship, and the Negro nationalism policies of Marcus Garvey.

"America is falling," Muhammad preaches. "She is the real habitation of devils and every evil and unclean and hateful person.

"There is no future for her. One destruction after the other shall come upon her until she has been laid low, even to the ground."

Muhammed decries Christianity as a hold-over from the days of bondage. "The white race," he asserts, "has spread their religion called Christianity all over the black man's world and have deceived millions of black people . . .It is now only a matter of time before the so-called Negroes' eyes will be opened."

Muhammed, himself, though acquitted of a charge of preaching sedition, served three years in prison for draft-dodging.

His right hand man and minister of the New York temple, Malcolm X, was converted to Muslim which serving a prison term for larceny.

To his critics, who point to this and his extremist doctrines, Muhammad shouts, "False charges."

And to his faithful, he promises, "The white race was given power to rule a short time, but not ownership of the earth."

9 1960

MUSLIM
BLACK SUPREMACY CULT

Muslim, Black Supremacy Cult, Is Invading South

The Times-Picayune
New Orleans, La.

Prophet's Doctrines Opposed by NAACP

Mon. 6-13-60

By CHARLES L. WEST

CHARLOTTE, N. C. (AP)—Muslim, an anti-Christian religious cult nourished in Negro slums of the north, is trying to bring its doctrine of black supremacy south, into the land of the white supremacist.

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Over 500 Attend Church Council Held In Norfolk

Journal and Guide

Norfolk, Va.

Delegates, ministers and workers representing 26 churches attended the tenth annual session of the National Association Council of Community Churches of America and Elsewhere, Inc. in Norfolk August 17 - 21. The meetings were held at Garrett Memorial Christian Community Church with the Rev. James A. Askew as the host pastor.

Sat. 8-27-60

Highlights of the session were the adoption of plans for the establishment of the Wilbur H. Waters Convalescent Home for the Aged in Baltimore, a discussion of plans for a school, a pledge of support for the National Association for the Advancement of Colored People financially and with members and the adoption of a resolution in support of civil rights legislation.

ONE HUNDRED and eighty-six persons had registered for the session by Thursday morning. Delegates and workers attending the session represented churches from Chicago to Virginia. Sunday was the high day of the session when more than 500 people attended the services.

The opening message on Wednesday morning was delivered by the Rev. Dr. George C. Violenes of Christ Christian Community Church of New York City. The Rev. Charles H Mack pastor, New Bethel Christian Community Church was the guest speaker at the memorial service Wednesday afternoon.

NATIONAL Women's Day was observed on Thursday. A literary and musical program was held Thursday night.

Youth Day was observed Friday. The Rev. Abert Hobrook, pastor, Shiloh Church, Baltimore, was the morning speaker. A musical program and Ushers' Night were the highights Friday night. The Rev. Norris Smith, pastor, Holy Trinity Church, Washington, D. C., spoke for the ushers.

MOST OF Saturday was devoted to business and the adoption of resolutions and the ordination service. There were committee reports and the election of officers.

All officers were re - elected. They are the Revs. Jesse H. Williams, Chester Pa., national president; George W. Baynard, Baltimore, first vice president; Cyrus N. Riley, Chicago, second vice president; James A. Askew, Portsmouth, third vice president; Sydney Daniels, Baltimore, fourth vice president (a new office); Mrs. Daisy A. Johnson, national secretary; Mrs. Gertrude Davis, national assistant secretary; Frederick Wilson, national treasurer; James L Camphor Jr., national statistician; Charles Patterson n,ational sergeant - at - arms; and the Rev. Phillip Wilson, national chaplain.

The session next year will be held at People's Modern Christian Community Church, Chicago, with the Rev. Cyrus N. Riley as the host pastor.

9 1960

NATIONAL BAPTIST CONVENTION

Jackson Still President, Says Board Of Directors

Will Baptists Meet Here?

By LOUIS LAUTIER

CHICAGO. — (NNPA) — The board of directors of the National Baptist Convention, Inc., meeting here Thursday and Friday, unanimously reaffirmed the election of the Rev. Joseph H. Jackson of Chicago as president of the convention.

In other developments:

1. The board sent a letter to the Rev. Gardner C. Taylor of Brooklyn requesting him to "cease and desist" from holding himself out as president of the convention.

2. The Illinois Baptist convention, in a move regarded as being that of the Taylor followers, failed to get an injuction in Cook County Superior court restraining Jackson and other officers of the convention from holding the two-day meeting of the board.

The meeting, held in the Olivet Baptist church, of which Dr. Jackson is pastor, was called to order by the Rev. C. H. Hampton of San Diego, Calif.

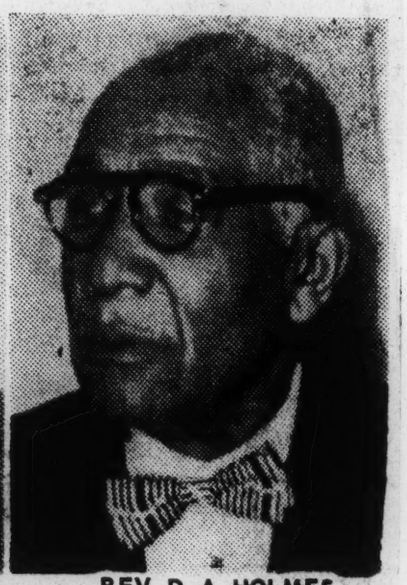
In his opening remarks, Dr. Hampton noted that there had been so much "confusion and disorder" at the 80th annual session of the convention, held in Philadelphia early in September, that the convention had been challenged as to the "clarity and positiveness of our vote."

Roll Call For Jackson

He ordered a roll call of members of the board by states with instructions to the members to answer to their names by voting for either Dr. Jackson or Dr. Taylor. Of the 89 members of the board, 70 were present and voted for Dr. Jackson. There were no Taylor votes.

The board then adopted a resolution offered by the Rev. E. A. Freeman, president of the Missionary Baptist convention of Kansas and pastor of the First Baptist church in Kansas City, Kas., who made the motion for adoption of the report of the nominating committee at the Philadelphia convention recommending the reelection of Dr. Jackson.

REV. E. A. FREEMAN
He Says 'Yes'



REV. D. A. HOLMES
He Says

The resolution "re-affirmed, confirmed, verified and upheld" Dr. Jackson's reelection "as the only qualified and bona fide president" of the convention.

It declared that "We uphold the election of Dr. Jackson" because (1)he is "the peoples choice and our choice," (2) he is " a man of unquestioned honesty and integrity," (3) of "deep consecration and genuine devotion to the highest, the noblest and the best," (4) "one of the greatest leaders of all times" and "one of the greatest our convention has ever had."

The resolution also called Dr. Jackson "a man of Christian character and courage," "a man of sober judgement and sound business practices," "the man our convention needs for such a time as this."

Passed Every Test

It said his reelection "met and passed every test of National Baptist Convention election practice and procedures."

The resolution said board members had unanimously "requested Dr. Jackson to stand for reelection" at their meeting in Hot Springs, Ark., las

As a result of his leadership, the resolution asserted that the convention "knows more about its business than it has ever known," that there is "a greater degree of harmony between the convention and the boards through which it does it work than ever before," that for the first time in the 80-year history of the convention the treasurer has the deeds to the convention's properties.

It also said that for the first time the Convention has a ministerial retirement fund and through Dr. Jacksons leadership the convention's bath house at Hot Springs has been refinanced and old debts reduced.

It added that under Dr. Jackson, support of the Foreign Mission Board has increased from $300,000 in 1952 to more than $700,000 in 1959.

After the adoption of the resolution, Dr. Jackson entered the pulpit and was given an ovation.

Letter To Taylor

The letter to Dr. Taylor was read by the Rev. Ernest C. Estell, president of the Baptist Missionary and Educational Convention of Texas and pastor of St. John Baptist church in Dallas, Tex.

The letter was as follows:

"Dear Dr. Taylor:

"We as a board regret the disgraceful, disorderly and shameful experience brought on the 80th annual session of our convention by you and the 'Taylor Team.' Not only as the order of the convention disrupted by the obstreperous and boisterous conduct by members of the 'Taylor Team,' but important reports, sermons, and even the president's annual message and the dignity of the convention itself sacrificed.

"We further regret the action of your team in holding a rump session after the convention was duly adjourned for recess on Thursday, September 8, at which time officers were purported to have been elected.

"In newspapers and every other media of communication, along with copies of communications from you, you and other persons have held themselves out as duly elected officers of the National Baptist Convention, Inc., and as possession thereby the authority and power given to that body by its federal charter.

"As you know, there are various implications involved in such act, including fraudulent misrepresentation. Only the duly elected officers who have been elected according to the procedures and practices of the National Baptist Convention, Inc., and certified by the official records of the secretary of the National Baptist Convention, Inc., possess the power to act under its charter and to perform its duties set out therein.

"You are requested to cease and desist from holding yourself out as one having any authority as a duly elected officer of the National Baptist Convention, Inc., or as having any authority to perform any of its duties; for we re-affirm to you, sir, that the following are the bona fide and legitimate officers of the National Baptist Convention, U.S.A., Inc.:

"J. H. Jackson, president; E. Doyle Billoups, vice president at large; C. H. Hampton, A. E. Campbell, T. S. Harten and J. A. F. Finlayson, vice presidents; T. J. Jemison, secretary; L. H. Henderson, Jr., L. C. Jenkins, M. K. Curry and Levi M. Terrill, assistant secretaries; L. G. Carr, treasurer; Owen D. Pelt, historian, and B. J. Johnson, statistician."

A group of Chicago ministers under the name of the Illinois Baptist Convention filed a complaint Thursday in the Cook County Superior court seeking to enjoin Dr. Jackson, Dr. Jemison and Dr. Carr from participating in the meeting of the board.

Attorneys for Dr. Jackson filed a motion to dismiss on the ground that the issue had been previously decided against the plaintiffs in a suit in Philadelphia and that the complaint was one in which the Cook County Superior court had no jurisdiction.

Even if it had jurisdiction, Dr. Jackson's lawyers asserted, there was no allegatioin of fraud and the court should not issue an injunction.

Judge Ettelson agreed that there was no basis to issue an immediate injunction and took the case under advisement.

After the board meeting ended, Dr. Jackson's lawyers said the case was academic.

Representing Dr. Jackson were Aaron Payne, a Chicago attorney; Benjamin F. Wilson of Gary, Ind., attorney for the convention, and A. Leon Higginbotham, a Philadelphia attorney.

Dr. Jackson's 'Re-election' Confirmed, Upheld By Board

By Albert Barnett

CHICAGO, Ill. (ANP) -- With 70 of the 89 members of the board of directors of the National Baptist Convention present at the special meeting held here Thursday at Olivet Baptist Church, Dr. Joseph H. Jackson was proclaimed president to serve his eighth successive term as head of the 5-million member Protestant organization.

The Board, by resolution, "reaffirmed, confirmed, verified and upheld" Dr. Jackson's re-election as president at the recent national conference in Philadelphia which is being disputed by Dr. Gardner C. Taylor, pastor of the Brooklyn, N. Y., Concord Baptist Church, and his 10,000 member congregation.

BOARD MEETING "CLOSED"

The closed Board of Directors conference preceded the public meeting held in the main auditorium of Oliver church, which is also pastored by Dr. Jackson.

In the injunction suit filed against Dr. Jackson's incumbency by Dr. Taylor in Philadelphia, Dr. Jackson was represented by the law firm of Austin Norris, Green, Harris and Higginbotham. A statement concerning the suit released by the law firm, stated, in part:

DR. JACKSON "LEGALLY ELECTED"

"It is, of course, our belief that Dr. Jackson has been legally elected for another term and that Dr. Gardner C. Taylor, the pretender to the presidency, was merely the choice of an illegal rump session of his followers, assembled for this illegal purpose, after the adjournment of the convention and after most of the duly elected delegates had left the hall.

"What we are saying is that aside from any discussion of the merits of the fight between Dr. Jackson and Dr. Gardner C. Taylor, for the presidency, Dr. Jackson is still and will remain the head of the Baptist Conference until the final decision of the courts and this decision may be many months away.

REPORT FROM PHILADELPHIA

Meanwhile, writing from the "City of Brotherly Love" where the hectic NBC conclave was held, Malcolm Poindexter, ANP's ace news analyst, reported this week that dismissal of the cross-suits field in the disputed presidency, led to an appeal to the State Supreme Court, filed on behalf of Dr. Taylor.

The day before, Judge Joseph Sloane had ruled the matter out of jurisdiction of Common Pleas Court. On Wednesday, Isaiah Crippins, Esq., counsel for Dr. Taylor, one of two claimants for the top Baptist office, filed an appeal.

The other claimant, Dr. Jackson of Chicago, has been president for seven years. As matters now stand, Dr. Jackson and the reigning Board of Directors will continue in office until the legalities of the disputed Sept. 8 electio of officers have been argued.

QUESTIONS JUDGE'S "REASONING"

In a brief field with the appeal, Atty. Crippins describes at length Judge Sloane's "reasoning." He said:

"I cannot see how the court had jurisdiction to issue an injunction against Dr. Taylor on one day, and then three days later suddenly decide that it lacked jurisdiction. If the injunction was wrongfully issued then the National Baptist Convention and Dr. Jackson are liable to Dr. Taylor for damages. If the injunction was properly issued then the court could not possibly have lost jurisdiction."

Crippins added he has the "greatest respect" for Judge Sloane, but felt his decision was the "easy way out" for the court.

DR. TAYLOR "SHOCKED"

Dr. Taylor in New York, when informed of Judge Sloane's action, said he was "shocked."

"How could any judge in good conscience allow a man to be caluminated and for that man not to have his day in court," Dr. Taylor was quoted as saying.

Dr. Jackson Urges NAACP Support, Hits Independents

CHICAGO — (ANP) — The Rev. Joseph H. Jackson, president of the National Baptist Convention, Thursday urged support of the NAACP but hit at independent protest organizations which solicit funds and report to nobody.

In an impromtu address to the Board of Directors of the National Baptist Convention, which met in Olivet Baptist Church here Thursday and Friday, Dr. Jackson said "There is no use to talk to other people about integration if we can not operate ourselves."

He was referring to some of the difficulties which have beset the Convention both at and since the 80th annual session at Philadelphia early in September, but he moved into a statement of his views on protest movements.

"I am for protest, the constructive side, but I am not for folks going to white churches to sit-in," he declared to the accompaniment of encouragement from some of the audience, shouting "Say it, doctor!"

"I have been critized because I have not supported the sit-ins," Dr. Jackson said, adding:

"I have not supported the sit-in because I don't believe they are sincere. What would we look like leading young colored people by passing a colored church and going to some white church and kneel in when you won't go to your own church.

"I am for protest at the constructive level, but I am not for all these independent and separate treasuries in the name of integration.

"I think the NAACP is our strong arm. They fought our battles when we could not fight ourselves. They have an organized system of collecting money. They have a fine legal staff. When they pay out money they account for it.

"I hope the day will come when people will stop sending money to these independent groups that account tto nobody, and let the N. A. A. C. P. fight our battle and support it."

Baptists' Suits Ruled Out

President Judge Joseph Sloane, of Common Pleas Court 7, Tuesday dismissed suits of both factions who claimed leadership of the National Baptist Convention, U. S. A., Inc.

He said the court lacked jurisdiction because the convention, largest Negro church body in the United States, was incorporated in the District of Columbia.

The factions are those of the Rev. Dr. Joseph H. Jackson, of Chicago, president for the past seven years, and the Rev. Dr. Gardner S. Taylor, of New York, who claimed he was the new president.

The suit was filed here in the first place, Judge Sloane commented, only because the convention was holding its annual meeting at Convention Hall in Philadelphia when the dispute arose.

Both ministers claimed election to the presidency and the meeting, often unruly, finally degenerated into a mass of confusion and broke up. Both sides, meanwhile, had filed suit.

Noting that the only contact Pennsylvania had with the group was the annual meeting here this year, Judge Sloane continued, "This fact does not sufficiently outweigh the principle that we refrain from interfering with the internal affairs of this corporation.

"No great hardship should result from this conclusion since the courts of the District of Columbia are open, nor is the plight of the parties worsened from a geographic point of view. Many of the parties and proposed witnesses are not from Pennsylvania and would find it as easy to travel to Washington as to Philadelphia."

He concluded there was no compelling reason to accept jurisdiction of the case here.

Court Steps Out Of Baptist Controversy

PHILADELPHIA. — (Special to The CALL) — Judge Joseph Sloan of the Common Pleas court ruled here Wednesday, Sept. 28, that his court has no jurisdiction to settle the controversy between two factions in the National Baptist Convention, Inc.

With the court stepping out of the case, the matter of who is president of the convention is back in the hands of the Baptist convention itself.

Both Dr. J. H. Jackson of Chicago and Dr. Gardner C. Taylor of Brooklyn, N. Y., claim that he was elected president of the 5-million-member Baptist body at the 80th annual session held in Philadelphia a few weeks ago. Dr. Jackson, who was seeking reelection for an eighth term, says that he was elected by a voice vote. Dr. Taylor says that he was elected by a state-by-state vote.

The two factions filed injunction suits against each other. Judge Sloan threw them both out of court.

Judge Sloan issued his opinion after studying the injunctions, the claims and counter-claims in an effort to determine whether the court had jurisdiction. He decided that it does not.

Baptist directors uphold Dr. Jackson

The Afro-American
Baltimore Md.

CHICAGO — The board of directors of the National Baptist Convention "re-affirmed, confirmed, verified and upheld" the reelection of Dr. Joseph H. Jackson as president.

The meeting, held Thursday and Friday, was called by Dr. Jackson to finish the unfinished business of the convention, he said. Sessions were held in Dr. Jackson's Olivet Baptist Church.

Dr. Gardner C. Taylor, who claims he was legally elected president when the Convention met in Philadelphia, reiterated his position that the board meeting was not authentic.

He said: "I look upon this as an extra - legal meeting. Dr. Jackson is not president of the Convention by vote of the people and has no right to call such a meeting. I am distressed at attempted subterfuges and evasions of the will of the people."

* * *

IN OTHER developments:

1. The board sent Dr. Taylor a letter requesting him to "cease and desist" from holding himself out as president;

2. The Illinois Baptist Convention was denied a Cook County Superior Court injunction restraining the meeting.

The Rev. C. H. Hampton, San Diego, Calif., presided at the meeting. He said the Convention had been challenged as to the "clarity and positiveness of our vote."

On a roll call of the board, the 70 (of a possible 89) present voted for Dr. Jackson. The board then adopted the resolution that "re - affirmed, confirmed, verified and upheld" Dr. Jackson's reelection "as the only qualified and bona fide president."

* * *

IT DECLARED "we upheld the election of Dr. Jackson because he is: the people's choice and our choice, a man of unquestioned honesty and integrity, a man of deep consecration and genuine devotion to the highest, the noblest and the best, and one of the greatest leaders of all time."

(To this, Dr. Taylor wryly commented: "I'm surprised they didn't name him King of Siam.")

The board said that as a result of Dr. Jackson's leadership, the Convention "knows more about its business than it has ever known" and that there is "a greater degree of harmony . . ."

The board also pointed to the ministerial retirement fund and the refinancing of the Hot Springs bath house.

* * *

THE REV. Ernest C. Estell, Texas Baptist president, read the letter to be sent to Dr. Taylor. The letter set forth:

"We as a board regret the disgraceful, disorderly and shameful experience brought on the 80th annual session of our Convention by you and the 'Taylor Team.'

"Not only was the order of the Convention disrupted by obstreperous and boisterous conduct by members of the 'Taylor Team,' but important reports, sermons and even the president's annual message and the dignity of the convention itself sacrificed."

The letter said, of Dr. Taylor's election to the presidency in a "rump session," that "there are various implications involved" in Dr. Taylor's representing himself as president "including fraudulent misrepresentation."

Asking Dr. Taylor to cease saying he had any auhority as an elected officer of the convention, the board said that "the following are the bona fide and legitimate officers . . ."

"J. H. Jackson, president; E. Doyle Billoups, vice president at large: ;C. H. Hampton, A. E. Campbell, T. S. Harten and J. A. F. Finlayson, vice presidents; T. J. Jemison, secretary; L. H. Henderson Jr., L. C. Jenkins, M. K. Curry and Levi M. Terrill, assistant secretaries; L. G. Carr, treasurer; Owen D. Pelt, historian; and B. J Johnson, statistician."

* * *

A GROUP OF Chicago ministers, the Illinois Baptist Convention, filed a complaint in the Cook County Superior Court seeking to enjoin the board meeting.

Attorneys for Dr. Jackson successfully filed a motion to dismiss on the grounds that the issue had been settled in Philadelphia already and that the Cook County court had no jurisdiction.

Representing Dr. Jackson were Aaron Payne, Chicago; Benjamin F. Wilson, Gary, and A. Leon Higginbotham, Philadelphia.

* * *

ISAIAH CRIPPINS, attorney for Dr. Taylor, appealed to the Pennsylvania Supreme Court the dismissal of the Baptist feud. The case was in Judge Joseph Sloane's Common Pleas Court.

Judge Sloane ruled he had no jurisdiction in the case. Mr. Crippins said Judge Sloane had "taken the easy way out."

Noting that the Jackson faction had gotten an injunction in Judge Sloane's court two weeks previously, he said:

"They simply cannot use the local court to attain a temporary advantage and then rush out the minute their ends are accomplished."

Dr. Taylor said, of the suit dismissal: "Mr. Crippins is asking the state supreme court to direct the lower court to hear the testimony. We are anxious at this point, having been brought into that court to have it or some court hear the evidence.

"I'm curious and distressed at the apparent attempt to get away from hearing the evidence. We are ready. We have nothing to hide."

Baptists Still Split; Court Throws Case Out

The Pittsburgh Courier p. 3
Pittsburgh Pa.
10-8-60

By BOB QUEEN

PHILADELPHIA, Pa.—The Philadelphia Common Pleas Court threw out the National Baptist Convention suit that was the aftermath of its all but outright violent 80th session here, Sept. 6-11, shaking off jurisdictional responsibility, and leaving the 5,000,000-member organization wider apart than the Democrats and Republicans.

Judge Joseph Sloane, president of the Philadelphia Court of Common Pleas, dismissed two suits that climaxed the unfinished business of the convention, his nine-page opinion pointing out that jurisdiction existed in the District of Columbia, where the organization was formed as a corporation, and that the body "has no chief place of business in this county."

While the decision left the issues still wide open, especially as to the controversial "presidency," whether it was retained by Dr. Joseph H. Jackson of Chicago, or Dr. Gardner Taylor of Brooklyn, N. Y., is the "real" president by virtue of a delegation-poll count in his favor, Dr. Jackson's legal representatives in the local action, the law firm of J. Austin Norris, Green, Harris and Higginbotham, claimed Judge Sloane's decision as "a victory."

"Dr. Joseph H. Jackson retained the presidency and control of the National Baptist Convention, U.S.A. Inc.," when Judge Sloane affirmed the injunction against Rev. Gardner Taylor, and dismissed the counterclaim brought by the Gardner Taylor faction against Dr. L. G. Carr, treasurer, and secretary Jemison.

ATTY. A. Leon Higginbotham argued the case for the Norris firm, contending that the Philadelphia courts had no jurisdiction over the National Baptist Convention after its sessions closed within the Philadelphia County premises, and that any issue testing legality of the election must be raised in a quo warranto proceeding where the corporation is domiciled, namely, Washington, D. C.

The Gardner Taylor faction, however, did not accept the decision without batting an eyelash.

Lawyers for the Taylor faction filed an appeal last Wednesday with the Pennsylvania State Supreme Court seeking a reversal of Judge Sloane's decision.

Taylor Offers To Step Down To Prevent Split

Chicago Defender

Chicago, Ill.

LOUISVILLE — (ANP) — While Dr. Gardner C. Taylor of Brooklyn, elected president of the National Baptist Convention, USA, Inc., by one faction has offered to give up the office for the sake of unity, board members and some 650 pastors of the 5,000,000 member convention have other views.

In resolutions passed here last week, the board called upon Taylor's opponent, Dr. Joseph H. Jackson of Chicago, to:

1 Drop his claim and to withdraw court action in Philadelphia.

Dec. 17-23-60

2 Retract public statements denouncing student sit-in demonstrations.

At a special executive meeting called to discuss the breach, the Rev. Mr. Taylor said, "I am ready today—this minute—to step completely aside if the denomination can go forward with sound and honest principles."

SEEKS HARMONY

He said there must be harmony in the organization before it can proceed effectively with its programs, such as the one on civil rights.

Members here consider the presidential squabble to have been settled at a Philadelphia convention in September.

The faction backing the Rev. Joseph H. Jackson, Chicago, insists its man was elected and reconfirmed his election at its own board meeting in Chicago.

"Our basic contention is not about who will be president," Dr. Taylor said, "but about who will be the president. I am willing to abide by any free and open vote of the convention."

JACKSON GROUP

The Jackson faction claims its man was elected by voice vote, said Taylor, while his side maintains Taylor was elected by balloting of state delegations.

Taylor is pastor of an 11,000-member Brooklyn church, a member of the New York City Board of Education, and president of that city's Protestant Church council. Jackson is pastor of the 10,000-member Olive Baptist church in Chicago, Jackson previously had held the job seven years. Taylor favors a four-year limit.

Taylor Offers to Step Down To Prevent Baptist Division

The Black Dispatch

Oklahoma City, Okla.

LOUISVILLE.—(ANP)—While Dr. Gardner C. Taylor of Brooklyn, elected president of the National Baptist Convention, U. S. A., Inc., by one faction, has offered to give up the office for the sake of unity, board members and some 650 pastors of the 5,000,000-member convention have other views.

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Both Sides Claim Office

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The Jackson faction claims its man was elected by voice vote, said Taylor, while his side maintains Taylor was elected by balloting of state delegations.

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Attorneys Map Action

Attorneys for the Taylor faction last week argued to return to Philadelphia the dismissed suit against the Jackson forces in the Pennsylvania Supreme Court.

Jackson previously had held the job seven years. Mr. Taylor favors a four-year-limit.

9 1960

The Church World

By B. H. LOGAN

HOUSTON, Tex.—The Church World is presenting this week a report of the tour of the five members of the Foreign Board of the National Baptist Convention of America. The work of this group was extended to Haiti in 1958, where it now supports six schools and a mission station and schools.

Five members of the Foreign Mission Board, National Baptist Convention of America, recently toured Jamaica and Haiti in the interest of the convention's foreign mission work on the two islands.

Included in the tour were the Revs. F. D. Johnson, chairman and pastor of Zion Temple Baptist Church, Chicago; E. S. Branch, secretary and pastor of Fourth Missionary Baptist Church, Houston; C. C. Carson, chairman; Texas Foreign Missions Board and pastor of Mt. Carmel Baptist Church, Fort Worth, Tex.; H. T. Branch, special adviser and pastor of St. John Baptist Church, Corpus Christi, Tex., and D. Leon Everett II, director of public relations, and editor of "Go," the official publication of the National Board and pastor of the Jerusalem Baptist Church, Houston, Tex.

■

THE GROUP WENT first to Montego Bay, Jamaica, where they stayed for two days, while visiting E. S. Branch-Texas College, Maldon and conferring with Dr. C. A. Morgon, president of the college.

The Rev. Mr. Everett addressed an assembly of the college, and the Rev. H. T. Branch preached.

From Montego Bay, the group journeyed to James Hill, where they attended sessions of the Jamaica National Baptist Convention of America. All five spoke to sessions of the convention and conferred with native ministers and missionaries connected with the convention.

Upon leaving James Hill, the group went to Kinston, where they took a plane to Port au Prince, Haiti, and to Cap Haitian. In Haiti, they were met by G. V. Toussaint, president of the Haiti National Baptist Convention of America and Superintendent of Missiors for Haiti. The Haiti National Baptist Convention met at Grande Riviere, where the Rev. D. Leon Everett II and the Rev. H. T. Branch spoke to sessions of the convention.

•

One of the highlights of the Haitian tour was the baptism of 100 converts at Grande Riviere.

■

THE NATIONAL Baptist Convention supports some 62 churches and mission stations, one hospital and the E. S. Branch-Texas College in Jamaica.

In Haiti, the convention has six churches, 24 missions and schools for children and adults at the mission stations.

The official organ of the Foreign Mission Board—"Go" was is sued beginning in December 1959 and carries articles of interest about the work of the board as well as other general information. It is edited by D. Leon Everett II, Houston; pastor and former newspaper writer for the Robstown Record, a white weekly published in Robstown, Tex.

The tour is an annual affair of the Foreign Mission Board and different ministers accompany the chairman and secretary each year. The work in Jamaica began in 1953 and in Haiti in 1958.

From Haiti the group returned to America by way of Jamaica. It was generally agreed that this was one of the most successful tours since the work was initiated.

■

FAYETTEVILLE, N. C.—First Baptist Church recently sur-

NATIONAL BAPTIST CONVENTION

prised its pastor, the Rev. Chancy R. Edwards and his fine wife, Mrs. Luella Edwards on the occasion of his birthday. The affair was a real tribute to the Rev. Mr. Edwards, who has given the church seven years of hard work. A new brick parsonage was built under his leadership and a new edifice is being built now. Mrs. Edwards is a teacher in the public school system. They have a 9-year-old daughter, Jewal.

■

COLUMBUS, Ohio — Annual Missions Day was recently observed at Mount Olive Baptist Church, the Rev. H. Beecher Hicks, pastor.

An afternoon service featured the Rev. H. Raymond Langlois of Westgate Baptist Church, who delivered an inspiring sermon. The choir of Westgate provided the music assisted by the Trinity Baptist Church. Mrs. Laurene Smith is president.

Baptist hits Methodists on stand as convention opens

The Afro-American
Baltimore, Md.
Sat. 6/25/60
p 20

BALTIMORE — The Methodist Church's failure to eliminate its Central Jurisdiction (colored) was criticized here Monday by Dr. J. H. Jackson, president of the National Baptist Convention, Inc.

"It was an indication," Dr. Jackson said, "that the church's regard for color is more important than is its regard for Christ."

Dr. Jackson made his comment in an interview with the AFRO in which he touched on a broad range of topics.

* * *

HE WAS IN Baltimore to address the pre - convention program of the United Baptist Missionary Convention, and Auxiliaries of Maryland which held its 34th annual session at Cornestone Baptist Church, Bolton and Wilson Sts., May 17-20.

Last Tuesday in Washington, Dr. Jackson spoke at a mass meeting commemorating the Supreme Court's May 17, 1954 decision striking down segregation in public schools.

He sent a cablegram to President Eisenhower at the Summit meeting in Paris expressing concern and hope for concrete accompuishment.

"We feel this is the first time in history that so much depended on so few men. . . the future of the Western world, indeed of our civilization is at stake," he said.

However, if success is to be achieved, Dr. Jackson emphasized, "pre - eminence must be given to the aspirations of depressed peoples all over the world, including Hungary, South Africa and even the United States.

"There must be definite concern for the people in the valleys."

* * *

ON THE QUESTION of South Africa, Dr. Jackson said it was never meant that three million people should completely dominate 10 million and predicted that "the whites must make peace with the colored because they will never turn back.

"The struggle for freedom and justice in South Africa cannot be crushed by bayonets or airplanes."

Conceding that the Commonwealth Prime Ministers averted more severe consequences by keeping South Africa's racial policies off its formal agenda, Dr. Jackson noted:

"But what is in the hearts by leaving it off an agenda."

* * *

THE BAPTIST leader said it would be "most unjust" if either of the men seeking nomination as candidates for President should be judged on his religious beliefs. He said both Senator Kennedy and Vice President Nixon were involved in such consideration because of their religions.

"It would be as unreasonable as it would be to judge a candidate on his race or nationality," Dr. Jackson said. He said he would reserve his preference of a candidate until after the Democratic and Republican conventions.

* * *

ON THE EVE of the anniversary of the Supreme Court's historic school integration decison, Dr. Jackson said:

"The decision itself was historic. . . . I think the spirit of it was fine. . . but we have not made the progress that a democratic nation should have. We have little of which to be proud.

"It has not been what we expected or hoped. . . we look forward to more progress."

Dr. Jackson said the church "is lagging" behind the courts and government in some areas of human rights and dignity, but pointed out that "the church has not failed to make itself felt" as leader in many areas.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

TUSKEGEE INSTITUTE

Ask Dr. Taylor To Head Baptists

Chicago Defender

Chicago Ill.

NEW YORK — (A resolution bearing the names of 293 pastors, including five state presidents, has been forwarded to Dr. Gardner G. Taylor.

It requests that the widely known churchman and leader allow his name to be entered in the candidacy for president of the National Baptist Convention, U.S.A., Inc.

The petition came from the Rev. Marvin T. Robinson, Pasadena, Calif. It was termed "Resolution from the Committee for the redemption of our Denominational Harmony." The resolution reads:

"We, the Committee for the Redemption of our Denominational Harmony, after much prayerful consideration representing the longings of millions of our Baptist brethren and sisters, have prayerfully decided to call upon a person to serve as president of our convention toward the achievemen of the following objectives:

(1) We need a personality who will unite our Baptist forces.

(2) We need a personality to symbolize and demonstrate a respect for every man's opinion, and who believes that our Baptist democracy has room for dissent without division. Our denomination cannot thrive half mad and half glad.

(3) We need a leadership dedicated to a united denominational program in which every auxiliary and board of the convention can sit with the parent body and hammer out together a program of Kingdom of God objectives upon which all agree and to which every phase of our denomination will give its strength.

(4) We need a man who will pledge his leadership of the convention to unqualified and imaginative support of the struggle to make America free for all citizens NOW.

(5) We need a man who will be committed to an open, crys-

DR. GARDNER G. TAYLOR

tal clear denominational stewardship in which each member of the convention will receive regular itemized statements in writing of the Convention's income and expenditures.

A BUILDER

"This man is Gardner C. Taylor, Pastor of Concord Baptist Church of Christ, Brooklyn, N. Y. and builder of the $1,400,000 new Concord building, the largest ever erected in America by a predominantly Negro congregation; president of the Protestant Council of the City of New York, comprising 1,700 churches and 33 denominations and the only Negro member of the New York City Board of Education."

When questioned about his reaction to the resolution by a reporter, Dr. Taylor made the following statement:

"I am overwhelmed by the number of men who are joining in this request. No sane man would fail to be impressed by the number and type of men represented in this petition.

"I am prayerfully hopeful of giving an answer to this partition before the end of June.

Negro Baptists Look to Taylor To Head Their Big Denomination

The New York Times

New York

293 Pastors Ask New York Leader to Seek Presidency of National Convention

Times 6-16-60

P. 16

By JOHN WICKLEIN

The Rev. Dr. Gardner C. Taylor is expected to be nominated in September for the presidency of the National Baptist Convention, U. S. A., Inc., the largest predominantly Negro denomination in the country.

Dr. Taylor is a member of the Board of Education and president of the Protestant Council of the City of New York. His Concord Baptist Church in Brooklyn, which has 10,000 members, is the largest Negro church in the country.

The plan to nominate him was disclosed yesterday by a group of 293 National Baptist pastors, including the presidents of five state conventions.

The group looks on Dr. Taylor as a nationally known figure who could reunite dissident factions in the 5,000,000-member denomination and work toward eventual unity of all Baptist denominations, Negro and white.

The pastors presented a resolution to Dr. Taylor asking that he allow his name to be placed in nomination at the church's annual convention in Philadelphia.

Hope for Unity in Service

Asked about the resolution, Dr. Taylor said he had promised the pastors' group that he would give them his answer at the denomination's National Sunday School Congress, which will meet in Buffalo Monday and Tuesday. The group indicated they thought he would accept.

Dr. Taylor's church holds membership in the American (Northern, predominantly white) Baptist Convention, as well as in the National Baptist incorporation. This would put him in a logical position to work toward unity between the two denominations.

"It is my hope that our denominations would initiate conversations looking to the maximum cooperation we can get between us," Dr. Taylor said.

"We must now look to the day when all our Baptist conventions in this country would be united in our service—and

Rev. Dr. Gardner C. Taylor

that includes the Southern Baptists."

The Southern Baptist Convention, with 9,000,000 members the largest of the many Baptist groups, has almost no Negro or integrated churches, and generally looks with disfavor on proposals for merging with any other church.

Dr. Taylor said, however, that he thought "all our Baptist denominations should look to unit that goes beneath section and race."

Nat'l Baptist President Cancels World Alliance Trip

Birmingham World, Birmingham Ala.

Wed. 6/29/60

CHICAGO — (ANP) — Dr. Joseph H. Jackson, president of the National Baptist Convention, USA, Inc., last week cancelled plans to attend the meeting of the World Baptist Alliance scheduled for Rio de Janeiro.

Dr. Jackson, who is a member of the executive committee of the world organization which represents 23,000,000 Baptists in 105 countries, said his doctors had advised against taking the long trip so soon after his operation.

The operation performed by Drs. Roscoe Giles and Douglas W. Mazique at Provident hospital was for the removal of calcium deposits from a gland in the noted clergyman's neck.

Although he has not yet returned to his pulpit, Dr. Jackson is keeping regular office hours daily at the Oliver Baptist church of which he is pastor.

The operation followed closely on the heels of the death of Dr. Jackson's mother, Mrs. Emily Jackson in Omaha, Neb. She was 92.

In addition to the minister, Mrs. Jackson was survived by two daughters, Mrs. Lizzie Whitlow of Omaha and Mrs. Emily Nixson of St. Louis and two other sons, Mark of Detroit and John of Omaha.

National Baptist Board Reaffirms Dr. Jackson

The Pittsburgh Courier
Pittsburgh, Pa.
P. 7

By B. H. LOGAN
Church Editor

CHICAGO—He was good enough for them, he is good enough for us, is the statement from the board of directors of the National Baptist Convention as it refers to the election of Dr. Jackson as president of the National Baptist Convention, U. S. A., Inc.

The board of directors voted to confirm the re-election of Dr. Jackson in a meeting at Philadelphia in September. Since that time, Judge Joseph Sloane, president of the Philadelphia County Court of Common Pleas threw out the National Baptist Convention suit that was filed as a climax to the stormy session held recently in Convention Hall, Philadelphia. Judge Sloane held that the convention has no chief place of business in Philadelphia County. He pointed out that jurisdiction existed in the District of Columbia where the body has an organization charter.

■

WHILE THE BOARD of didirectors was in session at Olivet Baptist Church, Chicago, a group of Chicago ministers sought an injunction to halt the meeting but Judge Samuel B. Epstein denied the temporary restraining order, holding that the meeting could do no harm to the plaintiffs, and that there were no grounds to stop the Jackson group from handling the funds of the convention because there was no charge of misuse of funds.

As of now the Jackson forces are in control of the affairs of the convention, and will be until a successor is elected. The board of directors represents the convention when it is not in session, Dr. Jackson is chairman of the board.

The list of plaintiffs in the petition at Chicago are as follows: C. V. Johnson, president of the Baptist Convention of Illinois! W. W. Taylor, vice president of the General Baptist Convention of Illinois; John Brown, pastor of Come and See Baptist Church, Chicago, Ill.; Stroy Freedom, pastor of Friendship Baptist Church; W. W. Lambert, Greater Mt. Hope Baptist and B. F. Paxton, Truelight Baptist. The defendants were, Dr. J. H. Jackson, G. L. Carr and Rev. T. J. Jemison, president, treasurer and secretary.

The next meeting of the board will be held at Hot Springs, Ark., Jan. 17-20, 1961.

Dr. Taylor's Statement On Directors Acts

The Pittsburgh Courier
Pittsburgh, Pa.
Oct. 10-15-60

BROOKLYN, N. Y.—Dr. Gardner C. Taylor, after having read the statement by the board of directors of the National Baptist Convention, U. S. A., Inc., issued the following: I have read many eloquent speeches written by Dr. Joseph H. Jackson for whom I have great admiration as an orator. But the eulogy which he has inspired about himself is the best.

I am not concerned about the comments of hand-picked individuals, many of whom depend upon Dr. Jackson for salaries. The people of the convention have spoken and I take my stand with the people.

Washington Churchmen

The Washington Post
Washington, D.C. - Sat, 10-15-60

Cross Declared Symbol Of Freedom, Sacrifice

P. 5-D

By Kenneth Dole
Staff Reporter

At the 1959 session of the National Baptist Convention, U. S. A., Inc., a principal address, that struck a common a Washingtonian, the Rev. Wilbert C. Cole of St. Phillips Baptist Church at North Capitol and K sts. chord of feeling, was given by

The slight, mustached, well-groomed minister employed his strength and resonance of voice to reach the far corners of the San Francisco auditorium and recesses of the heart.

His theme was "freedom and sacrifice," two words that have gone together for Negroes since Emancipation Day.

Christ is the great symbol of sacrifice, the minister said, and this is why the cross has meant so much to Negroes

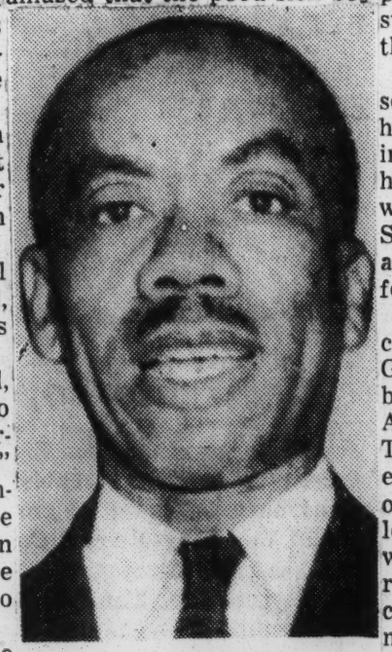
"It stands today," he said, "as God's eternal answer to all suffering.. It is his everlasting symbol of victory." Since early youth, he continued, "I have taken the Cross as a principle, written itno the constitution of the universe. I know there is no escape from self-sacrifice.

". . . The cross and the struggle for freedom is a challenge to the church, which means it is a challenge of the hour for you and me. For only as the fainting hearts of men and nations understand the spiritual principles and social ethics of the Cross for effective living, then, and only then, can they learn that our inherent human grace and glory will shine like the morning star that heralds the new day . . ."

The very fact that Mr. Cole was in San Francisco meant sacrifice—his own, in traveling the hard road from cotton-chopping body to the ministry, and his congregations, whose tithes and offerings made posible his success.

Next December he will go to San Francisco again, this time as a delegate from his denomination to the triennial meeting of the National Couucil of Church, about as high an honor, ecclesiastically, as a minister can aspire to.

Those who heard him preach his first sermon would be amazed that the pood sick boy would ever fly so high. He was 17 and had been in fed a year. He told his family one day he wanted to preach to them. His father, two brothers and a sister stood around the bed while he preached on John 3:7, "Marvel not that I said unto thee, Ye must be born again."



The Washington Post

THE REV. WILBERT C. COLE

. . . of St. Phillips Baptist Church

Almost immediately his family did marvel, for he got up from bed, almost as good as new, and within a month could go to church. Soon afterward the church, Antioch Baptist, in Winston County, Miss., licensed him as preacher.

Realizing his lack of ministerial training, he hitchhiked to Nashville four years later to get an education. Although he slept three nights under a tree in the railroad yard and lived on doughnuts and water, he was son down to seven pennies, which he used for a streetcar ride to the end of the line.

Sitting on the curb, disconsolate, he was seen by a householder, who offered him lodging in return for work as a handyman. Cleaning and other work at the American Baptist Seminary made up his tuition and he graduated there in four years with honors.

The same year, 1942, he came to Washington, found Government cerical work and became active at the Vermont Avenue Baptist Church. At a Training Union session, Florence Ward, assistant director of the Union, asked him to lead in prayer. Later he walked home with her. The romance that started then culminated in marriage five months later.

Mr. Cole was called to St. Phillips as part-time pastor in 1945. The church, a storefront, had 100 members. Three years later the membership grew to 350 and the present sanctuary was bought for $125,000. In another year the pastor left Government and gave full time to the church. It now has 1000 members.

The pastor's confident manner (based on the text, "All things work together for good to them who love God) and proverbial preaching attract new members every Sunday. "The heaviest burden for one to bear is a chip on yourlaw and the profits" are samshoulder" and "Courtesy is theple maxims.

SEA OF ANGRY FACES — These were just a small segment of the thousands in Philadelphia's Convention Hall, jammed right up under the rostrum at the 80th National Baptist Convention session, rending the air with yells of "No! No!" when a motion to re-elect Dr. J. H. Jackson by acclamation was drowned out by one of the NBC's noisiest and rowdiest sessions in history. — Courier Photo

Was Rev. M. Shepard 'Villain' Of Ill-Fated Baptist Meeting?

By BOB QUEEN

PHILADELPHIA, Pa.—Was the Rev. Marshall L. Shepard, pastor of Mt. Olivet Baptist Church in the Quaker City, and a City Councilman, made the "goat" of the 1960 National Baptist Convention that blew up in the faces of thousands of clergymen and lay delegates during the 80th annual session, Sept. 6-11?

If the opposition intended such, no one split his or her sides laughing any louder than the nationally known and popular Dr. Shepard when queried by this writer on the Dr. J. H. Jackson group allegation that he was the "guiding hand" and "backstage maneuver" of the disorder to end all disorders ever witnessed in a NBC session—with the exception of course, of the Louisville, Ky., session in 1957.

While rumors flew fast and furious around the convention hall floor following the new legally locked issue of the election of Dr. Gardner Taylor, by state poll against Dr. Jackson's "acclamation vote," that Dr. Shepard was pulling the strings and calling the shots like a hidden quarterback, it was an ironclad, cold fact that Shepard was definitely not a Jackson supporter.

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FOR IT WAS AFTER the Louisville convention, when the session wound up with several anti-Jackson clergymen being hauled off to the local clink, that Shepard and nine others were given the gate out of the National Baptist Convention, heaved out by way of a Jackson directive.

The ousted gentlemen of the clergy maintained that the only reason for such action was that they "dared" institute a court suit against the National Baptist Convention president seeking the legality of certain elements of the convention's operation, plus the now almost time-worn legality of Jackson's hold on the office. The phrase, "dared to" appeared to be a frequently used utterance among anti-Jacksonites, in describing their actions to bring about "democracy" in the NBC.

Thus it stood over the past few years as Dr. Shepard went into gales of laughter when advised on the Philadelphia convention floor during the 80th session, that a point-blank accusation had been made in his direction.

The accusation was touched upon during the National Baptist Convention's press representative Dolph Thompson's hectic few moments before the press following the alleged Jackson "election."

Thompson included in his explanation to the press that all of the disorder at that moment going on out in the huge hall—the sound of beating pans and yelling was even then sifting through the convention hall air-conditioning vents—was being caused through the "influence of Rev. Marshall Shepard, who is also a city official."

He added that Dr. Shepard, in his position as a city councilman of the city of Philadelphia, had used his influence with the Philadelphia police department to cause the latter to relax its vigilance over the session, thus "allowing" the disorder to continue.

During the long Friday, Sept. 9 "sit-in" of Taylor followers and the pan and box-beating demonstration by Jacksonites to keep Taylor from getting over a word with the convention, Dr. Shepard told this reporter that "I emphatically deny exerting any influence upon the Philadelphia Police Department.

"You see who's up there making all of the noise, don't you?"

HUDDLE — Dr. Gardner Taylor (in center), candidate for president of the National Baptist Convention, Inc., is shown in a huddle with some of his supporters. — Cabell Photo

8,000 Delegates Present

Dr. Pettaway Re-Elected By Baptists Of America

Journal And Guide Norfolk, Va.
p 3

NEW ORLEANS — (ANP)— Delegates to the 80th annual session of the National Baptist Convention of America meeting here last week, re - elected to his fourth one - year term as president, Dr. C. D. Pettaway of Little Rock, adoped a resolution opposing injection of the religious issue in the presidential campaign and voted to meet in Los Angeles next year.

The sessions here were in marked contrast to the stormy meeting held simultaneously in Philadelphia by the National Baptist Convention USA, Inc. which split off from this body in 1915

MEETING here at the same time were The Senior Women's Convention, The Junior Women's Convention, The Brotherhood Union and the Youth Convention, all auxiliaries of the main body.

More than 8,000 delegates were registered, representing a nation - wide membership of more than 3,000,000 colored Baptists.

Convention headquarters were established at St. John Institutional Missionary Baptist Church of which Dr. W. E. Hausey, the general chairman, is pastor.

DR. JOHN FRANCIS, Jr., president of the Freedmen's General Baptist Association, was chairman - at - large. Both Dr. Francis and Dr. Hausey were cited for their "work in making the convention a success."

SESSIONS of the convention on Thursday were shifted to the Municipal Auditorium to hear the annual message of Dr. Pettaway. He chose as his subject "Our Common Task."

According to the religious leader, sin, hate and violence are the major problems facing this country and the world today. "We have the problem of sin, hate and violence not only in this country but all over the world. Nations vie for control of the moon, while all they have done is spoil the earth," he stated. He predicted that it would be a long time before man would inhabit and then spoil the moon.

HE ADVOCATED the integration of schools and civil rights for all citizens regardless of their color and creed - "to accomplish this, as Baptist, is our common task," he ssserted.

Dr. C. W. Black, San Antonio, chairman of the committee on social justice, commended the young people "for their courage in "sit - ins" while seeking to achieve their rights as citizens."

The convention adopted a resolution presented by Dr. Black that state5d "we oppose any effort to disqualify any presidential candidate because of his religion for we believe that such opposition endangers the freedom of all religious bodies and we oppose any efforts to create a social climate which denies freedom of choice in religious affiliation."

A PRELIMINARY to the opening of the convention was the "Pre - Conventional Musical" Tuesday in the Municipal Auditorium.

Mrs. Vergie Carrington DeWitty, Austin, Tex., director for the parent body; Mrs. Freddie Lee Kirby, director for the Senior Women's Convention and Mrs. Marena B. Williams, director for the Junior Women's Convention, directed the 500 - voice chorus. The program was under the supervision of Mrs. Virginia J. Bennett of St. John Institutional Missionary Baptist Church.

THE JUNIOR Women, with Mrs. Hattie L. E. Williams as president; the Brotherhood Union with Ira Clark president and the Youth Convention with Rev. Robert Chew as president, heard the annual addresses and reports from their leaders and their program for the coming year.

The boards which carry on the work of the convention made their reports, including the Home Mission Board; Rev. T. R. Hendon, corresponding secretary, who reported progress in the work with stepped up activity in general with over $62,000 raised and spent for the promotion of the work.

The Foreign Mission board headed by Rev. E. S. Branch of Houston, made a report pointing out the growth of the work and the needs.

Rev. Taylor For New Type Baptist Vote

The Courier Pittsburgh, Pa.
Sat 10-15-60

BROOKLYN, N. Y.—The Rev. Gardner Taylor, one of the contestants about whom the presidency of the National Baptist Convention USA, Inc., is in dispute, endorses a proposal for a supervised election to determine the winner.

The proposal for a supervised election is the idea of the Rev. C. L. Franklin.

"I heartily endorse the idea," the Rev. Mr. Taylor said, "since I completely support free decisions by the people. I will enthusiastically abide by such a decision."

Friendship Can't Be Forced, Negro Church Leader Says

The Commercial Appeal
Memphis, Tenn.

From The Commercial Appeal Jackson, Miss., Bureau

JACKSON, Miss., Oct. 24.—The Mississippi-born Negro president of the five million-member National Baptist Convention said Monday that solution of the South's race problem "is dependent on our white friends drawing a distinction between the rights of people as citizens and the rights of people as personal friends."

Jour. 10-25-60

Dr. Joseph H. Jackson, who was born in Coahoma County, said "I am not concerned about legalized personal friendships." as a means of convincing others."

He is pastor of the Olivet Baptist Church in Chicago.

"To recognize the rights of citizenship for Negroes does not mean association on a social basis," he said. "You can hate somebody if you want, but you can't use the force of the government to back up your hate."

Rev. Jackson asserted that "if lines of communication are established between responsible white and Negro leaders and they can agree on the solution it will leave nothing for the communists. Attention will be focused on constructive leadership."

Nothing For Radicals

"It will also leave the radicals without a job to do," he added.

He said both races must have "confidence in the constitution as the law of the land and recognize that we will not penalize a man from developing to his fullest ability because of his race."

"I have explicit confidence that the American way of life and the Federal constitution are the best doctrines of human freedom,' Rev. Jackson said.

He said the matter of "our foreign policy is tied up with a solution of our race problems."

"Fuller recognition of the democratic processes, however, is not solely necessary for foreign relations but to make sure our own democrcary survives."

"As to things that have not been done. Negroes must not become bitter," he said. "An element of goodwill is the surest way to build America."

Sit-Ins Not Solution

Rev. Jackson said sit-ins are not a solution to the economic position of Negroes and merely a form of "protest and indications of one's objection to segregation and indicative of one's inner honor and inner disgust of segregation."

"I have less sympathy for kneel-ins than sit-ins," he said. "We must not use our religion

Rev. Jackson said the "future of democracy depends on an end of segregation" and that abolition of segregation by law doesn't necessarily mean integration."

The Negro Baptist leader said he had conferred with Democratic presidential candidate John Kennedy and that he (Jackson) has made some commitments "to work for a reduction of religious prejudices."

Rev. Jackson was here to keynote a Founder's Day program at Jackson State College for Negroes. He was graduated from the institution in 1927.

DR. GARDNER C. TAYLOR is served with an injunction preventing him from attempting to usurp the offices of the National Baptist Convention. A similar order was obtained against Dr. J. H. Jackson. A court hearing will decide which of the two is the rightful newly - elected president of the Convention.

Convention opened and closed on high plane in spite of chaos

The Afro-American
Baltimore, Md.

By WILDA R. SMITH

PHILADELPHIA

Although the National Baptist Convention was marked by turbulence throughout its hectic, six - day session, there were also many rays of sunlight which managed to penetrate the darkness of factional strife and political bickering.

This was true both of the opening and the closing ceremonies which stood out like "sore thumbs" among bruised and battered fingers.

At the opening, the mayor, Richardson Dillsworth, the state's governor, His Excellency David Lawrence, and the Rt. Rev. David Henry Sims, of Philadelphia, an African Methodist Episcopal prelate, set this high plane.

On closing Sunday afternoon, a highly spiritual note was sounded on an intellectual plane that reflected the deep sincerity of the Christian conventioners. This was in a missionary mass meeting, under auspices of the Foreign Mission Board, NBC.

* * *

THIS SERVICE, and the welcoming program overshadowed the storm session in between the two days. The 'in - between - days' sessions gave cause for embarrassment to some Baptist members and to interested people of other denominations.

Consternation was expressed by many non - church members, who either had never attended any national conventions — church or secular—or failed to understand that church people are only human beings, like all others.

On Sunday morning the large auditorium that seats about 18,000 persons was less than half filled at the regular 11 a.m. worship hour. Many delegates had left for their homes Saturday, racing against time and the Pennsylvania R.R. strike.

Many regular church - goers were worshipping in local churches to hear prominent speakers from the Convention who had been announced to preach a week earlier, by the Pulpit Assignment Committee of the convention.

Scheduled to speak Sunday morning was the Rev. Joseph H. Jackson, president of the organization whose position was the cause of the controversy.

Just before stepping on the platform, in the presence of many loyal followers, and his beautifully - attired wife who was at his side, he told this reporter he "wanted" to preach, and would do so "if given the opportunity."

* * *

BUT LONG before the preaching hour, the stage was occupied by his followers, and others who said they were supporting the Rev. Dr. Gardner Taylor.

Two men stood like 'guards' over the speakers' pulpit, on which was located a public address mike. They stated freely they were there to see that nobody preached, at least from that space.

And nobody did! But after a fervent prayer was offered, from the floor, by the Rev. C. C. Amity, pastor of Trinity Church, Newark, another minister mounted the press table, stationed on the floor directly beneath the stage.

From that table, rocking perilously at times, the Rev. Mr. J. H. Dawson preached. He is pastor of Mount Zion Church, 32nd and Barkley Sts., in Baltimore. His message on "The True Vine," was taken from John: 15-1. He became so enthralled with his own acceptable message that he leaped with joy from the table, continuing to preach as he walked down the middle aisle!

Many "hallelujah" expressions resounded through the building. Perhaps exhausted from the expenditure of excessive religious energy, the speaker finally sat down in a chair—the sermon ended!

* * *

WITH THE audience at such a high pitch of spiritual fervor, the Convention's evangelistic singer began a number. She was accompanied by two pianists. Perhaps thinking that some of the feeling might have died down, Dr. Jackson's seconds, escorted him to the pulpit. They hoped he would be permitted to preach. But opposition was again immediately expressed.

He did not persist. Rather, he stood almost on the edge of the stage, wiping tears from his eyes and waving a snowy white handkerchief. This was his sermon.

Accompanied by a plain-clothes policeman who had been constantly with him and his entourage, he left the stage.

They stood with the "gentleman of the cloth" just outside his office door. Crowds came by to shake his hands, bidding him to "fight on"...many women were weeping and had to be urged on through the maze that others might have opportunity to grasp their leader's hands.

Mrs. Jackson, likewise was hugged and kissed by many, sharing in her husband's hour of triumph.

LATER IN the afternoon a missionary mass meeting, staged under auspices of the Board of Foreign Missions, climaxed the NBC convention. The Convention will be remembered for years to come as one of the most eventful, though painful in its 80-year history.

Illinois Baptists asked to uphold Taylor claim

CHICAGO — Dr. C. V. Johnson, president of the Baptist State Convention of Illinois and pastor of El - Bethel Baptist Church of Chicago, this week called on the Baptists of Chicago and Illinois to remain calm and patient during the current struggle over the office of president of the National Baptist Convention, U.S.A. Inc.

Dr. Johnson said that many stories concerning the recent Annual Session of the National Baptist Convention U.S.A., Inc. in his opinion misrepresented the facts. Especially did he refer to the election of officers for the Convention.

He stated: "Any Baptist who knows anything at all about the constitution for our convention and parliamentary procedure knows that the duly authorized messengers and delegates elected Dr. Gardner Taylor as President.

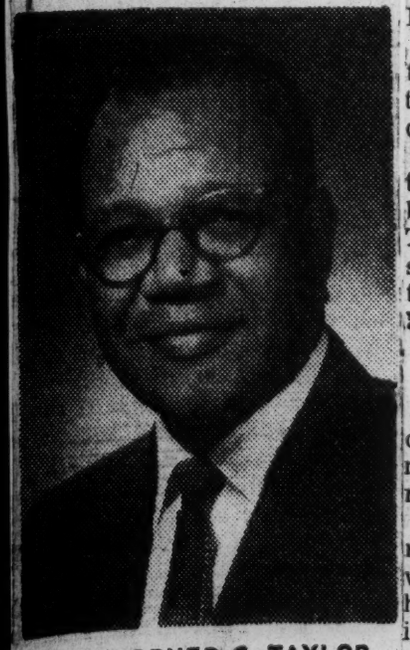
"This was done in spite of the fact that the presiding officer for the convention violated every rule of Christian ethics while striving to deny the convention delegates the constitutional right to participate in all the deliberations of the convention, including the election of its president."

Other Baptist State officials who joined Dr. Johnson in his statement included: The Rev. C. J. Rogers, president Baptist Fellowship Movement; G. W. Hester, Missionary Convention of Illinois and James W. Hollis director publicity and transportation.

Taylor Claims He Is President Because Voice Vote Is 'Undeterminable'

NEW YORK — (ANP) — Dr. Gardner C. Taylor last week maintained, as he has since the election Thursday, Sept. 8, that he is the only duly elected president of the National Baptist Convention, USA, Inc.

The election which disrupted the annual session of the convention in Philadelphia is being challenged by Dr. Joseph H. Jackson who asserts that Taylor was voted in at a "rump" session.



DR. GARDNER C. TAYLOR

The controversy has been taken to the courts in Philadelphia.

Dr. Taylor, who pastors the Concord Baptist church in Brooklyn, reputed to be the largest in the denomination, said that Dr. Jackson admitted his claim to the office was in question when he asked the courts for an injunction to prevent Dr. Taylor from "usurping the office of president."

Has Tape Recording

He said that he has a full tape recording of the proceedings which he is willing to play for any concerned parties and that he challenges Dr. Jackson to prove how he was able by a voice vote to determine that 3,500 votes were for him and 500 for Dr. Taylor.

He said he was shocked to learn that attorneys representing Dr. Jackson had later attempted to show that the courts had no jurisdiction in the matter when it was they who initially invoked the aid of the courts.

In answer to Dr. Jackson's contention that he is president by virtue of action taken by the convention's board of directors, Dr. Taylor said:

"It is surprising and incredible that anyone would want to retreat to rule by a few—this is a democracy not an oligarchy."

Quoting also from the constitution which Dr. Jackson has used to bolster his claim to the office, Dr. Taylor pointed out that the constitution specifically states that the officers shall be elected at each annual meeting.

Board Cannot Act

"An action taken by the board of directors," he said, "certainly cannot be construed as being the annual meeting of the convention."

He added that in looking over the minutes of the 1959 convention which was held in San Francisco he was interested in the following item:

"Administration, NAACP and legal expenses, $24,000." He said it was a curious type of bookkeeping which would lump all these unrelated items together.

"A check of the records of the natonal office of the NAACP," he added, "shows that the last contribution made to that organization by the convention was $1,000 in 1954."

"I am making no accusations," he hastened to add, "but it seems the convention has some careless bookkeepers to say the last."

"I hold no rancor against Dr. Jackson," he said, "I do not doubt that he is a fine husband, an attentive parent, and a noble citizen, but of one thing I am sure, if he is a president it must be of some other organization. He is not the president of the National Baptist Convention, USA. Inc."

Court Recording backs bid by Taylor

By RALPH MATTHEWS

PHILADELPHIA

A tape recording of the National Baptist Convention proceedings is due to highlight a court hearing scheduled Sept. 29.

The playback of the tape is expected to help support the claim by Dr. Gardner C. Taylor that he was the duly elected president of the five million-member Baptist group.

In New York, where he is pastor of Brooklyn's Concord Baptist Church, Dr. Taylor said:

"I hold no rancor against Dr. Joseph H. Jackson.

"I do not doubt that he is a fine husband, an attentive parent and a noble citizen, but of one thing I am sure, if he is a president it must be of some other organization.

"He is not president of the National Baptist Convention, USA, Inc."

Dr. Taylor said the tape recording of the meeting which will show that the convention was in disorder during the alleged election of Dr. Jackson.

From Chicago, Dr. Jackson contends that he is the duly elected president of the organization.

Under the constitution of the organization, he cannot be unseated, he contends

"When the directors met and confirmed my re-election and the procedure by which I was re-elected, the matter was official and closed so far as the convention is concerned," he added.

A statement issued by Dr. J. T. Jemison, secretary of the NBA board of directors, said the board "in a special executive meeting Friday, Sept. 9, voted unanimously to sustain the official vote (by voice) for Dr. J. H. Jackson.

Isaiah W Crippen, attorney for Dr. Taylor, said the record shows that Dr. Jackson's so-called election took place during wild disorder and pandemonium. In order for Dr. Jackson to tell what the vote was, he would have to be clairvoyant."

The Revs. T. J. Jemison and Leonard Carr were in Philadelphia Thursday. Evidently, in accordance with legal advice, they did not appear in court. The Rev. Mr. Jemison left later for Baton Rouge, La.

Crippen, former assistant Attorney General of Pennsylvania, is representing the Taplor forces in the case bein heard before Judge David Sloan and Leon Higginbotham, former assistant District Attorney is representing the supporters of Dr. J. H. Jackson.

In addition to the recording owned by Mr. Crippen, the Rev. Murden Appling of Wash ington —a Taylor supporter —also has a recording.

* * *

MR. CRIPPEN played his recording for the press Thursday.

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AT THE hearing before Judge Sloan Thursday, attorneys argued on whether or not the court has jurisdiction in the case.

Higginbotham contended th the court does not have jurisdiction, while Crippen argued Jackson's group admitted the court has jurisdiction by going to the court for a restraining order.

"You can't say one day the court has jurisdiction and on the following day deny this," Crippen told the court.

* * *

DR. TAYLOR, pastor of Concord Baptist Church of Christ in Brooklyn, N.Y., was present at the hearings, but Dr. Jackson, pastor of Olivet Baptist Church in Chicago and seven times president of the NBC, has boycotted all hearings.

The Brooklyn pastor declared that he will be no part of a split of the convention. He added that he believes that the Convention will turn on both him and Jackson rather than tolerate a division.

"I will help them, rather then be part of a split," Dr. Taylor said.

The chief issue before the Common Pleas Court is whether the Rev. Mr. Jackson was re-elected to an eighth consecutive term or whether the Rev. Mr. Taylor was elected to succeed the Rev. Mr. Jackson as president.

Delegates Unanimous In Condemning Conduct At Baptist Convention

By MALCOLM POINDEXTER

PHILADELPHIA. — (ANP) — What did delegates to the 80th convention have to say about the outbreak of hostility which brought the sessions of the National Baptist Convention, USA to an abrupt close?

Of 16 delegates interviewed, 15 summed up the general conduct as outrageous.

Several, apparently swayed by both demonstrations, for and against the two candidates, removed their buttons and refused to commit themselves publicly. (campaign buttons)

The 16 delegates, whose remarks appear below, had through the 80th annual session seen a total of 265 conventions. Ninety-nine percent generally agreed that this was the worse convention—conduct-wise—but they were about evenly divided in their support of the two candidates.

Six of those interviewed favored the re-election of Dr. Jackson; six favored Dr. Taylor and three had "no comment."

The delegate remarks follow:

ALABAMA

Rev. J. S. Arrington (Birmingham) — "I've attended 19 conventions so far. This is awful. They should disband and have another meeting. This whole thing started because they're not holding a fair election."

ARKANSAS

L. E. Wighshaw (Pine Bluff)— "Prayer is the only thing that will improve the conduct of this convention. I've seen outbreaks like this before, but they always cooled down in a couple of hours. This is a far cry from the meeting I attended here before.

CALIFORNIA

Thomas Woodland (Pasadena)— "This is the worst convention I've ever attended. I never want to see Philadelphia hold one again. True religion is the solution to this. Without it we can hope to gain nothing."

ILLINOIS

Mrs. Ella Watkins (Chicago)— "Example is very important. What I've seen here is ugly, outrageous."

Mrs. Ollie Walden (Chicago)— Instructor at the Chicago Baptist Institute and National BTU Congress — "Silly, a disgrace to the whole race. 'A gone goon in the Gospel' is the way I refer to Dr. Jackson. If we can't have a national convention then there will two conventions. The division would be far better Christian service among Baptists."

LOUISIANA

J. W. Booker (Hodge). — "An unusual experience to say least. I don't know what it will take to make things right. It's apparent from what I've seen that we need a new president."

Mrs. Enola Williams (New Orleans) — "No comment on this: A Christian man will have to continue doing the work of the Lord here."

NEW YORK

Mrs. Ida Watkins (New York)— "Things went along very nicely until they started talking about the election. Then it got disagreeable. I've heard about enough."

Miss Betty Burghardt — "Disgraceful is the word for it. They dont seem to understand the meaning of Christianity and unity."

MISSISSIPPI

Jr. T. (James) Shaw — "For the past 14 years I've attended the national convention this one hasn't been too pleasant. I hope never to see this happen again."

OHIO

Rev. J. H. Sarpe (Cincinnati)— "What I've seen here has certainly not been in keeping with the sentiment or tradition of the Baptist faith. Perhaps if the police had taken an early hand in the matter, the sessions would still be going on.

PENNSYLVANIA

Mrs. Frances V. Stanton (Philadelphia) — "I'm a widely known missionary and I wouldn't want to be quoted on what I think of this convention."

TENNESSEE

Rev. Leon Brookins (Memphis)— "For 15 years I've seen our national conventions. I liked this one until the confusion started. That changed me. The important thing is the theme that we must recognize—that united we stand, divided we fall."

TEXAS

Mrs. J. D. George (Amarillo)— "This is my 12th convention. I must say I've seen better. Conversion is the only answer.

WISCONSIN

Mrs. Pearl Bauchamp (Milwaukee)—"They expect this sort of action by us. My stay had been enjoyable until the fighting and arguing began."

Rev. Fuller (Milwaukee) — "This is the worst convention I've attended in 30 years. None have been so humiliating. This has been a poor demonstration of leadership."

Spiritual fire-brands featured at convention

By WILDA R. SMITH

PHILADELPHIA

All Philadelphia Churchdom turned eyes, ears and hearts, to messages of the visiting clergy, Sunday.

Infact, beginning with Monday of last week sermons galore, preached by ministers from all sections of continental United States have been heard by delegates. The National Baptist Convention, USA, Inc., opened, officially, in this city Tuesday. Many delegates had arrived days earlier.

By last Monday they were pouring in by way of all available conveyance. Metropolitan Baptist Church, 35th and Baring Sts., was one of the main headquarters for the convention. The Rev. Mr. Gayton, president of the Philadelphia Baptists' Morning Conference, was host pastor.

To set the machinery in proper spiritual-order the Conference had as Order of the Day a Rev. Mr. Flemming, 86-year-old veteran of the denomination.

Like President Gayton the aged 'gentleman of the cloth' is a Mississippian. He proved an inspiration to all who heard him, including many laymembers followers of the Conference's weekly meetings. At close of the sermon the president suggested a Love Offering 'to cheer the weary traveler'. More than $100. was announced contributed.

The presentation was made by two ministers one from Mississippi. and one from Georgia. The Rev. Mr. Flemming had already preached at the First Sunday morning Communion Service in Saint Andrews' African Methodist Church, 57th and Summer Sts. The Rev. Theopilus E. Harper, host-pastor, and officers, presented him with this congregation's offering of love.

Throughout the entire week of the Convention, scheduled, and unscheduled sermons have been preached to thousands. Every seat in the mammoth Municipal Auditorium-seat of the 80th annual meeting, stayed filled throughout the week.

From the distinguished Drs. Gardiner Taylor, of Brooklyn; J. H. Jackson, of Chicago, pastor of the second largest congregation in the United States; Martin Luther King, Jr., of Atlanta Ga., incomparable foe of segregation; the Rev. Dr. Andrew Abernathy, of Alabama, Dr. King's successor in leading the Civil Rights organization, of Birmingham.

Down to The Rev. B. Washington Coates, pastor of one of Alabama's smaller churches, the sermons proved spiritual fire-brands.

The Rev. Mr. Coates was morning speaker in the Corinthian Baptist Church at 21st., near Godfrey Ave., by invitation of the Rev. M.W. Newsome.

A ribbon-cutting ceremony for an addition to the church recently completed, was conducted by the pastor, according to Deacon Francis Alford, program chairman. Except for Tuesday night, Sept. 20, when a Song-fest will be held, nightly preaching services will mark a two-week period of re-dedication of members to greater service. A Banquet will climax the celebration on Monday night, Sept. 26.

* * *

NUMEROUS MINISTERS of interdenominational affiliation, occupied spectators' seats all last week, at the National Baptist Convention in the Municipal building.

African Methodists were much in evidence. Three bishops of the denomination were interested observers. One was a programed speaker on the official welcome program Tuesday morning with Mayor Dillsworth, and Pennsylvania's Governor Lawrence.

A cessation of scheduled programs afforded ample opportunity to delegates and visitors for whatever they liked. All real preachers like to PREACH at anytime, and almost any place.

The internationally - known Baptist, Dr. Martin Luther King, Jr., formerly of Alabama, now of Atlanta, was one of Friday night's speakers. The auditorium in which he spoke at the Convention seat, was well over-crowded:

It was impossible to get the name of a fervent speaker who captured a large crowd from the throng that sat for hours awaiting words from the respective leaders of the convention's two factions—but he had the rear of the main auditorium resounding with good old Christian shouts;

Another minister, with an enraptured audience was in the front of the stage, preaching a fervent sermon. The two preachers, with different texts, doubtlessly, may have disturbed some people, but the sounds proved mighty nice to my ears.

The Rev. A. L. Thomas, a Major in the USAF, stationed at Tuskegee Alabama, was an interested delegate to the Baptist Convention. He might have been a "Watchman on the Wall" seated as he was, hour after hour in one vantage point. He could see the stage from which the lively activities imminated — but he could also see many other things from his advantageous seat in a door-way. He did not block any aisle, however.

The Rev. Mr. Thomas' home is in Atlanta, Ga. He has a palatial residence in the Gate City. The Major-chaplain was in company much of the time with young Rev. Mr. McCoy, an Atlanta pastor, who represents the progressive new minister who is making himself really felt through preparation, and sincere dedication to service.

Baptist Convention In Court

Propose Taylor Be Vice President Under Jackson

PHILADELPHIA (UPI) — The Rev. Dr. Gardner C. Taylor of Brooklyn said Tuesday he was not particularly in favor of a Common Pleas Court judge's proposal to settle a dispute over the presidency of the National Baptist Convention.

The dispute arose here last week during the annual gathering of the group representing about five million members of the largest Negro church in America.

The Rev. Joseph H. Jackson, of Chicago, president for the past seven years, said he was re-elected when the convention accepted the report of th nominating committee but Dr. Taylor claimed he was president since he had been elected by an overwhelming vote of the membership during the session.

Judge Raymond Pace Alexander, a Negro also, proposed that Dr. Jackson remain as president for a stipulated period during which Dr. Taylor would serve as first vice president and then would assume the presidency when Dr. Jackson resigned at the end of the period agreed upon in writing.

Common pleas court Judge Francis X. McClanaghan Monday morning began a hearing on a temporary restraining order obtained by Dr. Jackson and his followers, preventing Taylor's group from interfering with the meetings or conducting sessions of their own.

At the same time a hearing before Judge Bernard J. Kelly on action of Dr. Taylor's group for control of the organization's funds. Judge Kelly had issued an order on the organization's treasurer, the Rev. Leonard G. Carr, to turn over all records and funds to the Taylor faction.

After preliminary arguments on Monday morning, presiding common pleas court Judge Sloan adjourned to reconvene the hearing on the injunction at 2 o'clock that afternoon. Judge Raymond Pace Alexander had appeared in the court in an attempt to compromise the differences between the Jackson and Taylor factions.

According to a check of the courtroom, Dr. Jackson was not present, however three representatives appeared in his behalf.

Dr. Taylor and his representatives proposed that Dr. Jackson become "president emeritus" of the national convention with certain privileges and pay, while the Jackson representatives counter-proposed that Dr. Taylor assume a similar status.

Arguments between the factions were slated to continue Thursday.

Perpetual Presidents Should Be Eliminated

Courier Poll Reveals Many Negroes Feel 'Tenure' Should Be Practiced by Groups

The disgusting spectacle which shook the nation a couple of weeks ago, when the National Baptist Convention met in Philadelphia, was the result of a basic weakness, which has stultified many a major Negro organization.

• This was the basis of a telephone poll, conducted among leaders and members and fraternal groups, run by this newspaper last week.

• "Tenure!" . . . that's the word that seeped into the conversations of most of those interviewed.

In simple terms, it simply meant that our organization must start to "grow up" . . . and set time-limits on those men who are elevated to the highest office in their organizations.

■

QUITE A NUMBER of those interviewed pointed not only to the Baptist Church, but to other religious and fraternal organizations, who abide by the rule of "permanent possession" . . . once a man (or woman) reaches the top spot.

• Mentioned prominently were the Elks, under the long leadership of the late J. Finley Wilson; the Shriners, under the guidance of Imperial Potentate Ray Jackson.

In substantiation of the long reign of these two men, it was pointed out that they had done tremendous jobs in building the organizations. However, most of those polled, felt that no organization becomes a one-man show.

■

THEY INSISTED that once a man attains that power, he builds a political machine which perpetuates him in office.

Ambitious men under him . . . or those who dare defy his reign . . . are either forced out, or effectively subdued. His real value to the organization is lost.

• Some of the critics pointed out that "tenure" should apply to labor unions.

Supporting their position of "tenure" were those who pointed out the procedure of the National Medical Association, the National Dental Association, the Greek-letter fraternities and sororities, who believe in succession.

• Many of the top women's organizations in the country were also challenged to become more democratic in rewarding those who serve.

"After all," said one skeptic in closing, "No organization with memberships the size of those we speak about, are limited to one person with all the brains."

Baptist Factions Still Deadlocked Over Presidency

The Courier, Pittsburgh, PA.

Sat. 9-24-60 P 3

By BOB QUEEN

PHILADELPHIA, Pa.—The 80th National Baptist Convention that came to a do-nothing halt during its official session from Sept. 6-11, dragged on to a continued deadlock in the Common Pleas Court of Philadelphia while the judge determines whether he has jurisdiction.

There was, however, one marked difference between th two "sessions," as scores of clergymen who had extended hotel reservations remained over the week-end, this time sat quietly in the required dignity of the courtroom.

Gone was the noise that rattled the convention, with the argument confined to a couple of volatile and highly competent attorneys, A. Leon Higginbotham representing the National Baptist Convention and Dr. J. H. Jackson of Chicago, and Isaiah Crippins, representing Dr. Gardner Taylor of Brooklyn, N. Y., who claims the NBC presidency by virtue of a state-poll at the embroiled convention.

Atty. Alexander

Both lawyers are former assistant Philadelphia district attorneys, and both were buttressed with a battery of legal brains from far and wide.

■

HIGGINBOTHAM, representing the law firm of Austin Norris, introduced to Judge Joseph Sloan, as an associate counsel, Atty. Belford Lawson of Washington, D. C.

Aligned on the Taylor side with Crippins was Benjamin L. Hooks, of Memphis, Tenn., and Joseph Williamson of Brooklyn, N. Y., and local lawyers, Mrs. Alminina Barbour Carnes, daughter of the noted Rev. J. Pious Barbour, Chester, Pa., and nationally known clergyman; Lawrence Prattis and Samuel Dashiell.

Prattis represented Rev. W. H. Anderson, in a separate suit seeking an injunction against NBC secretary, H. T. Jemison, and national treasurer, Dr. Leonard G. Carr, asking that the records be turned over to the "new" NBC administrations, and that Dr. Carr be enjoined from disbursing the funds. This suit is also awaiting a jurisdictional decision. No witnesses have been called.

■

ON MONDAY, Sept. 12, with a large number of NBC delegates still on hand, several still wearing their "delegate" badges, Dr. Jackson, wearing a look of dejection, was in the courtroom.

Following an immediate recess, he did not appear at the second session, and was verbally berated for his absence by Attorney Crippins.

At the latter session, Philly's first and only Negro Common Pleas Court Judge, Raymond Pace Alexander, shared the bench with Judge Sloan. Alexander, a Baptist, and member of Zion Baptist Church of this city, was called in an effort to lend his highly valued assistance toward resolving the heated issue, which at this point still rests on who is the NBC "president." Taylor or Jackson.

■

JUDGE SLOAN turned the issue over to the attorneys on both sides with all parties concerned heading for Judge Alexander's chambers to seek a less complicated solution.

The meeting failed to bear fruit, and on Thursday morning, Sept. 15, four days away from the convention closing and bi-partisan hostility still evident, the issue that disrupted the 80th session went back before Judge Sloan.

The hearing went off smoothly enough as Dr. Gardner Taylor, looking the picture of confidence, sat on the first row, right side.

Dr. Jackson was not in the court room as his attorney, Higginbotham, opened the argument. The counsel's statements revealed that the matter was to be centered on the court's jurisdiction as he expressed to Judge Sloan:

"Our position is that at this particular time, this court does not have jurisdiction in equity."

Higginbotham explained that since the closing of the convention, and that since the injunction brought against the Taylor forces was designed to enjoin them from "obstrepterous conduct," and for promoting a "lack of religious decorum" during the convention proper, that the injunction was of no current value.

He also pointed out that in the defendant's answer and counter claim that "when you read through the innuendos" and get to the facts, "it only prays for validity of the election."

Crippins, smarting through the opening remarks by Higginbotham, drumming his fingers on the table, leaped from his seat when his turn came, like a boxer leaving his corner for a quick kayo.

■

HIS CHARGES against the Jackson corner were harsh and unrelenting.

He opened with the charge that the Jackson forces were playing the "old shell game, of now you see it, now you don't." He accused the complainants of "using the courts of Philadelphia fast and loose," adding that, "when it was convenient for them to use the jurisdiction of this court on Saturday it was a great thing."

Crippins said that "they used it to intimidate Inspector Payne (police official who headed a squad of police at the Saturday session when Jackson was scheduled to speak on the basis of the court injunction), and they intimidated me with it."

"Sometime between the closing of the convention and this A.M.," he said, "they have discovered that they don't need this injunction in which they have maligned this great leader (he turned toward Dr. Taylor), president of the World Protestant Council, not white, not Negro, but the World, and member of the New York City Board of Education."

"This court most certainly has jurisdiction after the convention," Crippins contended in closing his argument.

DR. JOSEPH H. JACKSON
REV. GARDNER C. TAYLOR

THE BARE FACTS

Burrus explains his 'anti-sin crusade'

By WILDA R. SMITH

PHILADELPHIA

"My feet don't hurt now."

The Rev. Lloyd Burrus gave this statement to the AFRO as he explained that he was "gratified" over the election of Dr. Gardner C. Taylor as president of the National Baptist Convention.

He said he assumed that Dr. J. H. Jackson's defeat meant defeat also of Dr. Thomas S. Harten of Brooklyn, the senior vice president of the convention.

* * *

THE YOUNG, 39-YEAR-OLD MINISTER made a march of over 93 miles from his church in Long Island, N.Y., to the convention site.

On arrival, his blistered feet were annointed by members of the Camden, N.J., church he formerly pastored.

His march was to publicize again his divorce suit against his wife in which he named the elderly Dr. Harten. He seeks custody of his child in the divorce suit. As he walked, he bore a sign protesting what he called "sin in high places." Last year, he circulated pictures of a nude Dr. Harten and the partially - dressed Mrs. Burrus.

The Rev. Mr. Burrus emphasized that he was not seeking to cast aspersions on either of the presidential candidates.

* * *

"BUT," HE said, "I questioned, publicly, how Dr. Jackson of Chicago; The Rev. Thomas Kilgore and the Rev. H. B. until he was tried for the charges made against him in the courts."

The Rev. Mr. Burrus said it was not for Dr. Jackson to pass on Dr. Harten's innocence or guilt but he should have asked Dr. Harten to retire from active service until the matter was cleared up.

"It would seem," he said, "that Dr. Harten would have done this voluntarily. . ."

* * *

THE REV. MR. BURRUS said that he was not flaunting his family problems at the convention but that he was fighting "sin in high places."

"Maybe I am a crusader for righteousness. . . all I can say is that it is only incidental that my wife and family furnish the example pointed out in my crusade.

"I would have done the same thing if another minister's wife had been led astray by a brother minister."

Saying he did not need the Convention to fight his personal battles, he added:

"Rather, I am trying. . . to help build a stronger Baptist Convention by driving from the temple a man who has besmirched its name."

* * *

THE REV. MR. BURRUS, who received an AFRO Honor Award 10 years ago, was for five years the pastor of Zion Baptist Church in Camden. He met his wife-to-be while pastor of a Newberg, N.Y., church. His family trouble started when he was a pastor in Far Rockaway, N.Y.

The Rev. Mr. Burrus insisted that Dr. Gardner C. Taylor of Brooklyn was not connected with his crusade He said he knew him as he knew also Dr. Jackson.

"The efforts of some people to connect Dr. Taylor with my personal effort to purge the NBC. . . was a futile attempt to defeat him from gaining the presidency," he said.

He said he hopes to assist the president's new program "as any Christian minister should hope to do."

Pettaway Heads 80th Session

NBCA Meets in N. O.

NEW ORLEANS — The 80th annual session of The National Baptist Convention of America opens here Wednesday and continues through Sunday, with headquarters in the St. John Institutional Missionary Baptist Church.

Dr. C. D. Pettaway, Little Rock, Ark., NBCA president, will preside over the sessions.

The convention returns to New Orleans after an absence of 39 years. The last convention held here was in 1921 and previously in 1910 and in 1885.

Dr. W. Earl Hausey, general convention chairman and host minister, said he expects the attendance to set a new convention record. Pre-convention registration and housing committee reports indicate that between 7,000 and 10,000 delegates and visitors will attend.

SESSIONS OF THE parent body will be held in the International Longshoremen's Association Auditorium, 2700 South Claiborne; the Senior Women's Convention, at St. Mark Missionary Baptist Church, 3219 Dannel; the Junior Women's Convention at St. John Institutional Missionary Baptist Church, 2538 Jackson; the Brotherhood Convention at Tulane Avenue Baptist Church, 1719 Tulane Ave., and the Youth Convention at Old Zion Baptist Church, 422 North Johnson St.

All subsidiary auxiliaries will meet in the Municipal Auditorium, 1201 St. Ann St., to hear the annual message of Dr. Pettaway.

Dr. Hausey further announced that the cultural program of the convention begins with the pre-convention musical concert" on Tuesday at 8 P.M., in the Municipal Auditorium, with Mrs. Virginia J. Bennett as chairman.

ASSOCIATED WITH Dr. Hausey and assisting in convention arrangements are Dr. John Francis Jr., president, Louisiana Freedmen's Baptist General Association; Rev. J. L. Wynn, president, Southern District Baptist Association, and Rev. K. Alfred Sloan, New Era Baptist Association.

Other convention chairmen are Revs. J. H. McNeely, co-chairman general; J. L. Spears, general secretary; Dr. Hausey, housing; Rev. Frank L. Lewis, publicity; Dr. J. L. Wynne, courtesy; Mrs. Virginia J. Bennett, music; Mrs. Dorothy H. Garrison, souvenir committee; Rev. E. F. Lockley, welcome committee; Dr. John Francis, finance, and Mrs. Bernice A. Dunlap, secretary of the housing committee.

—FIFTY YEARS OF PROGRESS—

Ministers hit handling of $33,000 transaction

PHILADELPHIA (ANP) — A charge against Dr. J. H. Jackson involving $33,000 confused most of the delegates to the 80th convention of the National Baptist Convention USA, Inc. here last week.

From what could be learned from those making the charge and from statements made by Dr. Jackson, who was defeated in efforts to head up the convention for the eighth time, no question of his honesty was involved.

The basis of the charge appears to be that Dr. Jackson took the sum from the retirement fund to pay off the mortgage of the Baptist-owned bath house in Hot Springs, without authorization. However, his action was later approved by the board of directors.

* * *

THE CHARGE was made in Chicago before the convention opened here by the Rev. Andrew J. Hargrett, former secretary of the retirement fund. He admitted that Dr. Jackson used the money to pay off the mortgage of the organization's national bathhouse, in Hot Springs, Ark."

But Rev. Hargrett pointed out:

"The mortgage was paid and then the board of directors was asked to approve the action, which they did in a May 31 meeting."

Others who felt the procedure was wrong were the Reverends Junius C. Austin, pastor of Pilgrim Baptist Church; C. Y. Johnson El-Bethel Baptist Church and president of the Baptist State Convention of Illinois; B. F. Paxton, pastor of True Light Baptist Church; the Rev. John Brown, pastor of Come and See Baptist Church; and A. H. Reed, pastor of Antioch Baptist Church.

* * *

THE INVESTMENT COMMITTEE, Dr. Jackson said, decided to invest $33,800 and take over the mortgage on the bathhouse. This makes the retirement fund the owner of the bath house he said.

Against that investment, he added, the Convention has a piece of property worth $700,000.

"If the Convention decides that it is not going to pay itself back," Dr. Jackson said "it could take $700,000 for not paying itself $33,000.

Dr. Jackson declared that not one dime of the retirement fund has been spent. Somebody is going to have to do some pardon-begging."

Dr. Jackson Reelected Nat'l Bapt. President

By LOUIS LAUTIER
(NNPA and World Columnist)

PHILADELPHIA (NNPA) — Amid wild disorder and confusion, Dr. Joseph H. Jackson of Chicago was reelected president of the National Baptist Convention for an eighth term Thursday.

The election of Dr. Jackson was recommended by the nominating committee, headed by the Rev. E. A. Freeman of Kansas City, Kas. Dr. Jackson appointed the committee Wednesday.

The committee reported that there were two candidates for the presidency. The other was the Rev. Gardner C. Taylor of New York.

After discussing the backgrounds of the two men, the committee recommended that Dr. Jackson be reelected unanimously. Adoption of the report was considered reelection of him.

During all the proceedings the convention was in disorder. A demonstrations for Dr. Jackson began when he entered the hall. The Taylor team staged a counter demonstration. The Taylor team paraded through the aisles of the hall to the boom boom of two bass drums. Both Taylor and Jackson supporters carried placards.

Finally, Dr. Jackson arose to deliver his annual report. The microphone was cut off and the delegates could not hear him. Adoption of the nominating committee report supposedly occurred when he sat down.

None of these proceedings could be heard above the uproar. Earlier the convention had voted to "qualify the house" and to vote by states. This motion was ignored.

The convention was adjourned. The Taylor supporters remained in the hall and started a rump convention with the Rev. C. U. Johnson, a vice president of Illinois, presiding.

After the Rev. T. J. Jemison, secretary of the convention, read the program, Dr. Jackson told the delegates and visitors that there were two programs — one approved by the Board of Directors of the convention and the other made out by a group of ministers.

A motion was made to approve the program of the directors. The Rev. W. K. Jackson, pastor of St. John Baptist Church, Oklahoma City, Okla., offered an amendment that the election of officers be held as scheduled and that the names of all candidates would be properly placed before the convention.

Dr. Jackson ruled the amendment out of order. He said the amendment related to procedure, while the motion was on approval of the program.

The Oklahoma minister insisted that the motion be sought to amend the adoption of a program.

Supporters of Dr. Taylor, who was a candidate against Dr. Jackson, gathered in the aisle in front of the platform and about the one microphone on the floor. They began to shout: "We want a fair election!"

Dr. Jackson told them not to get jittery. "We want to give you everything you're are asking for," he said. "but we can't put any kind of motion with all these people standing."

The Rev. Roland Smith of Little Rock, Ark., shouted: "It's a fair motion. Let us have the motion."

Dr. Jackson declined to put the motion until the delegates standing in the aisles took their seats. He proposed to appoint tellers.

There were shout of "qualify the house," meaning to separate the delegates from the visitors.

A voice vote was demanded by the group crowding around the microphone. They yelled that they did not want Dr. Jemison to count the vote.

Dr. Jackson called for a standing vote. A chorus of "noes" came from the Taylor supporters in the front aisle.

After the demonstration had continued for over an hour, Dr. Jackson left the hall but returned shortly and took his seat. The convention, meanwhile, refused to hear anyone except Dr. Jackson.

Order was restored sufficiently for Dr. Jackkson to explain what had occurred on the vote on the motion to adopt the program.

"I am not going to take advantage of anyone," Dr. Jackson said. He promised to appoint a nominating committee.

The Taylor supporters were opposed to appointment of a nominating committee. They wanted nominations to come from the floor.

The convention continued in an uproar, without any business being done.

There were shouts of "Khrushchev," directed at Dr. Jackson and Taylor placards were passed out and paraded around the hall.

Inspector Edward M. Payne of the Philadelphia Police Department, asked the people in the aisles to take seat. He asked the ushers to see that they were seated and said if the ushers were unable to seat the standees, he would call on policemen to see that they were seated.

Sufficient order was restored for the audience to sing "Glory to His Name" and "Oh Lord, Stand by Me."

After the disorder had continued for nearly three hours, the convention recessed for an hour.

Baptist Convention Of America Opens Sept. 7

Journal + Guide

Norfolk, Va.

NEW ORLEANS — (ANP)— The 80th annual session of the National Baptist Convention of America convenes here Sept. 7-11, at St. John Institutional Baptist church. The Rev. W. E. Haussey is host pastor.

Sept. 8-3-60

According to Dr. Haussey, who is the general chairman of the entertainment committee, plans are being made to entertain the largest delegation in the history of the convention.

DR. C. D. PETTAWAY, of Little Rock, Ark. president of the national body, has issued a call to the entire constitutency.

Dr. Pettaway will be assisted by his vice presidents in presiding over the sessions. They include Dr. J. C. Sams, Jacksonville, Fla., first vice president, and Dr. B. O. Byrd, Los Angeles, second vice president.

THE AUXILIAR Bodies that will be in session at the same time are the Senior Women's Auxiliary, Dr. M. A. B. Fuller, Austin, Tex., president; Junior Women's Auxiliary, Mrs. Hattie L. E. Williams, Alexandria, La., president; the Brotherhood Union, Ira Clark, Houston, Tex., president, and the outh convention, the Rev. Robert L. Chew, Oakland, Calif., president.

Philadelphia Ready For 80th National Baptist Convention; Expect Over 30,000 Delegates

The Black Dispatch

Gre. 9-3-60

P.8

Must Decide On a Choice of Presidents; To Discuss Relations With New Congo Government

O Klahoma City, O Klahoma.

Five Auxiliary Groups Also to Meet

By MALCOLM POINDEXTER

PHILADELPHIA.—(ANP)—Final plans are completed for the arrival Sept. 6 of perhaps the biggest National Baptist Convention, U. S. A., Inc., in the history of the 80-year-old denomination.

Over 30,000 delegates from 48 states are expected to converge on the city's hotels and motels for sessions which get underway on Sept. 6.

Some will stay with families which have volunteered as hosts. Others will be quartered at the Benjamin Franklin, Sheraton, Penn Sherwood, Adelphia and Bellevue Stratford hotels.

There still remains a problem of housing women delegates, according to Dr. Primrose Funches, national field worker. Dr. Funches said there has been no difficulty finding quarters for male delegates, but that most families seem unwilling to house female delegates.

Principal issues at stake during the forthcoming meeting will be the election of a president and the Convention's resolution that the United States make available to the Congo Government federal aid during the present crisis.

Dr. Jackson President Since 1953

Dr. J. H. Jackson, of Chicago, has been president since 1953. He has compiled an excellent record through a program of "finanical stability."

His reelection has already been challenged by Dr. Gardner C. Taylor of Brooklyn, N. Y., a capable aspirant.

Sources close to Dr. Jackson feel he should have "little or no" difficulty in being reelected. His record, they say, "speaks for itself."

Dr. Funches said elaborate plans have been made to assure the convention's success. In addition to the main body, five auxiliary groups will meet here.

Women's Auxiliary at the Arena, 4530 Market St.; Laymen at Convention Hall; Moderators at Convention Hall; Young People at White Rock Baptist church, 53rd and Chestnut; and Ushers at Mt. Olivet Baptist church, 42nd and Wallace.

Deacons Meet Sept. 11

On Sunday, Sept. 11, Dr. Jackson has requested all deacons to meet with him at Convention Hall. Choirs have also been invited to participate in morning worship.

The Baptist Training Union will take over the hall that same evening for special worship services.

Dr. Funches stated that a trophy will be given to the group with the largest representation. Each group will carry an identifying banner.

Dr. Jackson is scheduled to arrive in Philadelphia on Sept. 6 at 30th Street Station. iFfty young women have volunteered to meet him. All will be wearing white. With Dr. Jackson will be delegations from Illinois, Indiana, Mississippi, Louisiana and Tennessee.

Jackson Fellowship Committee

Perhaps the strongest local support of Dr. Jackson has been heard from the Jackson Fellowship committee. Special emphasis was placed on this by the Rev. W. L. Bentley, pastor of Immanuel Institutional Baptist church. He cited the following which have occurred during Dr. Jackson's administration:

Organized and established two years ago for ministers and their wives a retirement fund. In the last two years has collected close to $200,000. Has on hand now $121,000.

Lifted standards of board, paid off debts and left $50,000 in the bank for operating capital.

Dr. Jesse McNeill, director of Publication, heads operation in one and one-half million dollar Morris Memorial Building. Sunday school recently presented $20,000 to National Convention. The publishing company employs 306 people including bookbinders, stenographers, linotype operators, bookkeepers and accountants. Executive director is Dr. D. C. Washington, formerly of Alabama.

Pastor of Olivet Church, Chicago

Dr. Jackson is pastor of Olivet Baptist church of Chicago, said to be the richest colored church in the United States. Its membership numbers over 10,000. There are 100 deacons and a choir of more than 125 members. The church houses the largest Sunday school in America, and is in the process of erecting a one-half million dollar Recreation building.

In addition to the above accomplishments he is also credited with meeting the first seminary quota in the history of the Convention. Given as its share was $23,589.

Dr. Jackson was elected vice president of the World Alliance during the recent meeting in Rio de Janeiro. He toured Russia two years ago on a goodwill mission representing the United States, and has been selected to serve on the Citizens Committee of Chisago during the centennial observance to be held in 1963.

Convention "Tied Into A Knot"

Atlanta Daily World p. 1

Taylor Defeats Jackson For Nat'l Baptist Lead

Atlanta, Ga. Sat. 9-10-60

By LOUIS LAUTIER

(NNPA and Atlanta Daily World Correspondent)

PHILADELPHIA (NNPA)—The 80th session of the National Baptist Convention was tied into a knot Thursday night as neither side in the election dispute would give ground.

The Rev. Joseph H. Jackson of Chicago, president of the Convention, conferred at length Thursday evening with two police inspectors. He wanted the police to keep the aisle in front of the stage clear and to keep unauthorized persons off the stage. The police said they were instructed to take no action.

The conference with the police began on the stage of the Municipal Auditorium when the Taylor group ended their rump session, in which the Rev. Gardner C. Taylor, pastor of Concord Baptist Church, Brooklyn, was elected president.

As the Taylor meeting ended, supporters of Dr. Jackson urged the delegates and others, who packed the hall, to remain in their seats. The Jackson supporters intended to hold a meeting.

DELEGATES CROWDED

Dr. Jackson, the two inspectors and other police officers stood on the stage and talked. Delegates crowded around them. Finally, Inspector Edward M. Payne announced that Dr. Jackson had agreed to accompany the officers to a room upstairs where they could talk in private and attempt to reach a peaceful settlement.

After the lengthy conference, the officers escorted Dr. Jackson back to the stage. When Dr. Jackson started toward the microphone, Dr. Taylor got in front of the lectern and hugged the microphone while some of his supporters barred Dr. Jackson's path.

The crowd resumed the shouting which had marred the Convention for two days. Dr. Jackson sat quietly as the disorder went on.

There were reports that Dr. Taylor and some of his supporters would seek to enjoin Dr. Jackson and others from carrying out the program of the Convention on the ground that Dr. Jackson, Dr. T. J. Jemison of Baton Rouge, and others are no longer officers of the Convention.

The Jackson supporters held a rump convention Thursday afternoon after Dr. Jackson was supposedly reelected to an eighth term amid wild disorder and confusion.

TAYLOR PRESIDENT

In the rump session, Dr. Taylor defeated Dr. Jackson by a vote of 1,864 to 536.

The vote was cast by states — one of the procedures for which the Taylor faction had been contending.

A motion that Taylor's election be made unanimous prevailed.

In accepting election ,Dr. Taylor called for a closing of ranks. He promised to keep faith with Baptist dreams and deal fairly and honestly with members of the Convention.

The Rev. Martin Luther King, Jr., moved the election of a slate of officers, including one vice president at large and four regional vice presidents and a recording secretary.

The Taylor faction elected the Rev. Edward Billoups of Baton Rouge, La., and the Rev. Charles H. Hampton of Sacramento, Calif., both of whom are vice presidents under Dr. Jackson.

Also elected regional vice presidents were the Rev. A. E. Campbell of Tennessee and the Rev. C. V. Johnson of Chicago.

Campbell is president of the Tennessee Baptist Convention and Johnson is president of the Illinois Baptist Convention. As such they would be vice presidents. Each president of a State Baptist convention is also a vice president of the National Baptist Convention.

The Rev. D. E. King of Louisville, Ky., was elected recording secretary by the Taylor faction. He would succeed Dr. Jemison.

The Taylor supporters then voted to instruct the newly elected officers to proceed with the business of the 80th annual session of the National Baptist Convention.

The Taylor supporters also voted that all members of the Convention who were thrown out of the Convention for exercising their rights be now restored to full membership in the Convention.

The effect of this vote, if the legality of the actions of the Taylor supporters should be upheld in the courts, would be to restore to membership nine of the 10 ministers who sued in the United States District Court for the District of Columbia to oust Dr. Jackson from the presidency of the Convention.

The court upheld the title of Dr. Jackson to the office, and the 1958 session voted to give the ministers who had sued a year to apologize to the Convention for instituting suit. Only one of them, the Rev. Roland Smith of Little Rock, Ark., apologized.

Dr. Smith was restored to membership and he was one of the leaders in the fight against Dr. Jackson at this convention.

The others are still out of the Convention, but the Rev. Marshall L. Shepard, pastor of Mt. Olivet Baptist Church here and a member of the Philadelphia City Council, was also active in the fight against Dr. Jackson.

The Taylor supporters adjourned their session until evening, but when evening came, neither group could resume, and a sit-in was resorted to.

NAMED JACKSON

The election of Dr. Jackson was recommended by the nominatiny committee, headed by the Rev. E. A. Freeman of Kansas City, Kan. Dr. Jackson appointed the committee Wednesday.

The committee reported that there were two candidates for the presidency — Dr. Jackson and Dr. Taylor.

After discussing the background of the two men, the committee recommended that Dr. Jackson be re-elected unanimously. Adoption of the report was considered reelection of him.

During all of the proceedings the convention was in disorder. A demonstration for Dr. Jackson began when he entered the hall. The Taylor team staged a counter demonstration. The Taylor team paraded through the aisles of the hall to the boom boom of two bass drums. Both Taylor and Jackson supporters carried placards.

Finally, Dr. Jackson arose to deliver his annual report. The microphone was cut off and the delegates could not hear him. Adoption of the nominating committee report supposedly occurred when he sat down. None of the proceedings could be heard above the uproar. Earlier the convention had voted to "qualify the house" — separate the voters from the non-voters — and to vote by states. This motwion was ignored.

The convention was adjourned. The Taylor supporters remained in the hall and started a rump session with the Rev. C. V. Johnson, of Chicago, a vice president, presiding.

Over 10,000 Delegates In Attendance

The Louisiana Weekly New Orleans, La. Sat. 9-10-60

Dr. C. D. Pettaway, Little Rock, Ark., president of the National Baptist Convention of America, will preside over the 80th annual sessions which opened Wednesday and will run through Sunday. A conservative estimate indicates 10,000 delegates are in attendance.

Meeting here in addition to the Parent Body organization are four auxiliary conventions. They, their heads and meeting places are: Senior Women's Convention, Dr. M. A. B. Fuller, president, St. Mark Missionary Baptist Church, 3219 Danneel Street; the Junior Women's Convention, Mrs. Hattie L. E. Williams, president, St. John Institutional Missionary Baptist Church, 2538 Jackson Avenue; the Brotherhood Convention, Dr. Ira L. Clark, president, Tulane Avenue Baptist Church, 1719 Tulane Avenue, and the Youth Convention, Rev. Robert L. Chew, president, Old Zion Missionary Baptist Church, 422 No. Johnson Street.

A pre-convention feature was the "Pre-Conventional Musical Concert" which was held Tuesday night in the Municipal Auditorium. The program featured outstanding talent both locally and nationally. Mrs. Virginia J. Bennett was chairman.

Dr. Pettaway delivers his annual message on Thursday at a combined meeting of all auxiliary conventions in the Municipal Auditorium. Headquarters for the Parent Body were established at the I.L.A. Auditorium, 2700 So. Claiborne Ave.

The convention's theme is: "Mighty Problems, Mighty Challenges, But A Mightier God."

Among the listed clergymen to preach are: Rev. L. N. Stemley, New Orleans; Rev. J. M. Lawton, Brooklyn, N. Y., Rev. E. H. Branch, Kansas City, Mo., Rev. George G. Ware, Seattle, Wash.; Rev. James Wilson, Tupelo, Miss., Rev. G. L. Battle, Birmingham, Ala., Rev. W. C. Jackson, Los Angeles, Calif., Rev. Lee D. Moore, Muskogee, Okla., Rev. M. D. Brown, Newark, N. J., Rev. B. L. Driskell, Nashville, Tenn., Dr. J. F. Singleton, Fort Worth, Texas.

Dr. Pettaway will deliver the

sermon at 11 a.m. Sunday. Later at 3 p.m. Dr. John W. Williams will be the preacher for a mass meeting at 3 p.m., and Rev L. W. Mingo, Chicago, Ill., will deliver the sermon for the closing evening session at 7:45 p.m.

Other principal officers of NBCA are Rev. J. C. Sams, Jacksonville, Fla., first vice president; Rev. B. O. Byrd, Los Angeles, Calif., second vice president; Rev. R. D. Cooksey, Jr., Tulsa, Okla., Rev. E. F. Lockley, New Orleans and Rev. D. Manning Jackson, San Francisco, Calif., all assistant secretaries; Rev. Robert N. Houston, Tex., treasurer; Rev. Wilson, Jacksonville, Fla., cor-M. C. Allen, Lynchburg, Va., responding secretary; Rev. auditor; Rev. John T. Walker, Jr., G. G. Daniels, Georgetown, S. Denver, Col., C., recording secretary; Rev. Rev. Marvin C. Griffin, Waco, A. L. Roach, Cleveland, O., Tex., historian. L. Spears is field secretary; Rev. Wm. Downs, Cleveland, O., official St. John Institutional Missio- reporter; Rev. A. A. Lucas, nary Baptist Church, is con- Rev. J. L. Wynn, president, Other convention hosts are Rev. A. L. Chairman and Southern District Association Dr. John Francis and the Rev. K. Alfred Sloan, Freedmen's Association. convention chairman and the Rev. J. convention secretary.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

NBC Opens Convention in Philly

The Pittsburgh Courier P. 9

Jackson Cautions Baptists On Prejudice in Elections

Pittsburgh, Pa. Sat 9-10-60

PHILADELPHIA (ANP) — In his annual address before delegates representing five million members of the denomination, Dr. Joseph H. Jackson, president of the National Baptist Convention USA, Inc., cautioned this week against "prejudice of religion and prejudice of region" in the forthcoming presidential election.

The scholarly cleric who is also vice president of the Baptist World Alliance, speaking from the state of the huge convention hall, enlarged on the theme by declaring:

• **"Let us therefore study the issues of the campaign carefully, and above all, let us form our conclusions based on principles and not on prejudices."**

In obvious reference to Senator John Kennedy, Democratic presidential candidate who is Catholic and to Senator Lyndon Johnson, his running mate who hails from Texas, Dr. Jackson, a Republican, continued:

• **"We must not condemn any man because of his religion or because of the region or geographical territory in which he lives. Prejudices of religion and prejudice of region are just as sinful as prejudice of race."**

The Chicago minister who has headed up the large religious body since 1952, touched upon a number of subjects most of them relating to the affairs of the denomination in his address which he described as "an account of my stewardship."

■

MENTIONING, in passing, that all boards and agencies of the church functioned with "encouraging harmony," Dr. Jackson said that the mission board had enjoyed its most successful year and now has reached a record peak of $745,243.94.

He reported that May 17 the date in 1954, when the U. S. Supreme Court handed down its famous school decision, had been more widely observed than ever before because of the efforts of the church.

He also told of efforts to achieve closer fellowship with other Baptist bodies through conference with the leaders of the National Baptist Convention of America, including Rev. C. D. Pettaway, its president, and with the Southern Baptist Convention executive secretary, Dr. Porter Routh.

Pettaway's group and the convention headed by Dr. Jackson split in 1915. The Southern convention is entirely white.

Negro Baptists Fight In Court Over Control Of Church Convention

The Philadelphia Inquirer P. 17

Philadelphia Pa.

Cross-suits were filed in Common Pleas Court here Friday to determine which of two opposing factions controls the National Baptist Convention, largest Negro church body in America, now meeting in Philadelphia.

Sat 9-10-60

One preliminary injunction forbids the Rev. Dr. Gardner C. Taylor, of New York, and his group from "usurping offices or handling funds" of the National Baptist Convention.

Signed by Judge Francis X. McClanaghan, the injunction will go to a hearing at 11 A.M. Monday.

ELECTION DISPUTED

The second injunction, signed by Judge Bernard J. Kelley for a hearing at 11:15 A.M. Monday, prevents disbursment of any funds by the faction of the Rev. Dr. Joseph H. Jackson, of Chicago, who has been president of the National Baptist Convention for the past seven years.

Dr. Jackson claims reelection to the presidency by a vote of 3500 to 500 for Dr. Taylor.

Dr. Taylor claims he was elected presiedent by a vote of 1864 to 536 for Dr. Jackson.

'RUMP SESSION' CHARGED

The Jackson faction claims the balloting at which Dr. Taylor was elected was a "rump session" on Thursday night at Convention Hall. It claims Dr. Jackson had been elected before that session.

The Jackson suit was filed with the National Baptist Convention as plaintiff. The preliminary injunction also forbids Dr. Taylor and his followings from "loud, boisterous and obstreperous conduct" which prevents the convention from continuing.

It also forbids the Taylor faction from "interfering with Dr. Jackson as presiding officer during the balance of the convention," which closes Sunday.

CONCLAVE DISRUPTED

The suit charges these actions by the Taylor faction began Wednesday when the defendants disrupted the convention by marching up and down the aisles, beating drums, blowing whistles and generally disturbing the convention atmosphere.

On Thursday, the suit charges, the incumbent officers had a majority of 3500-to-500. Despite majority approval, the suit said, the defendants "during a period of adjournment held their own election and had themselves elected."

The suit of the Taylor faction claims its slate of officers was newly-elected at the convention Thursday. It was filed against the incumbent treasurer and general secretary to prevent them from disbursing any monies.

PROMINENT IN. N. Y.

Dr. Taylor, pastor of a New York church with 14,000 members, also is the first Negro president of the Protestant Church Council of New York and is a member of the city's Board of Education. Among his supporters is the Rev. Martin Luther King, Jr., Alabama civil rights leader.

About 15,000 delegates are attending the convention here.

Dr. Jackson claims his reelection was brought about when the delegates adopted the recommendations of the nominations committee.

At further sessions, however, both he and Dr. Taylor took the platform as president. The Taylor faction, however, had control of the microphone.

Dr. Taylor Appeals Dismissed Case

Baptist Board "Re-affirms", "Upholds" Jackson Election

By ALBERT BARNETT

CHICAGO — (ANP) — With 70 of the 89 members of the board of directors of the National Baptist Convention present at the special meeting held here Thursday at Oliver Baptist Church, Dr. Joseph H. Jackson was proclaimed president to serve his eighth successive term as head of the 5-million member Protestant organization.

The Board, by resolution, "reaffirmed, confirmed, verified and upheld" Dr. Jackson's reelection as president at the recent national conference in Philadelphia which is being disputed by Dr. Gardner C. Taylor, pastor of the Brooklyn, N. Y., Concord Baptist Church, and his 10,000 -member congregation.

BOARD MEETING "CLOSED"

The closed Board of Directors conference preceded the public meeting held in the main auditorium of Olivet church, which is also pastored by Dr. Jackson.

Speakers were applauded as they praised Dr. Jackson.

In the injunction suit filed against Dr. Jackson's incumbency by Dr Taylor in Philadelphia, Dr. Jackson was represented by the law firm of Austin Norris, Green, Harirs and Higginbotham. A statement concerning the suit released by the law firm, stated, in part:

"It is, of course, our belief that Dr. Jackson has been legally elected for another term and that Dr. Gardner C. Taylor, the pretender to the presidency, was merely the choice of an illegal rump session of his followers, assembled for this illegal purpose, after the adjournment of the convention and after most of the duly elected delegates had left the hall.

"What we are saying is that aside from any discussion of the merits of the fight between Dr. Jackson and Dr. Gardner C. Taylor, for the presidency, Dr. Jackson is still and will remain the head of the Baptist Conference until the final decision of the courts and this decision may be many months away.

REPORT FROM PHILADELPHIA

Meanwhile, writing from the City of Brotherly Love' where the hectic NBC conclave was held, Malcolm Poindexter, ANP's ace news analyst, reported that dismissal of the cross-suits filed in the disrupted presidency, led to an appeal to the State Supreme Court, filed on behalf of Dr. Taylor.

The day before, Judge Joseph Sloane had ruled the matter out of jurisdiction of Common Plea Court. On Wednesday, Isaiah Crippins, Esq., counsel for Dr. Taylor, one of two cliamants for the top Baptist office, filed an appeal.

The other claimant, Dr. Jackson of Chicago, has been president for seven years. As matters now stand Dr. Jackson and the reigning Board of Directors will continue in office until the legalities of the disputed Sept. 8 election of officers have been argued.

QUESTIONS JUDGE'S "REASONING"

In a brief filed with the appeal, Atty. Crippins describes at length Judge Sloane's "reasoning." He said:

"I cannot see how the court had jurisdiction to issue an injunction against Dr. Taylor one day, and then three days later suddenly decide that it lacked jurisdiction. If the injunction was wrongfully issued them the National Baptist Convention and Dr. Jackson are liable to Dr. Taylor or damages. If the injunction was properly issued then the court could not possibly have lost jurisdiction."

Crippins added he has the "greatest respect" for Judge Sloane, but felt his decision was the easy way out" for the court.

DR. TAYLOR "SHOCKED"

Dr. Taylor in New York when informed of Judge Sloane's action, said he was "shocked."

"How could any judge in good conscience allow a man to be calumniated and for that man not to have his day in court," Dr. Taylor was quoted as saying.

Dr. Taylor president, clerics say

NEW YORK — As Baptists awaited a court hearing on whether Dr. Gardner C. Taylor of Brooklyn or Dr. J. H. Jackeon of Chicago is president of the National Baptist Convention, sentiment seemed to be running strongly in favor of the pastor of Brooklyn's Concord Baptist Church.

A newsman's poll of Baptist ministers showed that a great majority believed that Dr. Taylor won the elecion.

The Rev. George Lawrence, pastor of Antioch Baptist Church in Brooklyn, said: "Dr. Jackson defeated himself when he attempted to force his reelection through.

"I personally saw many over to Taylor after Jackson tried to deny them the right to vote.

"There was only one actuwon it four to one."

* * *

A. Epps, pastor of Et. Phillips Baptist Church in Staten Island:

oid that Dr. Taylor wo the election. I have never seen anything more orderly than the election in which Taylor was named.

"I was for Taylor all the way. I would say that Jackson could hvave won the election if he had been fair. This is the first election the convention has had in seven years.

"Dr. Jackson was afraid of an election but I don't know why.

"If the court hshould return Jackson as president, I think the people will rebel."

The Rev. Samuel B. Joubert, president of the Baptist Ministers Conference of Greater New York was also disappointed. The pastor of New Jerusalem Baptist Church, he said: "When I went to the convention, I was in favor of Dr. Jackson, but since the convention has taken the turn it did, I am refraining from comment."

THE REV. WALETER OFFUT, director of the Citizenship Participation Program, stated: "I supported Taylor and his group all the way. They only wanted an opportunity to vote."

The Rev. Millard A. Stanley, pastor of Bethelite Institutional Baptist Church, declared: "The court will have to decide who is president. I was for Dr. Taylor all the way and I am for him whether it is determined that he is president or not... it was the will of the people tha Dr. Taylor be their president"

Dr. Cater N. Pope, pastor of Universal Baptist Church said: "I feel Dr. Taylor was elected officially and that he is the best man to head the National Baptist Convention. I was with Dr. Taylor all the way."

The Rev. Jasper Reeves, pastor of Community Baptist Church, stated: "I think Dr. Taylor is president and that he was chosen by a fair election.

"I would feel that he should be president regardless of what the court decides."

* * *

THE REV. HENRY GRIFFIN, Convent Ave. Baptist Church, said: "I did not attend the convention but I would have cvoted for Dr. Taylor. I was against this nominating committee procedure attempted by Dr. Jackson and I just personally prefer Dr. Taylor."

The Rev. A. C. Livingston Arbouin, pastor of Antioch Baptist Church in Queens, uaid: "There is no question about Dr. Taylor's honest, fair and square election, but Dr. Jackson ignored the will of the convention .

"Dr. Taylor won overwhelmingly almost four to one by a standing vote. I see no reason why Dr. Jackson won't act like a gentleman and go along with the decision.

"I personally saw some men who eaid they were originally for Jackson switching to Taylor when Jackson tried to get out of having a fair election.

"I was for Taylor all the way.

* * *

THE COMMENTS CAME as Judge David Sloan reserved judgement last week over whether his Phildadelphia Common Pleas Court has jurisdiction in the case. The Thursday hearing was question — Which man is president of the National Baptist Convention?

The battle started when at the recent annual session here, the Convention elected Dr. Taylor president by the roll-call vote that had previously been agreed to Dr. Jackson had also been ruled as having been elected by acclamation.

The Convention, then, found itself with two "presidents," just where it was a first. It remains to be decided who is the rightful owner of the Convention presidency: Dr. Gardner C. Taylor of Brooklyn's Concord Baptist Church or Dr. J. H. Jackson, Mt. Olivet, Chicago.

In the meantime, supporters of both contenders maintain that their man is "in charge." Actually, neither can do anything effdective until the counter - blalancing injunctions are lifted or the basic issue of the presidency resolved.

Each went immediately into court and obtained injunction agains the other handling any funds or conducting any business as president.

A hearing was set to determine who the rightful president was. However, Dr. Jackson protested the hearing on the grounds that the Common Pleas Court had no jurisfdiction in the case. He is represented by Leon Higginbotham.

Dr. Taylor's attorney, Isaiah Crippen, maintained that not only did the court have jurisdiction but that he Jackson forces recognized it by going into the court and getting an injunction against Dr. Taylor.

Mr. Crippen, former assistant attorney general for Pennsylvania, said:

"You can't say one day the court has jurisdiction and on the following day deny this."

With the court's reservation of judgment, the suit is

Jackson eyes fund owning Women's Conv.

The Afro-American
Baltimore Md
Pat. 9-24-60

By ALICE A. DUNNIGAN

WASHINGTON (ANP) — Dr Nannie H. Burroughs is the last president of the Women's convention who will be permitted to operate that auxiliary independently, declared Dr. J. H. Jackson, president of the National Baptist Convention, USA, Inc.

This declaration was made to members of the press in Dr. Jackson's suite at the Benjamin Franklin Hotel, Sunday. He pointed out that according to the Constitution all auxiliaries, including the Women's Convention and the National Baptist Sunday School and BTU Convention, are branches of the parent body.

Therefore, the National Baptist Convention has the authority to elect officers of these auxiliaries, and monies collected by them should be turned over to the parent body.

* * *

AT PRESENT the women's convention raises its own funds and spends them as it sees fit. It also elects its own officers independently of the National Convention. "This procedure would have been changed a long time ago," said Dr. Jackson "had it not been for respect of Miss Burroughs," who has been the national president of the Women's Convention for the past 12 years.

Dr. Jackson said they allowed the women's president to follow the same procedure that she has been following in the past because "we never like to disturb the work of old soldiers."

* * *

THE WOMAN'S Convention this year reported contributions amounting to $53,206.63. This money was raised through the committees which make up the women's convention. Each committee is set up for a specific purpose and the money raised by it goes to the project for which it was solicited.

The greatest amount of money raised this year was by the National Camp Committee. The $4,412.25 which it raised will go on the debt incurred in the purchasing of a summer camp for youth in Michigan. The second largest amount of $4,284.83 was raised for foreign missions and will be used for that purpose.

The third amount of $2,720.11 was raised for payments on the "retreat" which the women have bought and maintained for foreign missionaries. And the next largest amount of $1,578.50 was raised for the National Trade and Professional School, which is operated in Washington, D.C. for the training of Christian leaders.

The Women's Convention meeting in Philadelphia was attended by 74 officials and 3,021 delegates and members. The largest number of 305 delegates came from Michigan.

* * *

THE WOMEN donate freely to their convention, said Miss Burroughs "because they know where every dime of their money goes." Their money is earmarked, she stated, and it goes where they say they want it to go. The national president included in her annual message a complete itemized statement of receipts and expenditures of the convention for the past year.

Books show that the organization has a gross income of nearly $282,000. The expenses amounted to a little more than $245,000. This left a balance of more than $36,000 in the organization's treasury at the close of last year.

In addition to the purchase of a summer camp for youth in Michigan, the Women's Convention, auxiliary to the National Baptist Convention maintains a Retreat for retired missionaries which is really a show place in the Nation's Capitol. They have also built in the past few years, a beautiful and modern dormitory and an ultra modern chapel for worship on the campus of the National Training and Professional School for Girls in the District of Columbia.

THE WOMEN'S group founded and maintained for many years a Training school for girls in Nashville, Tenn., until Dr. Jackson closed it a few years ago. This school burned last month and the women are now anticipating the construction of a girls' dormitory on the campus of the American Baptist Seminary in Nashville, to provide for women students who might now be trained in the formerly all men's school.

Dr. Jackson's expressed desire to take over these assets of the women' group and make them a part of the National Convention has led some members to contend that the National President is "drunk for power." His efforts to unite the two Baptist conventions which split back in 1915 have been interpreted by some as a means of obtaining greater power over more people rather than a gesture for unity.

The National Convention President has been quoted as saying privately to friends that he hopes to reunite the two conventions first, then consolidate the National Sunday School and BTU Convention with the parent body. He would not bother the women for awhile, at least, as long as Miss Burroughs is president. But, he is said to have remarked, "Time will take care of her."

Negro Churchmen Form Voter Group

The Communicant
Appeal

Committee Plans Fight Against Prejudice

New York Times
Pat. 9-24-60

CHICAGO, Sept. 23.—(UPI)—The head of the five-million-member National Baptist Convention of the U. S. A. has announced formation of a Protestant churchmen's group to push Negro voter registration and fight religious discrimination in the coming elections.

Dr. J. H. Jackson, pastor of the Olivet Baptist Church, Chicago, said in the announcement Thursday that "discrimination because of religion or region is just as bad as discrimination because of race."

Dr. Jackson, whose denominational group is the nation's largest Negro organization, called for support from other Negro denominational bodies for the National Committee of Churchmen against Religious Discrimination (NCCARD).

Without endorsing any candidates, Dr. Jackson attacked sectional or religious bias against Democratic presidential and vice presidential nominees.

Maintaining that "some people are against Lyndon Johnson because of his region," Dr. Jackson said the Texas senator and Democratic vice presidential candidate "should be judged by his character and fitness and the public life he has led."

As for Democratic presidential hopeful John F. Kennedy, a Roman Catholic, Dr. Jackson said, "You could elect the Pope as president and there wouldn't be much he could do unless you also elected cardinals to Congress."

He said the new group would work to counter "a campaign going on among our Southern Baptist friends to highlight religious prejudice in this contest."

Dr. Jackson said he has secured the endorsement of the NCCARD from retired Bishop J. A. Hamlett of Kansas City, Mo., of the Christian Methodist Episcopal Church, and several leaders of the Church of God in Christ.

Dr. Jackson, recently re-elected president of the National Baptist Convention in Philadelphia, faces a pending court suit filed by supporters of another claimant to the office.

'Morning' Man

The Afro-American
Baltimore Md.
Pat. 9-24-60

Dr. Gardner C. Taylor's career always pointed toward the dawn

By JACK L. HODGE

MAN IN THE NEWS

A man in the news — Dr. Gardner C. Taylor, a young man forever looking "toward the morning."

Born in Baton Rouge, La., the master orator and champion of civil rights started out to be a lawyer, but was sidetracked by death. And because of a series of coincidences, and once again death, the 42-year-old minister became pastor of one of the largest congregations in the world at the age of 30.

The dynamic and forceful pastor of Concord Baptist Church of Christ in Brooklyn, N.Y., is now looking "toward the morning" as he wages a fierce, yet friendly, battle with Dr. J. H. Jackson of Chicago for the presidency of the National Baptist Convention, USA, Inc.

Dr. Jackson ran rough-shod over all opponents in seven straight contests for the NBC presidency.

The 53-year-old Olivet Baptist Church pastor now has to settle for a share of the NBC presidency — with both Jackson forces and Taylor supporters claiming victory.

* * *

AS THE situation now stands, the new champion and undisputed leader of the five-million - member organization will be decided in court, provided an amicable settlement isn't reached in the judge's chamber.

Dr. Jackson was elected by acclamation to an eighth consecutive term in a session surrounded by disorder and confusion, but in an afternoon session Dr. Taylor was given the nod over Jackson by a 1,864 to 536. The convention thus succeeded in tying itself in a legal knot.

Throughout the storm, Dr. Taylor remained calm. He looked to the "morning."

"This is not the time for division," Dr. Taylor told the convention in his acceptance speech. He urged a "closing of the ranks. . ." as he promised to "keep faith" and to deal "honestly and fairly" with delegates.

"Without any attempt to over-simplify the issue," he said in a preconvention statement, "I think it is a matter of the people choosing the direction they wish to go, and the type of leadership they wish to have."

"This is their right, and I wish them well in it. I am confident they will turn toward the morning."

* * *

ALTHOUGH HIS father was a minister, Dr. Taylor had always wanted to be a civil rights attorney.

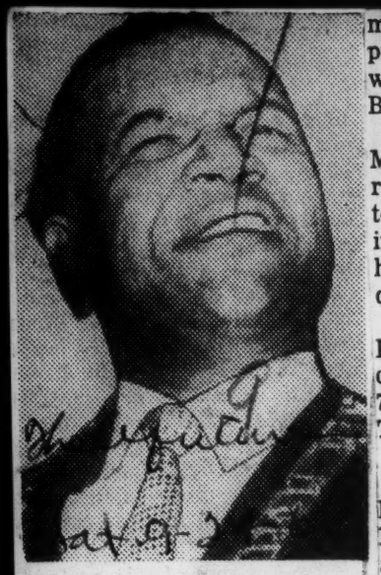
Death stepped in and decided his vocation.

Only 19 at the time, Dr. Taylor was working his way through Leland College as a chauffeur for Dr. J. A. Bacoats, president of the small institution in Baker, La., some 13 miles from Taylor's native Baton Rouge.

One day, while not on official duty, the young Taylor and a friend were driving along a lonely country road. Suddenly a car containing two white men cut in front of the two students. There was a crash, demolishing Dr. Bacoats' car.

Neither of the students was injured, but one of the white men was killed; the other lay unconscious and bleeding.

There were only two witnesses to the accident — two whites, a sharecropper and the other a Baptist preacher.



DR. GARDNER C. TAYLOR

"The best I expected," said Mr. Taylor, "was probably years in prison; the worst could have been a lynching. But the next morning at the inquest these two poor white men got up and testified in my behalf.... And I walked out a free man."

* * *

IT WAS AT this moment that Dr. Taylor again looked "toward the morning."

Although he already had been accepted by the University of Michigan as a law student, he asked Dr. Bacoates, "to get me into Oberlin College in Ohio where he had graduated."

Death again gave a helping hand in 1947.

Dr. Taylor met Dr. James Adams, then pastor of Concord Baptist Church in Christ, at a Baptist convention in Atlanta. He invited the young minister to come to Brooklyn to address Concord's centennial celebration. Dr. Adams died three weeks later, however, without informing church officers of the invitation.

The Rev. Marshall Shepherd of Philadelphia received the church's invitation, but the Rev. Mr. Shepherd was unable to keep the date because of a previous engagement. He suggested Dr. Taylor. The rest is history.

* * *

DR. TAYLOR leads a well-rounded life. He likes the theatre, reading and sports. "My wife and I rarely miss a championship fight." His constant scrutiny of the newspapers had a lot to do with his meeting his wife.

"I had seen her picture in a Pittsburgh weekly when she made Phi Beta Kappa and impressed her by telling her this when I first saw her at a little Baptist church in Oberlin."

The Rev. Mr. Taylor and Miss Laura Scott were married while he was student pastor at Bethany Baptist Church in Elmira, Ohio. They now have a seven - year - old daughter, Martha.

Also residing with the Taylor family at their residence on President St. is his mother, 71 - year - old Mrs. Selina Taylor, a retired teacher.

* * *

A HUGE, muscular man, Dr. Taylor was captain of the Leland football team. He's also a baseball fan — a follower of the Dodgers even before his arrival in New York.

Active in the Urban League and NAACP, Dr. Taylor in 1958 became the first of his race to be elected president of the Protestant Council of NYC and later in the same year was named a member of the NYC School Board.

He also is a member of the General Council of the American Baptist Convention, the NYC Commission on Intergroup Relations and has preached at sessions of the World Baptist Alliance in Denmark and England.

In 1959, he made a six-week tour of Australia, Dublin, Athens, Cairo, Beirut, Jerusalem, New Delhi and Singapore.

* * *

CONCORD BAPTIST Church was destroyed by fire in 1952, but Dr. Taylor! "looked toward the morning" and led his congregation in a rebuilding project of $1.2 million. Four years later Dr. Taylor led the Concord congregation into the new edifice.

Other pastorates held by the minister include those of Beulah Baptist Church in New Orleans and Mt. Zion Baptist Church in Baton Rouge where his father had been pastor.

Although death sidetracked his plans to an attorney, Dr. Taylor is a champion of civil rights.

"I realize now, of course, that there is a great opportunity for ministers to make their contribution to this field alone. You only have to look at Martin Luther King and Ralph Abernathy down in Montgomery to realize this."

Courts Can't Change Action Says Jackson

CHICAGO.—(ANP)—Dr. Joseph H. Jackson declared here last week that he is the duly elected president of the National Baptist Convention, USA, Inc., and that under the constitution of the organization he can't be unseated.

Dr. Gardner C. Taylor, pastor of Brooklyn's huge Concord Baptist church, is contending that he was elected to the presidency of the 5,000,000-member Baptist group as a result of an election held at the 80th annual session of the body in Philadelphia earlier this month.

Two opposing factions backing Jackson and Taylor are involved in litigation in Philadelphia over the controversy, which rioutously ended the sessions three days ahead of schedule.

Jackson, in Chicago, said that the convention is a matter of the past, and that there is no question in his mind about who is president.

His attorneys, he said, will respond to all legal summons in connection with the contest, but that the courts cannot make any decision that conflicts with the constitution of the religious body.

The Chicago clergyman, pastor of Olivet Baptist church, said that his re-election to an eighth one-year term has been confirmed by the convention's 80-member board of directors.

He said that under the constitution the board of directors is the supreme authority on matters involving the denomination and that it also has power to fill any vacancies that might occur and to conduct the business of the church during the interim between annual sessions.

Matter Is Closed

When the directors met and confirmed my re-election and the proceedure by which I was re-elected, the matter was official and closed so far as the convention is concerned," Dr. Jackson said.

He scoffed at a compromise proposal made by Philadelphia Municipal Judge Raymond Pace Alexder that Jackson continue as president along with officers of the Taylor faction for a period of time, then turn the reins of the organization entirely over to Taylor.

"No judge can make a ruling regarding the convention that is in conflict with the consiltution by which the organization is governed," he said. "The only way such a proposal could be legally put into effect," he concluded, "would be for the board of directors to approve it."

Dr. Jackson didn't say so, but it is highly unlikely that the directors would agree to any compromise contrary to the action they have already taken.

CONDEMN "TAYLOR TEAM"

Directors Issue Statement On Election Controversy

By T. M. JEMISON
Secretary, Board of Directors
National Baptist Convention, U. S. A., Inc.

PHILADELPHIA.—(ANP)—The Board of Directors in a special executive meeting Friday, Sept. 9, voted unanimously to sustain the official vote (by voice) of approximately 3500 for Dr. J. H. Jackson as president of the National Baptist Convention, and about 500 for the candidate Dr. Gardner C. Taylor.

They also condemned as unofficial, erroneous and unconstitutional the voting of a special meeting held by the so-called "Taylor Team" during the lunch hour on Thursday, Sept. 8, while most of the delegates were out of the building. The Board of Directors revealed that according to the credentials committee there are about 5200 registered delegates and any candidate receiving 1800 votes could not in anv wise be declared the choice of the convention.

Name Officers

On Saturday the new board of directors which had been elected by the convention the day before, organized and elected the following officers: President J. H. Jackson as chairman, Dr. T. J. Jemison as secretary. With the vote of the convention by such a wide margin, and with the new board electing Dr. J. H. Jackson as its chairman, it will not be necessary for any civil court to determine who is the president of the National Baptist Convention, U. S. A., Inc. The delegates have decided it and the board of directors have reaffirmed it. Until next September the board of directors will be in complete charge of the property holdings, with the power to complete any unfinished business of the convention and to fill any vacancies which may occur in the roster of the convention.

The injunction filed by the convention against the "Taylor Team" was not for the purpose of securing the presidency, but was for the purpose of having the aisles cleared in order to avoid fire hazards, requests that had been repeatedly made to the police but had not been met, and to have the Taylor supporters to refrain from loud, boisterous, and obstreperous conduct designed to prohibit the execution of the program of the convention, and also to hinder some members of the local committee from interfering with the funds of the convention.

The 1961 session of the National Baptist Convention will be held in Kansas City.

The officers elected by the convention and affirmed and approved by the board of directors are as follows:

Dr. J. H. Jackson, president; Dr. E. Doyle Billoups, vice president-at-large; Dr. A. E. Campbell, vice president; Dr. T. S. Harten, vice president; Dr. J. A. F. Finlayson, vice president; Dr. T. J. Jemison, secretary; Dr. L. G. Carr, treasurer.

$3,000,000 Concern, Says Report

Journal & Guide
Norfolk, Va.
Sat. 7/16/60

Leaders Point To Progress In Every Department

HOT SPRINGS, Ark. — (ANP) — The National Baptist Convention, USA, Inc. is in the best financial condition of its 80-year history, according to a special committee made up of state presidents, board members and other prominent churchmen of the denomination.

The statement was included in a resolution adopted by the group commending Dr. Joseph H. Jackson, president of the convention, for his recent handling of finances involving the National Baptist Hotel-Bath House in Hot Springs, Ark.

THROUGH A plan designed by Dr. Jackson, who is pastor of Olivet Baptist church, Chicago, the bath house has been cleared of $33,000 in current indebtedness and a $33,000 mortgage held by the Reconstruction Finance corporation has been purchased by the Ministerial Retirement Fund of the convention.

In making a motion for the adoption of the resolution the Rev. W. T. Crutcher, of Knoxville, described the convention as a $3,000,000 concern and pointed out that Dr. Jackson has, over the years, demonstrated an unusual ability for handling the financial matters of whatever assignment has been given him.

AS A YOUNG man, according to Rev. Mr. Crutcher, Dr. Jackson was elected secretary of the Foreign Mission Board which had been debt ridden for 50 years. Shortly after taking over the business affairs of the Board, Dr. Jackson cleared up the indebtedness and instituted a new program of paying missionaries three months in advance, the Rev. Crutcher reported.

He added that Dr. Jackson also set up a self - help program in Africa whereby the board is now enjoying income from rubber trees.

"In seven years time," the Knoxville minister said, "the Foreign Mission Board cleared itself of all litigations and built up a reserve of $25,000."

HE ALSO pointed to the Ministerial Retirement Fund set up by Dr. Jackson which now has 120,000 on hand, some of which was used to purchase the bath house mortgage.

Rev. Mr. Crutchr also announced the plan of Dr. Jackson to set up an educational foundation, the income of which will be used to help support Baptist educational institutions. The plan he said will be laid before the forthcoming convention in Philadelphia in September.

AMONG OTHER things attributed to Dr. Jackson's business acumen in the resolution were the following:

—Improved business methods have been instituted and registration machines installed to facilitate enrollment of delegates to the annual convention.

—The Foreign Mission Board support has increased from $300,000 in 1952 to more than seven hundred thousand dollars in $959.

—THE COMMISSION on Undergraduate scholarships as given grants to 19 young people amounting to $10,900 since 1954.

—In 1955, the convention established a permanent, unrestricted scholarship at Roosevelt university, Chicago which is available to any student regardless of race, color, religious affiliation and nationality.

—The resolution was signed by 22 state presidents; all members of the 24 man board of directors and 16 other prominent clergymen of the convention.

BAPTISTS BACK TAYLOR — 55 Baptist pastors of N.Y. Missionary convention led by president Sandy Ray endorses Dr. Gardner C. Taylor for president of the National Baptist Convention.

Dr. Gardner C. Taylor advances in NBC race

Pro American, P.3
Baltimore, Md.
Sat. 8/13/60

PHILADELPHIA

With the 18th annual session of the National Baptist Convention in Philadelphia less than a month away, Dr. Gardner C. Taylor of Brooklyn, N.Y., is waging a vigorous campaign for the presidency.

His campaign chairman reports that since his acceptance of a draft by ministers of the denomination less than a month ago, he has filled speaking engagements in key states with enthusiastic response.

The pastor of Concord Baptist Church told the press that in accepting the commitment to be a candidate his "great ambition is to see the denomination united and moving in a sense of purpose and direction."

* * *

DR. TAYLOR cited an experience he had at his campaign rally here that has given him added zeal and impetus. He said that the Rev. Frank Mitchell, pastor of Pinn Memorial Baptist Church, who had just spent 51 days in a hospital costing him $1,900, came to the meeting.

"To everybody's surprise," Dr. Taylor recounted, 'the veteran preacher laid $200 on the table for the campaign announcing that he was tired of his officers asking him why their church continues to deal with a body as loose and disorganized as the National Baptist Convention of today.

"He said he was 'giving for a new day in the denomination.' "

Also at his Jackson, Miss. rally, he said a venerable member of the denomination told him: "You're just like your old daddy, when he led the drive to save our publishing house in 1915."

* * *

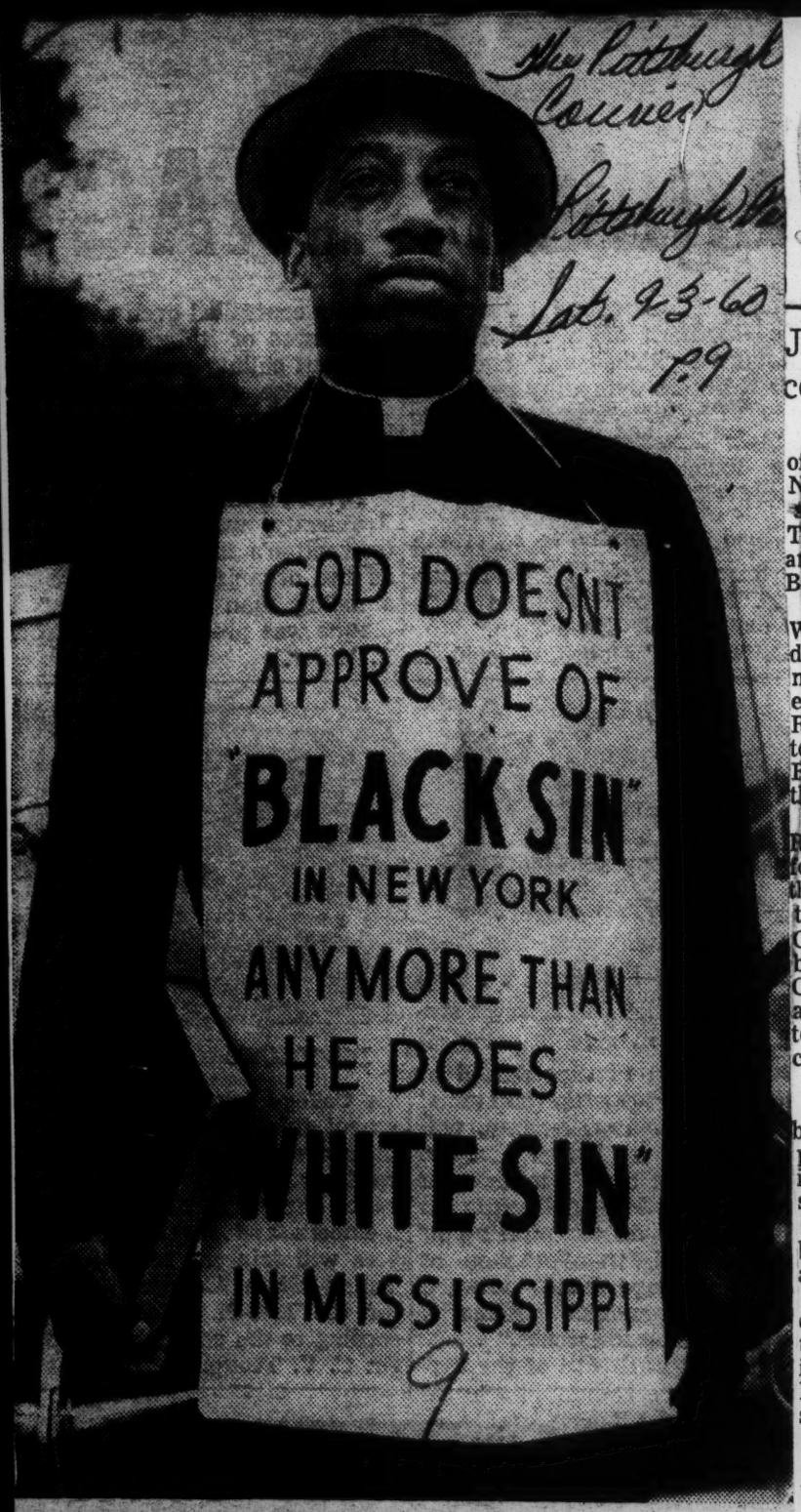
DR. SANDY F. RAY, president of the Empire Missionary Baptist Convention, is national chairman of the 'Taylor Team'; Dr. C. V. ohnson of Illinois, co-chairman; and M. L. King Sr. of Georgia, treasurer. Area chairman and co-chairmen are:

Far West, Rev. B. W. Wade, California, and Rev. M. C. Williams, Colorado; South, Rev. Ralph D. Abernathay, Alabama; Rev. Charles Hamilton, Georgia and Rev. Benjamin Hooks; South-Central, Rev. A. R. [illegible]ley, Kentucky, and Rev. H. Bee[illegible]er Hicks, Ohio; South and North Eas[illegible] Rev. Cornell Talley, Pennsylvania; Rev. Matthew E. Neil, New Jersey, and Rev. C. S. Stamps, New York; Midwest, Rev. Alfred Wilson, Illinois, and Rev. Charles Butler, Michigan, and Rev. Robert Penn, Indiana, chairman.

* * *

AMONG STATE convention and association leaders who have joined the Taylor Team are:

The Rev. Woodrow Taylor, Chicago; R. A. Cromwell, Pennsylvania; Fred Guy, Arkansas; U. J. Robinson, Alabama; L. S. Sorrell, Mississippi; Logan Kearse, Baltimore; W. K. Jackson, Oklahoma; Edwarl Graham and J. K. Bryant, T. S. Powell, Pensacola; Charles Hamilton, Georgia; S. H. James, Texas; Matthew McGarry and D. T. Smith, Louisiana; H. B. Charles and Marvin Robinson, California.



TIRELESS CAMPAIGNER—Rev. Lloyd A. Burrus is shown with placard he will bear in protest walk from New York to Philadelphia to the National Baptist Convention. He plans his protest against "corruption and immorality" among certain leaders of the convention.

Capital Spotlight

By Louis Lautier

Jackson shifted convention strategy

The Rev. Joseph H. Jackson of Chicago, president of the National Baptist Convention, shifted his strategy slightly Thursday morning at the 80th annual session of the National Baptist Convention.

At its extraordinary meeting Wednesday night, the board of directors agreed to adjourn the meeting without holding an election if the supporters of the Rev. Gardner C. Taylor, pastor of Concord Baptist Curch, Brooklyn, persisted in blocking the proceedings.

Dr. Jackson accused the Rev. Marshall L. Shepard, former Recorder of Deeds of the District of Columbia, pastor of Mt. Olivet/ Baptist Church in Philly and a member of the Philadelphia City Council of controlling the Philadelphia police detail assigned to Convention Hall where the convention was held.

* * *

JACKSON'S CHARGE was based on the failure of the police detail to clear the aisle in front of the stage of Taylor supporters creating a safety hazard and shouting down anybody who attempted to say anything.

When Jackson made his charges against Shepard and the police in the board meeting, the Rev. Martin Luther King Sr., who was a Taylor supporter, reputedly reversed himself and said he would not support Taylor because of the tactics of his supporters.

Another Jackson charge was that Taylor was backed by the ministers who brought suit in the U. S. District Court for the District of Columbia and lost. Shepard was one of them.

* * *

IF KING, the father, switched to Jackson, it was not evident Thursday. The Rev. Martin Luther Jr., was one of those who participated in the pro - Taylor session.

The Pennsylvania Railroad strike slowed up the start of the meeting of the board of directors, which occurs on the day preceding the opening of the convention. Both a prayer meeting and the meeting of the board were two hours late in getting started.

Jackson was scheduled to arrive on a special train over the Pennsylvania Railroad at the 30th Street Station. The Pennsylvania Railroad shifted the special to the Baltimore and Ohio.

The B. and O. took Jackson and the other passengers on the special into Baltimore. From Baltimore they chartered buses to bring them to Philadelphia.

* * *

THE PIANIST for the convention was Thomas H. Shelby of Detroit. He has served in that capacity for 18 years.

Shelby received his musical education at LeMoyne College in Memphis, Tenn., and Fisk University.

He teaches piano, voice and organ in Detroit and is "minister of music" at New Bethel Baptist Church, Detroit, the pastor of which is the Rev. C. L. Franklin.

One of the soloists at the opening session of the convention was Mrs. Alma Johnson. She sang "Alleyia" by Mozart and was accompanied by Mrs. Elizabeth Conely, also of Philadelphia, her voice teacher.

* * *

MRS. JOHNSON won the National Association of Negro Musician's Scholarship in voice in 1956.

Besides studying under Mrs. Conley, she also has studied voice at the Philadelphia Music Academy. Currently, she is working in the opera workshop at the Academy.

"I would like to enter opera," she says.

She sang the role of Donna Anna in Don Giovanni for the Harlem Opera Society in New York City in June.

Mrs. Johnson is the wife of Robert L. Johnson, a Pennsylvania parole officer. They have two children, Angela, 8, and Anthony, 11.

* * *

INSPECTOR EDWARD M. PAYNE was in command of the police detail at the convention. He has held his present rank since 1954.

He qualified for captain but skipped that rank and was appointed an inspector by the Philadelphia Civil Service Commission. He previously was a lieutenant, a training officer, in the Police Academy.

Inspector Payne has been a member of the Philadelphia police force 20 years, minus two years he was in Africa.

The State Department borrowed him and sent him to Liberia to train a police force there. He was in Monrovia in 1957 when Vice President Nixon visited there. He also has trained police under the Point 4 program in Greece.

* * *

INSPECTOR PAYNE is not too far away from retirement. When he retires he would like another State Department assignment in a foreign country, preferably the Far East.

The Rev. C. V. Johnson of Chicago, who presided over the Jackson session Thursday, is pastor of El - Bethel Baptist Church and is a vice president of the National Baptist Convention by virtue of being the president of the Illinois Baptist Convention.

If the roster of officers elected in the Taylor convention has a clear title to the offices and property of the National Baptist Convention, the Rev. Thomas J. Harten of Brooklyn, who has been named as co - respondent in a divorce suit, is out as senior vice president of the Convention.

* * *

INCIDENTALLY, a testimonial dinner was given for the Rev. Mr. Harten Monday night at the Diplomat Hotel in New York City.

IN THE NATION'S CAPITAL

Baptists disgrace, declares Lautier

The Afro-American
Baltimore, Md.
WASHINGTON
Sat. 4-24-60

The 80th session of the National Baptist Convention, Inc., held in Philadelphia last week, was a disgrace to the Christian religion.

For ministers to conduct themselves as some of the officers and delegates to the Convention did showed a complete lack of Christian character.

Some of the ministers seemed to think that it was a part of the Baptist ritual for Baptist ministers to conduct themselves, as a minority did at the convention. But there is no special dispensation which gives to Baptist ministers the right to discard moral principles.

The blame for the bedlam which existed in the convention rests with both sides—the Rev. Joseph H. Jackson of Chicago, who was seeking an eighth term as president of the National Baptist Convention, and his followers, and the Rev. Gardner C. Taylor, pastor of Concord Baptist Church, Brooklyn, and his followers, Dr. Taylor was a candidate for the presidency.

* * *

THERE WILL always be fights, disorder and confusion in national Baptist Conventions as long as they are run as they are now run.

Perhaps Dr. Jackson inherited the system from his predecessors. But it is now time for a change.

Reform should begin with the accrediting of delegates. Provision should be made for the appointment of a credentials committee to make up the roll of delegates to the convention.

A letter from a church, the payment of a registration fee and receipt of a badge are not sufficient identification for an accredited delegate. The credentials committee should examine his credentials and certify him to the convention.

The next step in reform should be the demarcation of an area in the convention hall within which only delegates will be seated. And the seating arrangement should be by state with the state banner designating the area for the delegates from that state.

With a roll of accredited delegates and an area marked off for only delegates to be seated, the next reform in the interest of an orderly convention would be the adoption of rules of procedure.

DR. JACKSON ignited the spark of disorder at the first session of the convention. He had the Rev. Theodore J. Jemison of Baton Rouge, La., the secretary, to read the program for the entire convention. The Rev. Mr. Jemison moved the adoption of the program as read.

Dr. Jackson injected the first discordant note by telling the delegates and spectators that there were two programs—one prepared by the Board of Directors and the other prepared by some other ministers—and he wanted the convention to decide which would be the official program.

At the time, there was only one program before the convention. It was the one read by the Rev. Mr. Jemison.

Then an amendment was offered to the motion to adopt the program. The amendment provided that the election of officers be held as scheduled (following the annual address of Dr. Jackson) and that the names of all candidates will be properly placed before the convention.

* * *

DR. JACKSON ruled the amendment out of order. He said the business before the convention was the adoption of the program and that the amendment related to procedure.

That started the yelling: "We are going to have this election fair." "We will have it or else."

The proceedings amid the disorder that followed raises the question of the manner in which a presiding officer shall preside.

There was a vote taken, but whether it was on the motion or on the amendment only the Jackson supporters who were on the stage and crowded around the microphone know the answer.

In an orderly body, a motion would not be put until the house had come to order and there would be no vote taken until the delegates knew for what they were voting.

From then on the convention was in confusion and disorder. A group of supporters of Dr. Taylor packed the front aisle running parallel with the stage and would not permit any business to be conducted.

They would not even get out of the aisle at the request of Inspector Edward M. Payne of the Philadelphia Police Department.

Dr. Taylor himself would do nothing to stop the disorder.

* * *

THE NEXT DAY the disorder continued. Dr. Jackson was not permitted to deliver his annual address.

A nominating committee appointed by Dr. Jackson, reported and recommended the unanimous reelection of Dr. Jackson.

Again while the convention was in bedlam, this report was adopted. Adoption of the report was construed as reelection of Dr. Jackson. Again none of the delegates off the stage knew what was taking place.

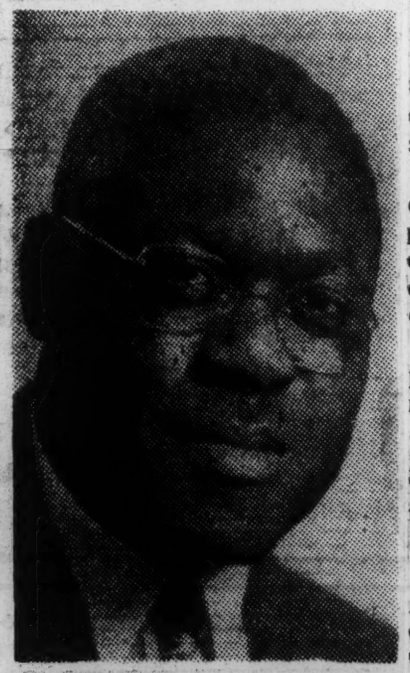
When the Rev. Thomas J. Harten of Brooklyn, a senior vice president made the motion in Louisville in 1957 to suspend the rules and reelect Dr. Jackson by acclamation, an NNPA reporter sat 10 feet away and had to get upon the platform and ask the secretary what the motion was.

Jackson Says He Was Reelected And Courts Can't Change Situation

The Call
Kansas City, Mo.
Fri 9-23-60

CHICAGO.— (ANP) —Dr. Joseph H. Jackson declared here last week that he is the duly elected president of the National Baptist Convention, USA, Inc., and that under the constitution of the organization he can't be unseated.

Dr. Gardner C. Taylor, pastor of Brooklyn's huge Concord Baptist church, is contending that he was elected to the presidency of the 5,000,000-member Baptist group as a result of an election held at the 80th annual session of the body in Philadelphia earlier this month.



DR. J. H. JACKSON

Two opposing factions backing Jackson and Taylor are involved in litigation in Philadelphia over the controversy which riotously ended the sessions three days ahead of schedule.

No Question In Mind

Jackson, in Chicago, said that the convention is a matter of the past and that there is no question in his mind about who is president.

His attorneys he said will respond to all legal summons in connection with the contest, but that the courts cannot make any decision that conflicts with the constitution of the religious body.

The Chicago clergyman, pastor of the Olivet Baptist church, said that his re-election to an eighth one-year term has been confirmed by the convention's 80-member board of directors.

He said that under the constitution the board of directors is the supreme authority on matters involving the denomination and that it also has power to fill any vacancies that might occur and to conduct the business of the church during the interim between annual sessions.

"When the directors met and confirmed my re-election and the procedure by which I was re-elected, the matter was official and closed so far as the convention is concerned," Dr. Jackson said.

He scoffed at a compromise proposal made by Philadelphia Municipal Judge Raymond Pace Alexander that Jackson continue as president along with officers of the Taylor faction for a period of time, then turn the reigns of the organization entirely over to Taylor.

"No judge can make a ruling regarding the convention that is in conflict with the constitution by which the organization is governed," he said. "The only way such a proposal could be legally put into effect," he continued "would be for the board of directors to approve it."

Dr. Jackson didn't say so, but it is highly unlikely that the directors would agree to any compromise contrary to the action they have already taken.

Search for personalities tires convention reporter

The Afro-American
Baltimore, Md.

By WILDA R. SMITH

PHILADELPHIA

The National Baptist Convention, USA, Inc., that closed Sunday, did not 'go on' in Camden — but Camden was well represented at sessions held in Philadelphia.

Looking for any particular person in Philadelphia's Convention Hall is like looking for a needle in a haystack!

Smiling, as this writer has never seen him smile before, was Dr. E. J. Richardson, pastor of the Temple Baptist Church, greeting, and being greeted by folk from 'Down Home' where he came from. Didn't find out what part of 'down home'. Anyways he's been in Camden long enough to become an adopted son.

Several times, from the vantage point of our press table the Rev. Etheridge Williamson was seen looking on interestedly and shaking hands with others. He's pastor of the First Nazarene Baptist Church.

It was such a pleasure to see and greet the very popular former Camden pastor, the Rev. Charles Sumner Lee, now of the First African Baptist Church, Philadelphia. It was always difficult to get close to Dr. Lee, as he was usually surrounded by an host trying to shake his hand;

Had several chats with the former Olivia Sneed, who has risen so high in Baptist circles since moving from Camden. Perhaps heavy duties in connection with her work has caused her to lose weight. Her new size is most becoming, and she emphasizes it with smart, smart attire;

THIS COLUMN HAD run on and on about visitors to, and from the city. But when Mrs. Beatrice Brookins comes from Shellman, Ga., just to see her daughter in action in sessions of the Woman's Auxiliary to the National Baptist Convention, that's more than ordinary news.

She could get only as far as Washington, by rail. The Pennsy strike called a halt there. But it couldn't halt the name-sake daughter Bea Jackson! Bea drove their swank automobile to Washington in a swish that startled engineers and brakemen of the railroad.

The daughter, 'in action' is Dr. Mary O. Ross of Detroit. She too, is well known to Camdenites. She, the Detroiter, was houseguest of the Jacksons at 1027 Spruce St. Mrs. Brookins was houseguest of her sister, Mrs. William Walker at 723 Spruce St.

My, those mid-night snacks a the Jacksons, at close of nightly sessions of the Women's Convention! Every snack in the Jackson manse is a banquet. Dr. Ross is first vice president of the Convention Auxiliary. She was of great assistance to the venerable Dr. Nannie H. Burroughs, president.

Jackson attempts sermon, booed down by delegates

The Afro-American
Baltimore, Md.

By RALPH MATTHEWS

PHILADELPHIA — The Rev. Joseph H. Jackson, storm-center of intra-convention politics for the past five days, did not delivered the annual sermon of the National Baptist Convention Sunday.

He was booed down!

The Rev. Gardner C. Taylor of Brooklyn, elected to the presidency Thursday, invited the Rev. Mr. Jackson to deliver the annual sermon.

THERE MUST not be any division among us, the new president, whose election is being contested, told convention delegates.

However, when the Rev. Mr. Jackson arrived shortly before noon Sunday to deliver the sermon he was greeted by a chorus of loud boos.

Mixed with the booing were some shouts of approval.

When the audience refused to hear Dr. Jackson, the Rev. Charles Walker Jr., associate pastor of New Psalmist Baptist Church, Philadelphia, implored the delegates "To hear the president."

For calling the Rev. Mr. Jackson "the president," the Rev. Walker was booed down.

* * *

WHEN THE minister returned to the rostrum he apologized, asking: "Will you hear the pastor of Olivet Baptist Church?"

There were shouts of "We don't care who he is, we don't want to hear him."

The Rev. Jackson took a seat. "I'm going to sit right here," he said. "If they let me, I will preach. I have never refused to preach the gospel.

Claim Dr. Jackson Erred In Retirement Funds Move

Birmingham (Ala.) World
Sept. 9-17-60

PHILADELPHIA — (ANP) — A charge against Dr. J. H. Jackson involving $33,000 confused most of the delegates to the 80th convention of the National Baptist Convention USA, Inc. here last week.

From what could be learned from those making the charge and from statements made by Dr. Jackson who was defeated in efforts to head up the convention for the eighth time, no question of his honesty was involved.

PAYS OFF BATH HOUSE MORTGAGE

The basis of the charge appears to be that Dr. Jackson took the sum from the retirement fund to pay off the mortgage of the Baptist-owned bath house in Hot Springs without authorization. However, his action was later approved by the board of directors.

The charge was made in Chicago before the convention opened here by the Rev. Andrew J. Hargrett, former secretary of the retirement fund. He admitted that Dr. Jackson used the money to pay off the mortgage of the organization's national bath house in Hot Springs, Ark."

But Rev. Hargrett pointed out:

"The mortgage was paid and then the board of directors was asked to approve the action, which they did in a May 31 meeting."

Others who felt the procedure was wrong were the Reverends Junius C. Austin, pastor of Pilgrim Baptist church; C. Y. Johnson Elbethe Baptist church and president of the Baptist State Convention of Illinois; B. F. Paxton, pastor of True Light Baptist church; the Rev. John Brown pastor of Come and See Baptist church; and A. H. Reed, pastor of Antioch Baptist church.

National Baptists Meet In 80th Annual Session

The Pittsburgh Courier
Pittsburgh, Pa.
Sept. 9-10-60

By B. H. LOGAN

PHILADELPHIA, Pa. — Nearly 20,000 delegates and visitors are here for the 80th annual session of the National Baptist Convention, Dr. Joseph H. Jackson, president.

Simultaneous meetings are slated during the week with the parent body meeting in the main auditorium of Convention Hall, 34th and Spruce Sts.

The Women's Auxiliary is meeting at the Arena, 46 and Market Sts. The Young Women's department is meeting at White Rock Baptist Church, 53rd and Chestnut Sts.

The Laymen's Convention is meeting in the Ballroom of Convention Hall, the Ushers are meeting in Mt. Olivet Tabernacle Baptist Church, the Moderators in Convention Hall and the Laymen's Youth meeting was held on Sept. 4, in Abyssinian Baptist Church, Marvine and Berks Sts. Dr. A. Jefferson, pastor. Dr. M. L. Sheppard is pastor of Mt. Olivet Tabernacle.

There is a lot of pre-election murmuring around the convention it is centered around the election of a president of the parent body. There are some whose campaign chatter is about tenure.

The question of tenure is discussed by some who do every thing in their power to avert or side track tenure when it relates to them, but favor it uncompromisingly when it comes to Dr. Jackson and the National Baptist Convention.

Catholic Catechism Fights Segregation in Little Rock

New York Herald-Tribune

By Jo-ann Price

The Roman Catholic Diocese of Little Rock, Ark., comprising the entire state and numbering 44,765 Catholics of a total population of 1,750,300 persons, has embarked on an educational program headed by its bishop to show that "segregation as we know it in Arkansas is immoral."

An "Elementary Catholic Catechism on the Morality of Segregation and Racial Discrimination" has been issued by the bishop, the Most. Rev. Albert L. Fletcher, as a principal tool in the campaign.

At one point, the teaching manual forbids Catholics from joing White Citizens Councils or other organizations dedicated to segregation. It says:

"Q. May Catholics be members of organizations whose purpose is to continue segregation as we know it?

"A. Catholics may not be members of such organizations because by so doing they are promoting a system which is unjust and uncharitable."

Outlines Stand

The catechism outlines in detail the position of the Catholic church on segregation, what it is, where it exists, how it can be overcome by frequent acts of the will by persons finding themselves prejudiced and why it is wrong in the framework of church teaching.

The catechism was distributed nationally by the Bureau of Information of the National Catholic Welfare Conference, Washington, agency of the American bishops, in advance of an important National Catholic Conference for Interracial Justice in St. Louis from Aug. 25 to Aug. 28. The St. Louis meeting is the first convention of Catholic Interracial groups ever held. One emphasis will be "local problems."

In publicizing the catechism outside the state, the N.C.W.C. noted also that Bishop Fletcher also issued a pastoral letter to his tension-ridden diocese stating that silence on interracial matters is harmful. In the introduction to the seventeen-page catechism, Bishop Fletcher recommends it for study and discussion club work, requesting that it be used with "prudence in speech, patience in conduct, and charity in action."

Not Universally Binding

Catholic authorities said that the document was authorized as a teaching document in Bishop Fletcher's own see but was not binding universally on Catholics in other dioceses, except in its expressions of general church teachings.

To be universally binding, such manuals need Vatican approval, it was pointed out. However, the Little Rock catechism could well be studied in dioceses outside Arkansas, particularly its section on the personal obligation of Catholics in segregation situations, Catholic sources said.

Some of the questions and answers follow:

"Q. Why is segregation as we know it in this state immoral?

"A. It is immoral because it discriminates unjustly and uncharitably against human beings on the basis of race alone.

"Q. What is the church's stand on racism?

"A. The church condemns racism as contrary to its teaching that all men are inherently and naturally equal, and have the same dignity as children of God; are derived from the same first human parents, and are redeemed by the same Savior. . . ."

Examples of Racism

"Q. What are some examples of racism?

"3. Nazism, Fascism, anti-Semitism. . . ."

"Q. What is the habit of racial prejudice?

"A. The habit of racial prejudice is a vice which inclines a person to prejudge a race or any of its members on the basis of race alone without considering existing merits or demerits. . . ."

"Q. When is racial prejudice sinful?

"A. It is a sin when a person wilfully gives consent to (a) feelinggs of racial prejudice or hatred, or (b) deliberate thoughts, desires, words, actions or omissions which the vice of prejudice inspires. . . ."

Remedies for Prejudice

"Q. What are the remedies for racial prejudice?

"A. The practice of racial justice and charity, both interiorly and exteriorly, can overcome racial prejudice. . . ."

"Q. If segregation as we know it in Arkansas is immoral, why does the church have separate schools and churches?

"A. These separate churches and schools were established when enforceable civil law forebade intergrated institutions. . . . It is practically impossible and would be seriously harmful to abolish or discontinue them at the present time.

"Q. Is this the ideal Catholic school arrangement?

"A. No, it is not. . . ."

"Q. Who is the one to decide when circumstances are such that Catholic Negro students can be admitted to formerly all-white Catholic schools?

"A. The Bishop of the Diocese, after prayerful and serious consideration. . . ."

Drive to Wipe Out Racial Bias Opened By Catholic Group

New York Times

Apr. 8-26-60

By LEONARD BUDER

Special to The New York Times.

ST. LOUIS, Aug. 15—An effort to get the country's 40,000,000 Roman Catholics to join in an active campaign to wipe out racial prejudice was started here today.

The key weapon in this campaign, leaders of the first National Catholic Conference for Interracial Justice said, would be the "power of moral persuasion."

Addressing the opening session, the Rev. William J. Kenealy, Professor of Law at Loyola University of Chicago, declared that the racial issue was the most critical domestic problem confronting the nation.

Some of the more explosive and publicized aspects of the problem will be solved, he said, when "white Southerners decide to obey, as they eventually will obey, the supreme law of the land."

President Criticized

At one point in his address, Father Kenealy criticized the United States Senate for passing a "palid and emaciated civil rights bill." And he also criticized President Eisenhower.

The President, Father Kenealy said, refused "after repeated urgings to make a simple statement that he approves the racial decisions of the Supreme Court and "withholds the great power of his personal prestige in the fight for racial justice."

Father Kenealy added that "there is no question whatsoever as to where the Catholic Church stands on the issue of racism."

"We Catholics, like other religious groups," he said, "have skeletons in the closet; in fact, some of ours seem to insist upon sitting in the front pew; a few get on the other side of the sanctuary rail. But they are skeletons."

About 250 persons, most of whom are laymen, are taking part in the four-day conference that opened today at St. Louis University. The participants are mainly representatives of Catholic Interracial Councils. These have been set up in forty-five communities throughout the country.

The Rev. P. J. Molloy, moderator of the St. Louis council, described interracial justice, the goal of the councils as well as the aim of this conference, as "what man should have as the child of God so that he can enjoy the fullness of life." He called racial integration a necessary means of achieving this end.

School Problem Cited

Father Molloy said that Roman Catholics were concerned with racial segregation in some parochial schools in the South, as well as with such practices in public schools. He noted that in some Southern states laws against school integration applied to private and parochial schools.

An explanation of the conference's emphasis on "moral persuasion" was given by the Rev. John LaFarge, chaplain of the New York City council and a founder of the council movement. He declared that "the racial question is moral and cannot be solved by mere expediency or by rule-of-thumb."

The solution, he said, "rests on the fundamental moral principle of the dignity and value of the human person and the natural unity of the human race."

Council in Little Rock

Mathew Ahmann of Chicago, executive director of the conference, noted that the first council was established in New York City in 1934. He said since then councils had been set up in many other communities. The most recent was established in Little Rock, Ark.

The councils range in size from fifteen to 700.

Each council, he said, was a voluntary interracial group operating under the church authorities in the area. Although the councils have common principles and a national publication, they have traditionally operated independently of each other. The current conference is the outgrowth of an exploratory meeting, held two years ago in Chicago. It represents the first major effort to enable the various local groups to work together to achieve their common objectives.

The councils, Mr. Ahmann emphasized, cooperate with other community organizations in work on human relations, including Jewish and Protestant groups.

9 1960

Dr. Peale Severs Links To Citizen Conference

The Washington Post P. 13-A

The Rev. Dr. Norman Vincent Peale yesterday severed all relations with the newly formed National Conference of Citizens for Religious Freedom and said he played no part in the preparation of its controversial statement on the religious issue in the presidential campaign.

Dr. Peale issued a statement in New York through the Hall Syndicate, which handles his column, "Confident Living." It was distributed shortly after the Conference of Citizens for Religious Freedom announced here that Dr. Peale no longer was associated with it.

The Conference said that Dr. Peale, previously identified as a leader of the Conference, actually played a "relatively minor role" in it and "had no part in formulating" the statement questioning whether Sen. John F. Kennedy could deal with foreign affairs as a Catholic President without being influenced by the Vatican.

The Conference was organized formally Sept. 7 at a closed meeting here of about 150 Protestant clergymen and laymen. Dr. Peale was listed on the official program as presiding officer. Reporters were barred from the meeting, but at the end of the day were called into a news conference at which Dr. Peale presided.

Dr. Peale at that time said the statement had been adopted "unanimously" by participants in the Conference.

Church Council Lashes At Foes

Hate-Mongers Accused Of Playing Into Hands Of Communists

By United Press International

NEW YORK, March 17. The National Council of Churches charged Thursday a handful of hate-mongering "church destroyers" were playing into the hands of communists by trying to link leading Protestants with the Reds.

The National Council, representing 33 major denominations with 38 million members, opened a fullscale attack on recent detractors by issuing a thick booklet of "ammunition" for distribution to 5,000 religious, labor, business and Negro leaders.

Defense Is Offered

The book defended the council and various church leaders from accusations stemming from publication of an Air Force manual warning reservists to beware of communists in religious groups.

In addition to presenting a full history of the charges, the council named the persons it accused of being responsible for "hate-creating slanders," and urged a campaign to prevent "a resurgence of McCarthyism in our country."

A section devoted to "some facts about the sources of hate-creating slanders," included the following names:

Edgar C. Bundy, Wheaton, Ill., general chairman of the Church League of America, a major in the Air Force Reserve.

Billy James Hargis, Tulsa, Okla., publisher of "Christ Echoes National Ministry, Inc.," and "Christian Crusade," both in Tulsa.

Others Are Named

Carl McIntire, Collingswood, N. J., president of the International Council of Churches and violent foe of the National Council. McIntire formerly was a minister in the Presbyterian Church, U. S. A.

Myers G. Lowman, Cincinnati, executive secretary of the Circuit Riders, Inc., and public relations agent.

Verne P. Kaub, Madison, Wis., organizer of the American Council of Christian Laymen, to fight communism in churches.

Church Group Raps Policy In South Africa

NEW YORK — The National Council of Churches has sent a message to Protestants in the Union of South Africa deploring the "forcible suppression of African protests against apartheid policies."

The message was signed by the Rev. Dr. Edwin T. Dahlberg, National Council president. It said in part:

"The Department of International Affairs of the National Council of the Churches of Christ in the USA has learned with distress and concern of the recent tragic events in the Union of South Africa, resulting from the forcible suppression of African protests against apartheid policies.

• "We confess that in the United States we are guilty of maintaining racial barriers, despite constitutional safeguards to the contrary. We affirm that in our country, as in yours, the rights to protest, and to take appropriate action to correct laws and customs which deny human dignity, must be observed.

"We identify ourselves with our fellow Christians of every race who are struggling to support every constructive effort both for African advancement and for the elimination of racial barriers in the United States of America."

CHURCHES BEGIN STUDY OF RELIGIOUS LIBERTY

NEW YORK — Protestant churches in America have begun an intensive year-long study of religious liberty.

Under the leadership of the National Council of Churches and its constituent communions, clergy and lay members will meet as study committes and discussion groups to weigh a number of issues involved in "Christian Responsibility for Freedom," theme of the study.

Launched this month as an interdenominational "emphasis," the study program will continue until next July and will be carried out through such church groups as denominations, state and local church councils, United Church Men, the National Student Christian Federation and the United Christian Movement.

The study year will be climaxed in the spring of 1961 by study discussion in local congregations throughout the United States.

KELLEY, COORDINATOR

The Rev. Dean Kelley, executive director of the National Council of Churches' Department of Religious Liberty, is coordinator of the program. Among objectives of the study, Mr. Kelley points out, is the need to "clarify and deepen the churches' understanding of Christian freedom; to analyze the churches' use, abuse and lack of use of freedom; and to stimulate and assist the churches in accepting their responsibility for development and practice of freedom."

A 96-page "Casebook on Christian Responsibility for Freedom," basic guide for study groups, reports and analyzes seven incidents in which religious or cviic liberties were violated or jeopardized. The casebook also provides background on a Christian interpretation of freedom, a theological basis for religious liberty concepts and a commentary on interfaith relations.

Among issues raised by cases cited in the casebook are: (1- the right of a local church to encourage interracial understanding; (2) the right of a church to encourage concern for social justice; (3) interfaith bigotry and its consequences; (4) observance of Christmas in public schools; (5) congressional investigative practices involving churchmen; and (6) adoption o f "guilt by association" techniques by government agencies as evidenced in a repudiated Air Force training manual; and (7) the case of religious conscientious objectors.

The year-long study offers the churches in the United tates "an opportunity to share in the vital struggle for church freedom thorughout the world," declared Dr. Harold C. Letts, associate executive secretary of the Council's Division of Christian Life and Work. and casebook editor.

LAYMAN IS LEADER OF CHURCH GROUP

National Unit Names First Non-Cleric—Hails Foes of New Orleans 'Hysteria'

By GEORGE DUGAN

Special to The New York Times.

SAN FRANCISCO, Dec. 8— The National Council of Churches for the first time in its ten-year history eelcted a layman as its president today.

He is J. Irwin Miller, a businessman and industrialist from Columbus, Ind.

As president of the council, Mr. Miller will, in a sense, be the chief spokesman for Protestantism in this country. The National Council is a co-operative federation of twenty-six Protestant and seven Eastern Orthodox bodies with a combined membership of nearly 40,000,000 churchgoers.

Mr. Miller's immediate predecessor was the Rev. Dr. Edwin T. Dahlberg, a Baptist from St. Louis. Earlier presidents were the Rev. Dr. Eugene Carson Blake, a Presbyterian from Philadelphia; Bishop William C. Martin, a Methodist from Dallas, and the Right Rev. Henry Knox Sherrill, retired Presiding Bishop of the Protestant Episcopal Church.

Mr. Miller is a member of the Disciples of Christ Church, formally known as the International Convention of Christian Churches. He will serve a three-year term.

Praises New Orelans Group

Eariler, the council, which will end its six-day triennial General Assembly tomorrow in the Civic Auditorium, adopted a resolution praising those citizens of New Orelans who are maintaining their religious and democratic convicitions "in the face of rising hysteria and mob vilence."

It also approved a "message to the churches" calling for a more vigorous search for "spiritual unity" within Christiandom.

The New Orleans resolution singled out for special commendation the Rev. Lloyd Foreman, a Methodist, and Mr. and Mrs. James Gabrielle.

It said that these three persons, as well as many "ministers, rabbies and priests, children and their parents, have stood firm at great personal risk and sacrifice in the Judaeo-Christian and historic American traditions which uphold the dignity and worth of every individual, without regard to race or color."

The resolution continued:

"We further commend those teachers and other citizens who have sought to keep the public schools functioning in accordance with law.

"We urge the ministers and churches of New Orleans to make a vigorous Christian witness to the dignity and worth of the person as a child of God; to combat discrimination based on race, color or religion or national origin and endeavor to establish practices assuring equality of opportunity.

Urges Louisiana to Act

"We further urge the state of Louisiana and the city of New Orleans to bring their policies and practices into accord with the dictates of Christ-like conscience and the laws of the land."

The message urged churches to forget their many divisions into denominations and to work together.

While saying that tremendous advances nn interchurch cooperation had been made in the National Council's ten years, the Assembly declared that the pace of accomplishment had been "glacial in slowness" in comparison to the urgency of the need.

The churches still largely cling to their separateness and self-determination, the Assembly said.

The document also took Americans to task for a number of weaknesses.

It cited continuing racial discrimination, violations of public trust, an alarming rise of anti-intellectualism, the development of cynicism and a lessening of individual and family integrity.

Despite the progress toward unity that has been made, the message said that this was not enough. It called churches in local communities, especially, to closer association and greater cooperation.

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NATIONAL COUNCIL OF CHURCHES

Church leader backs protests

The Christian Century

p. 3

NEW YORK — The refusal of service in public dining rooms is an "offense to human dignity," Dr. Edwin T. Dahlberg, president of the National Council of Churches, said in a letter to Protestant church leaders.

The letter said in part:

The denial of the simplest rights of first class American citizenship to any of our fellow Americans, such as has been revealed in the refusal of service in public dining rooms and other indignities, is an offense to human dignity.

"IT IS only to be expected that self-respecting young people will protest against such discrimination. . .The church, rather than standing in judgment upon those who are making the protest, should stand in judgment upon those deep-seated community practices which offend the rights and sensibilities of every citizen, whatever his creed or color."

"It is my belief that pastors and laymen alike, in churches of all denominations, must adopt a bold position of leadership in the struggle for justice in every area of the nation, whether in the immediate communities involved or in more distant places," the letter said.

The letter was addressed to heads of the 33 Protestant and Eastern Orthodox denominations in the Council, to the directors of these denominations' social education and action departments, and to the leadership of state and local councils of churches in the 50 states.

National Council Of Churches Hold Workshop, Blue Ridge, N. C.

Nashville Tenn. Independent

A plenary session today brought to a close the South's Ecumenical Institute, the fifth to be sponsored by the Soupthern Office, National Council of Churches. Throughout the latter part of the week the daily Bible study on Ephesians has provoked lively discussion between Dr. Samuel Emerick, director of the Yokefellow Institute, Richmond, Ind., and Mr. Mark Gibbs, Historical and Economics Master, Manchested, England. Dr. Emerick is the first director of the Yokefellow Center located on the campus of Earlham College. The Yokefellow movement is characterized by "commitment in depth for the renewal of the church." Mr. Gibbs came to the Ecumenical Institute three day after his arrival in this country. He is editor of the English journal **Christian Comment**, on the staff of the BBC, and active in the evangelical academies which are operating in Europe and England on a basis similar to that of the Yokefellow groups in this country.

In speaking on the subject "The Broken Wall," Dr. Emerick said, "The destined unity of mankind is in Christ. The supreme task of the church is to build this unity and to act as a means of reconciliation. There is room for all the people in the world but not for both the people and the fences which divide them." He further said, "When some think of fellowship, they think of tinkling teacups, but Christian fellowship is a far greater thing. It is a community of minds with Jesus Christ as Lord and guiding principle." Mr. Gibbs, acting as the Lecturer's Adversary, said that it was difficult for the layman to speak because he might be consdiered disrespectful. "Nothing is worse than the emotional appeal to religion," said Mr. Gibbs. "without making clear what action should follow." Dr. Emerick and Mr. Gibbs reached agreement that the man who has "put on love through the alchemy of God's grace is as the business which puts up a sign 'Open under New Management.' "

The African situation was discussed in Friday's Mission workshop, led by Mrs. Norwood Phelps of Jacksonville, Fla.; Mrs. Robert W. Reinhold, a Presbyterian missionary to Moma, Belgian Congo, was introduced. She and her husband are on standby status at Montreat, N. C., waiting to return to their post. She listed factors contributing to the tragic situation in the Congo, among which was the fact that there are only about 15 college graduates among a native population of approximately fifteen million. She told of the struggle of the missionaries through the years in increase the educational level. Only this past year has there been a graduating class in the high school. Speaking of the conflict of ideologies, she said, "No one person or tribe was ready to cement the Congo." She felt that worldwide problems were being fought there. The most hopeful note struck by Mrs. Reinhold was that there is a strong Congo Protestant Council, which has been operating for 8 years. She felt that the Christians of the United Church in the Congo would stand firm in the faith. She spoke with appreciation of the Ecumenical Institute here and of the cooperative church work it represents.

On Thursday evening, **With Tomorrow Yet to Come**, a dramatic presentation depicting 75 years observance of the World Day of Prayer, was enacted at the concluding Vesper Service of the Institute. Immediately following, Mrs. Phelps in Japanese kimona, gave highlights of her trip to Japan to the World Christian Education Convention and to the Japanese Christian University. The strikingly beautiful slides taken by Mrs. Phelps closed the evening service.

50 ministers raise $7,000 for Council

NEW YORK — Through the response of 50 Baptist ministers in Atlanta and Columbus, Ga., and Phenix City, Ala., to a recent appeal of the National Council of the Churches of Christ in the USA, over $7,000 has been subscribed to the council's 1960 budget.

Herbert T. Miller, associate director of the Department of Finance of the National Council (which represents 33 Protestant and Eastern Orthodox Denominations with 38 million members) recently spent two weeks in the three cities corralling churches for support of the budget.

* * *

MINISTERS FROM Atlanta subscribing were: C. N. Ellis, Reed Street Baptist; E. H. Dorsty, Tabernacle Baptist; R. E. Henley, Mt. Ridge Baptist; William H. Borders, What Street Baptist; J. H. Langston, Smyrna Baptist;

Also C. S. Jackson, Israel Baptist; P. J. Dotson, Mt. Nebo Baptist; G. W. Jordan, Second Mt. Olive Baptist; P. F. Ransom, Butler Street Baptist; P. L. Jones, Zion Baptist; M. L. Raglin, First Corinth Baptist; R. Julian Smith, Mt. Moriah Baptist; H. M. Smith, Mt. Sinai Baptist.

Also J. J. Broadnox, Pilgrim baptist; E. R. Searcy, Mt. Zion Second Baptist; W. M. Jackson, Bethlehem Baptist; D. T. George, Antioch Baptist; Otis Moss Jr., Providence Baptist.

Also B. J. Johnson Sr., Greater Mt. Calvary baptist; Frank Jones, Greater Piney Grove Baptist; J. A. Wilborn, Union Hill Baptist; W. W. Watherspool , Mt. Olive Baptist; M. L. King Jr., Ebenezer Baptist; A. Franklin Fisher, J. H. Lockett, W. R. McCall, R. D. Sutton, Melvin Watson, Samuel Williams, R. F. Jackson and W. C. Smith.

Warren Cochrane subscribed for Butler Street YMCA and Roland Smith for First Baptist Church of Little Rock.

* * *

THOSE FROM Columbus, Ga. and Phenix City, Ala., who aided the drive were:

R. L. Walker, Pine Hill Baptist; T. W. Smith, First African Baptist; C. W. Stephens, Mt. Sinai Baptist; J. J. Ivey, Shady Grove Baptist; W. J. Reynolds Pleasant Grove Baptist; S. A. Harvey, Franchise Baptist.

Also H. C. Chambtes, Calvary Baptist; A. W. Fortson, Friendship Baptist; S. M. Nathan, New Mt. Zion Baptist; C. C. Cloud, New Providence Baptist; Thomas G. Blue Jr., Metropolitan Baptist; Henry Harris, Greater Fourth Street Baptist.

Also J. C. Cook, Mt. Zion Baptist; . H. Henry, Macedonia Baptist; O. L. Holston, Peact Baptist; G. W. Mitchell, Beulah Baptist; J. P. Jackson, N. H. Carr, F. P. Parham and C. C. Russell.

Baha'is Say Racial Tension Vital Issue

The National Spiritual Assembly of the Baha'is of the United States meeting in Wilmette, Ill., recently gave attention to the growing unrest in the United States and elsewhere in the world rising out of racial tension and strife, and expressed the view that this problem is the most challenging issue facing every member of the human race at this time.

Speaking for the assembly, Charles Wolcott, national secretary of the organization, called attention to the divinely inspired writing of Baha 'u' llah, founder of the Bahi'i Faith, who proclaimed almost a century ago: "The earth is but one country and mankind its citizens." "Ye dwell in one world and have been created through the operation of one Will. Blessed is he who mingleth with all men in a spirit of utmost kindliness and love." "The well-being of mankind, its peace and security are unattainable unless and until its unity is firmly established."

Wolcott pointed out that the implications of these statements are clear. There can be no neutral side. "Any discrimination or restriction," he said, "because of race, whether of educational or job opportunities& mutual access to accomodations in eating and other commercial establishments and in public facilities, or equal protection of privacy and individual rights under the law, demeans the dignity of the individuals involved and are contrary to the teachings of God for this age."

"Such discrimination," he commented, "not only creates acute conflicts and social problems whch inflict tremendous costs on our civilization but holds us back from enjoying the fruits which could result from the dynamic accomplishments which a truly organic and unified society, freed from restrictive thinking could produce."

DISCUSS RACIAL CONFLICTS—Meeting recently in Wilmette, Ill., the National Spiritual Assembly of the Baha'is of the United States stressed the growing unrest at home and abroad because of racial tension and strife. Assembly members termed the problem the most challenging issue facing the world today. Left to right: Dr. David S. Ruhe, Kansas City, Kan.; Amoz Gibson, Gallup, N.M.; Arthur L. Dahl, Pebble Beach, Calif.; Edna M. True, Wilmette, Ill.; H. Borrah Kavelin, national chairman, New York, N.Y.; Miss Charlotte M. Linfoot, Wilmette, Ill.; Charles Wolcott, national secretary, Wilmette, Ill., and Ellsworth Blackwell, Chicago.

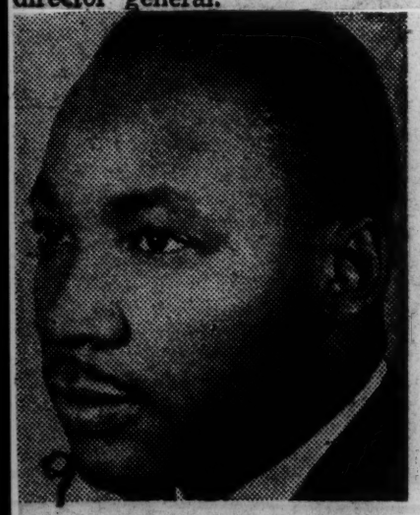
Dr. M. L. King Jr. to Speak At Baptist Youth Rally

BUFFALO, N.Y. — Dr. Martin L. King, president of the Christian Leadership Conference and vice president of the National Sunday and Baptist Training Union Congress will be Youth Night speaker at the Congress on June 18 at 8 P.M., in the Buffalo Memorial auditorium.

Over 5,000 youths from around the nation will participate in the program which will include a parade and a youth mass choir and a pageant.

Youth Night is under the direction of Mrs. Pauline J. Campbell of Detroit. The choir will be directed by Mrs. Grace Burt of Chicago. Dr. Calvin K. Stalnaker in one of the advisors and leaders on the youth night service.

Dr. O. Clay Maxwell is president and Dr. James B. Cayce the director general.



DR. M. L. KING JR.
. . . to speak for youth

15,000 Attend Baptist Congress at Buffalo, N. Y.

BUFFALO, N. Y. — More than 15,000 delegates and visitors converged on Buffalo to attend the 55th annual session of the National Sunday School and Baptist Training Union Congress, which was presided over by Dr. O. Clay Maxwell Sr., New York City and Dr. Martin Luther King Jr., Atlanta, Ga.

The plenary sessions were held in the Buffalo Memorial Auditorium and the classes were held on the campus of the University of Buffalo. The Ministers' Seminar was held at the Pilgrim Baptist Church.

The executive offices were in the Memorial Auditorium.

■

THE CONGRESS was stimulated to action by the melodious strains of the Mass Choir in its pre-congress concert on June 16.

This was the finest pre-congress concert in some 30 years.

Mrs. R. A. Dixon was at her best in directing the choir of some 400 voices. Besides, a youth choir of more than a 100 voices sang. The organ playing of Charles R. Harris and the 75 singers that came with him from Erie contributed much to the success of the program.

Dr. George W. Lucas of Dayton, Ohio, delivered the devotional messages with telling effect. Outstanding among the welcome greetings were the ones by Gov. Nelson A. Rockefeller and Dr. T. S. Harten, senior vice president of the convention.

■

THE GOVERNOR presented a five-point program which included voting, desegregation of the schools, the elimination of discrimination in federally aided public housing, and equality in using public facilities such as Post Office and Federal buildings, where in the South they have segregated wash rooms.

He further stated that the Civil Rights Commission should review state Fair Employment Practice laws and that the National Labor Relations Board should have the power to refuse certification to unions which practice discrimination. Governor Rockefeller's five-point program included remedies for voting, desegregation of the schools and equal opportunities for jobs, housing and public facilities. Governor Rockefeller said that the Justice Department should "vigorously" employ or enact new legislation to insure that all are guaranteed the right to vote.

He further said that discrimination in all federally aided public housing should be stopped by executive order.

■

ON THE QUESTION of jobs he urged that the Civil Rights Commission should review state Fair Employment Practice laws. The National Labor Relations Board should have the power to refuse certification to unions which practice discrimination. And the President's Committee on Government Contracts should be made permanent and be given powers to end discrimination on work performed under Government contracts.

Congress should authorize the Attorney General to start suits to comple desegregation in hard-core states where private litigation has been ineffective. Federal aid should only go to desegregated areas.

Dr. Martin Luther King Jr. thrilled nearly 10,000 delegates in his appeal for brotherhood. Dr. King was the Youth Night speaker following a mammoth rally in downtown Buffalo.

■

DR. KING used as a subject "Moving to Another Mountain." He said too many of us have become "complacently adjusted to unattained goals and a particular situation." He said that we must lose our aims for self-glory and substitute selfish aims for the benefit of humanity on a world-wide view.

The speaker said in the next place segregation must go. Dr. King said that we have been on the mountain of segregation long enough. We must move now to another mountain.

He said that the practice of segregation has become "the law of the land" and "if decency is to live segregation must die." He pleaded for an end to "crippling violence and corroding hatred." If nations are to survive said Dr. King, they must disarm themselves of carnal weapons and resort to non-violence resistance.

■

OTHER SPEAKERS during the session were Congressman Adam Clayton Powell of New York City, and A. Philip Randolph, president of the American Labor Council.

Drs. Gardner C. Taylor, Phale D. Hale and William Holmes Borders spoke twice a day in the Ministers' Seminar. Rev. Charles R. Dinkins, president of Owen Junior College delivered an address on the "Place and Value of our Church Related Colleges."

Dean A. Franklin Fishers delivered the keynote address, president O. Clay Maxwell preached the baccalaureate sermon. J. Robert Bradley was soloist for the occasion.

Dr. Vernon Johns of Virginia delivered the commencement address. Music for the public services were directed by Miss Lucie Campbell and J. Robert Bradley.

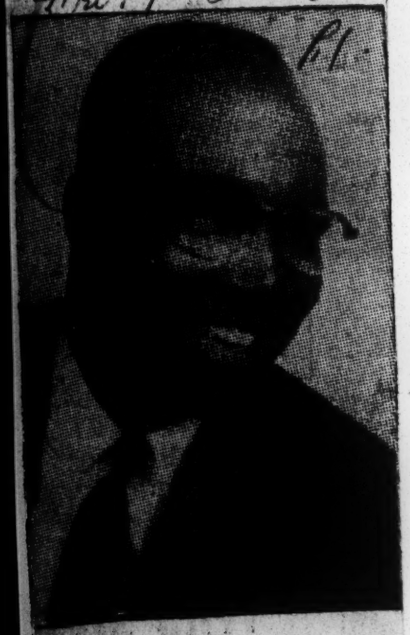
■

THE CHURCHES of Denver under the leadership of Rev. Wendell T. Liggins, assisted by Rev. Joseph L. Griffin, had a large delegation. Erwin M. Logan brought 28 from Vermont Avenue Baptist Church, Washington, D. C., and R. M. Turner brought his usual large delegation from Pilgrim Baptist Church, Chicago.

This was a great Congress session. The 1961 session will meet at St. Louis, Mo.

Tulsa Minister Gets Honorary State Position

Black Dispatch
Okla. City, Okla.
Fri. 9-2-60



REV. T. OSCAR CHAPPELLE

Rev. T. Oscar Chappelle, president of the Oklahoma Baptist Congress of Christian Education and pastor of Morning Star Baptist church, Tulsa, was commissioned Honorary Colonel of the Governor's Staff recently.

Presentation was made at 8 p.m. Friday, Aug. 26, at the Gospel Cavalcade of Song program held at the Carver football stadium, Tulsa. Several hundred were in attendance.

The Rev. Timothy H. Dillard, pastor of St. Jude Baptist church, of the city, and also a 5-star general in the Big Red E Volunteeers, made the presentation.

Peale Offers to Resign Over 'Unwise' Actions

The Washington Post Washington D.C.
Mon 9-19-60

NEW YORK, Sept. 18 (UPI) The Rev. Dr. Norman Vincent Peale said today that he had offered to resign his pulpit at Marble Collegiate Church as a result of his "unwise" involvement in the debate on religion in presidential politics. The offer was refused.

Peale received a standing tribute when he appeared in the pulpit for the first time since he and 150 other clergymen issued a statement after a meeting in Washington questioning whether Sen. John F. Kennedy could serve as President without being influenced by the Vatican.

His wife said that in his 29 years at the church, this marked the first time he had received such a tribute. It was repeated at the second service.

An aide provided the press with copies of a letter Peale sent last week to the 4000 members of his church explaining that his offer to resign had been refused and disavowing any role in the Sept. 7 meeting in Washington beyond his presiding at the session.

Action Was Unwise

He made no reference to the fact that he presided over the news conference held after the "religion and freedom" meeting.

A total of well over 3000 persons attended Peale's two morning sermons. His only public reference to his role in the religious debate came when he said:

"I've been trying to decide what to say to you, dear friends . . . I've been getting all kinds of advice . . . I wrote a letter, which outlined my feelings.

"I hoped to be able to speak to the newspapers quote me. They are nice people and they do their job very well . . . the only thing that worries me is that I never intended to bring disrepute on this dear old church. I have no feeling that I did anything wrong, just unwise."

Asks Prayers

Peale asked his congregation to pray for him after having earlier prayed for both himself and those in the church.

"Help us to understand that the minds of men must grapple with great principles and that these should be considered in an atmosphere of brotherhood, forebearance and respect," Peale's prayer said. "We pray that will never be so weak as to abandon our convictions. Grant that we may ever be open-minded and brotherly toward our fellow man."

In his letter to his congregation, Peale repeated his statement of last week in which he said he had severed all connections with the persons responsible for the Washington statement. He objected to the signers being called "the Peale group," which is the label that has been given to them by Protestant and Jewish leaders whose attacks on the statement have been printed in newspapers.

Peale said he probably would not have attended the Sept. 7 meeting if he had not planned to be in Washington to attend a day-long religious retreat the following day.

Thinks Meeting Proper

"I felt a sense of concern about the matter of religious freedom and believe it is proper at any time for a Protestant to meet with fellow Protestants to discuss matters relating to our faith," he told his congregation. "It is the American right to assemble and to consider, and in this instance it was done wtih dignity and with a view towards lifting the religious discussion towards a higher intellectual level and to divest it of heat and emotionalism.

"I might have known, and I am amazed that I did not realize that under the circumstances this would immediately get involved in the political campaign. I sincerely did not mean it to be so, but perhaps I will be a wiser person in the future—at least, let us hope so.

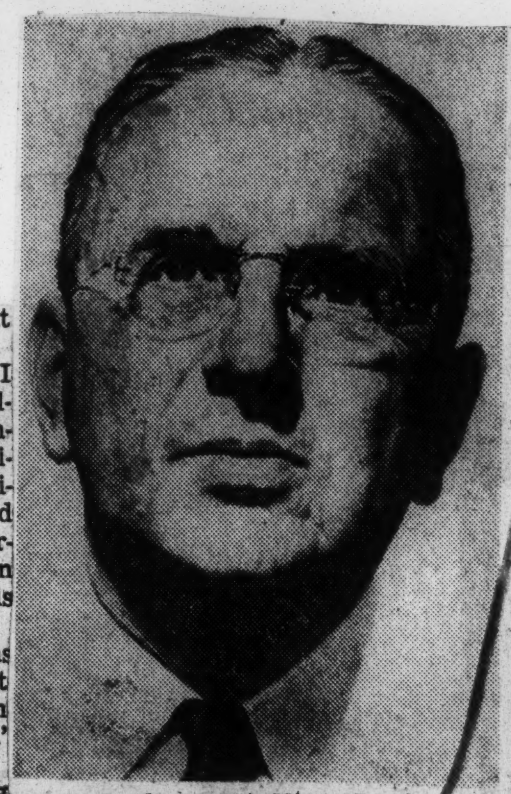
". . . I do not feet that I was wrong in attending this meeting, but it may have been unwise under the circumstances.'

Peale "Used," Adlai Says

[Adlai E. Stevenson suggested today that Dr. Peale had been "badly used" by forces seeking to bring religion into the presidential election campaign, Associated Press reported.

["But who used him?" Stevenson asked. ". . . Who was really calling the shots?" Stevenson's address was prepared for a Minenapolis Democratic rally.

["I am glad to see Dr. Peale disassociate himself from the recent unpleasant incident," Stevenson commented.]



Peale . . . 'A Minor Part'

Peale Statement Left Questions

The Boston News
Mon 9-19-60

The formal declaration of Dr. Norman Vincent Peale, minister and author, concerning his participation and connection with a National Conference of Citizens for Religious Freedom may help clear the air somewhat.

Dr. Peale states that he did not help set up that meeting in Washington which resulted in issuance of a statement concerning religion as an issue in the campaign! The statement has been widely interpreted as critical of the Kennedy candidacy.

The statement by Dr. Peale offers a claim that he took only a minor part in the proceedings. He says he was an invited guest. While he presided at one meeting, he concedes, he says he took no part in formulating a statement which was issued. News reports at the time, however, did say that in a subsequent press conference Dr. Peale said that that statement had been adopted unanimously.

In his announcement of no affiliation with the group since an uproar broke out, Dr. Peale contends that a group of Protestants has the privilege of meeting to discuss religious considerations and politics, but he affirms a belief that the people have the right to elect whomever they choose. Of course they have such right.

The Peale statement may help somewhat in clearing up confusion and in mitigating feelings of division which the Washington conference pronouncement certainly helped stimulate.

But one can only conclude that, whatever his statement as of now, Dr. Peale's participation in the conference was a fact. Though he promptly terminated any connection with the group soon afterward, he says, his joining in a closed meeting and his failure immediately to disassociate himself from the statement obviously left his position open to very positive question.

Peale Calls Involvement In 'Freedom' Unit Unwise

The Courier-Journal Louisville, Ky.
© New York Times News Service

New York, Sept. 18. — Dr. Norman Vincent Peale acknowledged Sunday that he had been "unwise" in aligning himself with a group known as Citizens for Religious Freedom.

Mon 9-19-60

On September 7 that organization issued a statement in Washington expressing doubt that a Roman Catholic president could resist pressures from the Vatican.

Since then Dr. Peale has been attacked from many quarters for deliberately injecting religion into the political campaign. Last Thursday he said he had severed all connections with the group.

Voice Is Quiet, Intent

Dr. Peale confessed to a lack of wisdom in a preface to his sermon at Marble Collegiate Church.

He told more than 3,000 congregants at two services Sunday that he was of the opinion that he had done nothing wrong, "but I have never been too bright [illegible]"

The 62-year-old clergyman spoke to a hushed congregation as he stood beside the pulpit. His voice was quiet, intent, friendly in tone. But there was a bit of grimness over all.

It was his first appearance in the pulpit since the Washington statement. He had been spending the past two weeks in retreat at his home in Pawling, N. Y.

Copies Of Letters Given Out

After the sermon Frank Moore, chairman of the church's board of ushers, gave reporters copies of a letter dated Thursday that Dr. Peale sent to 4,000 church members.

The letter gave details of the clergyman's association with the Washington group and asserted:

"I might have known, and I am amazed that I did not realize, that under the circumstances this (statement) would immediately get involved in the political campaign. I sincerely did not mean it to be so, but perhaps I will be a wiser person in the future—at least let us hope so."

Peale Resigns From Group Which Hit Kennedy Religion

The Montgomery Advertiser
Montgomery, Ala.

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Fri 9-16-60

The group issued a statement which said a Roman Catholic president would be under "extreme pressure from the hierarchy of his Church." Sen. John F. Kennedy, the Democratic presidential nominee, is a Roman Catholic. Peale is supporting Kennedy's opponent, Vice President Richard M. Nixon, the Republican nominee.

P A-1

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Dr. Peale was not available to reporters. His statement did not name the author of the Protestant statement.

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In a telephone interview, Dr. Peale described Jackson's comment as "extremely vicious." He denied any connection with an anti-Catholic campaign.

Dr. Peale said he offered to resign his pastorate at Marble Collegiate Church, Reformed, because of repercussions of the Washington meeting. The deacons turned down the offer, he said.

"I was not duped," he said of his attendance at the meeting. "I was just stupid." He described himself as "a babe in the woods" at the meeting.

After the Washington meeting, Dr. Peale issued a separate statement of his own in which he said the injection of religion into the presidential campaign would be "in the long run harmful to our country." He pledged to keep his sermons "scrupulously without political overtones."

In h statement Thursday, Dr. Peale said he withdrew from the organization—called the National Conference of Citizens for Religious Freedom — "immediately after the news reports of that meeting appeared."

"I have had no contact with it since that date," he said. "I also withdrew from any contact with news media because I felt that any further statements from me would serve to emphasize the issue rather than de-emphasize, as I believe it should be de-emphasized at this time."

"The unwarranted implications which have been drawn from my attendance at that meeting contradict my record of 30 years of ardent interfaith activity, of which I am justly proud," he continued.

"The people have the right to elect a Catholic, a Jew, a Protestant or even someone of no religious affiliation as president, and he has the right to serve. The election should be on the basis of the man best qualified.

"Each of us must vote according to the dictates of his own conscience. This I believe, and regret that my position has ver been presented as anything else."

Demanding the author of the Protestant group's statement be named, Sen. Jackson said: "I think Dr. Peale has a deep responsibility as a matter of conscience to tell the truth."

Jackson also said, "I think Mr. Nixon has the responsibility of repudiating Dr. Peale and his group by name."

The senator said there seems to be a link between the source of the anti-Catholic literature and some of those who represent "an extremely strong conservative point of view" in the political field.

9 1960

DR. NORMAN VINCENT PEALE
DR. DANIEL A. POLING

Dr. Poling Defends Views Of Himself and Dr. Peale

Evening Star 2-3-A

NEW [illegible], Sept. 17 (AP)—The Rev. Dr. Daniel A. Poling says neither he nor Dr. Norman Vincent Peale repudiate a Protestant group's statement that a Roman Catholic President would be under "extreme pressure from the heirarachy of his church."

Washington D.C.

Dr. Poling, editor of The Christian Herald, agreed yesterday that Dr. Peale did not take part in writing the resolutions from the National Conference of Citizens for Religious Freedom, expressing fear of a Catholic as President.

"But neither Dr. Peale nor I repudiate the Washington resolutions," said Dr. Poling in a statement. "I do repudiate the manner in which these resolutions have been attributed to Dr. Peale."

Sept. 9-17-60

The New York Times reported Dr. Poling as adding that his statement had been read and approved by Dr. Peale in a telephone call.

P3-A

Dr. Peale, minister of the Marble Collegiate Church here, could not be reached directly for comment.

Dr. Poling, who has been critical of the Democratic Presidential candidate, Senator Kennedy, also commented that the Washington resolutions came from "patriotic and worthy men with whom I am honored to be associated."

Dr. Peale has resigned from the conference, saying he had nothing to do with the group's Washington statement questioning a Catholic's independent judgment as President.

The New York Herald Tribune said today the Rev. Donald H. Gill, executive director of the Citizens for Religious Freedom, said that he took the "primary role in drafting the statement" which the group adopted unanimously.

Mr. Gill said names of some of the ministers attending the Washington meeting were being withheld because "some of the people involved might be subject to real pressure." He did not elaborate.

Against Church

The idea for the meeting, Mr. Gill said, started with Dr. J. Elwin Wright of Rumney, N. H., a retired businessman, who contacted the Rev. Harold J. Ockenga of oBston, and others.

Mr. Gill said the group was not against Sen. Kennedy personally but against "the official position" of a "monolithic church" which is "opposed to separation of church and state."

DR. J. ELWIN WRIGHT
Los Angeles Minister
—AP Wirephoto

Mr. Gill said the issue is involved in every political post held by a Roman Catholic. He added that contributions to Citizens for Religious Freedom, totaling $5,000 thus far, have come from "concerned people all ove rthe country."

In Los Angeles yesterday, Dr Wright, a 70-year-old Congregational minister, said he helped found the Citizens for Religious Freedom.

He said his concern over the possibility of a Catholic in the White House prompted him to telephone Mr. Gill last August about forming the group.

Founded September 7

A series of meetings, Dr. Wright said, resulted in the movement being officially founded on September 7.

Dr. Wright, who says he has never held a pastorate, said he is a member of the Park Street Congregational Church in Boston, but otherwise is retired from church work. He said he holds no official position in the Citizens for Religious Freedom.

Among reasons opposing the election of a Catholic to the presidency, Dr. Wright said:

"I was getting information from many sources in regard to growing concern over the Catholic Church as a political organization. So I asked Mr. Gill if he knew of any organization acting as a clearing house of information.

"Rev. Gill wasn't aware of any—he made an investigation subsequently—and I was invited down to Washington with the thought of discussing the matter."

He said a series of meetings resulted, climaxed by the one September 7 in which the movement was founded officially.

37 Groups Represented

He said 37 different Protestant denominations were represented at the founding session, adding: "But they couldn't be called delegates. They were invited as individuals."

Dr. Wright said he is "sympathetic with the movement entirely."

Asked for his reasons, he replied:

"I believe anything that will have a tendency to break down our position on separation of church and state would be a hazard to our liberties.

"I have nothing at all against Mr. Kennedy and realize he has a perfect right to run for President if he wishes. . . .

"I do appreciate the statement that he made that he was against the well-known policy of his church favoring church and state combination.

"If they (Catholics) get a man in the White House there is much they could do to implement and consolidate gains . . . that would be detrimental to the liberties of our country.

"No other church or denomination has any political ambitions, but the Roman Catholic Chnrch is both a denomination or church organization and a state . . . that's what makes it dangerous in our view."

PEALE ADMITS HE BLUNDERED

Jackson Daily News

NEW YORK (UPI)—"I have no feeling that I did anything wrong, just unwise."

The Rev. Dr. Norman Vincent Peale spoke the words to his congregation at the famed Marble Collegiate Church Sunday in his first appearance in the pulpit since he and a group of ministers became involved in the religious issue in the presidential campaign.

Jackson Miss.

Peale severed his relation with the group of 150 ministers last week. His offer to resign his pastorate here was turned down.

He received a standing tribute from the congregation at two services at the church. Mrs. Peale called it a "spontaneous demonstration of love and affection."

Peale's participation in the Washington meeting, which questioned whether Sen. John F. Kennedy could serve as president without being influenced by the Vatican, was sharply criticized Sunday night by Adlai Stevenson.

The former Democratic presidential nominee told a Milwaukee rally Peale had admitted "he was stupid for acting as he did and I am inclined to agree."

Peale's only reference to his part in the religious debate came during the announcement period at his church.

Sept. 9-19-60

He said he had received "all kinds of advice" and had tried to express his feelings in a letter written to the congregation last week.

Peale objected in his letter to the Washington group being called the "Peale group." He presided at a news conference held after the session Sept. 7 but he made no mention of this in his remarks Sunday.

"I might have known, and I am amazed that I did not realize that under the circumstances this would immediately get involved in the political campaign," he said. "I sincerely did not mean it to be so, but perhaps I will be a wiser person in the future—at least, let us hope so."

May not have been wise

Dr. Peale sees no wrong in political alignment

NEW YORK, Sept. 19—(AP)—The Rev. Dr. Norman Vincent Peale says it may have been unwise for him to align himself with a group of conservative Protestants, but he doesn't feel he did anything wrong.

Dr. Peale said in a sermon yesterday at Marble Collegiate (Reformed) Church, of which he is pastor, that his association with the group known as Citizens for Religious Freedom "might be questionable from the standpoint of wisdom."

"I've never been too bright," he said wryly. His congregation laughed sympathetically.

THE GROUP of 150 Protestants, most of whose names have been withheld by the oganization, met recently in Washington. One session, led part of the time by Dr. Peale, released a statement which expressed doubt that a Roman Catholic president could resist pressures from the Vatican.

Dr. Peale was accused of injecting religion into the political campaign. Sen. John F. Kennedy, the Democratic presidential nominee, is a Roman Catholic. Dr. Peale is supporting vice president Richard M. Nixon, the Republican nominee, a Quaker.

Dr. Peale resigned from the organization and said he had no part in drawing up the statement.

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It's Religion "With Feeling"

Amazing Growth Realized By The Pentecostal Sects

BY LOUIS CASSELS
United Press International

America's fast growing Pentecostal movement is composed of more than 20 organized denominations plus uncounted thousands of independent local churches and store - front sects.

Their comon bond is an intensely emotional approach to religion.

THE PENTECOSTAL movement is strongest in the South and West, but has been growing fast lately in the Middle West.

While it includes many Negroes, the movement is not, and never has been, confined to one race. On the contrary, most of the large Pentecostal denominations have been predominantly white in membership from their inception.

PENTECOSTALS adhere to the characteristic doctrines of Protestant fundamentalism, including literal interpretation of the Bible. But they have an additional doctrine which is distinctively their own, and which is the hallmark of their movement.

They believe that authentic religious conversion is an ecstatic experience, and should be accompanied by all of the "signs" which attend the outpouring of God's Holy Spirit upon the first Christian apostles.

THE NEW TESTAMENT says that these signs included the "gift of tongues." On the first day of Pentecost, when the apostles were filled with the spirit, they found themselves able to speak and understand many foreign languages which they had never learned.

Pentecostals say this phenomenon still occurs among believers who are stirred by genuine religious fervor. Other churches do not experience it, they say, because they have allowed "ecclesiastical formalism" to stifle the natural expression of emotions.

AT THEIR WORSHIP service, Pentecostals display their feelings in an uninhibited and often exuberant way. They shout, clap hands, sing, and march. Some may speak in tongues or fall to the floor in a trance. This has prompted some irreverent outsiders to apply to Pentecostals the derisive nickname, "Holy Rollers."

The Pentecostal movement was an outgrowth of the popular religious revivals which swept the world during the latter part of the 19th century. Although there are some Pentecostal churches in other countries, the movement has always centered predominantly in the United States.

NO ONE KNOWNS how many Pentecostals there are in this country today, but the figure is well in excess of two million, and is growing very rapidly. Many religious authorities say that Pentecostal groups are expanding their membership at a faster rate than any other type of church.

The spread of the movement is illustrated in statistics of the General Council of the Assemblies of God, which is the largest and best-organized Pentecostal denomination.

IT WAS ESTABLISHED in April, 1914, at a meeting of 300 Pentecostal pastors and laymen at Hot Springs, Ark. by 1937, it had 3,473 members. Today there are more than 8,000 Assembly of God churches in the United States, with a total membership of more than 500,000.

The assemblies of God, like most Pentecostal bodies, place heavy emphasis on foreign missions, and now rank fifth among all U. S. denominations in the size of their missionary force abroad. They maintain nine colleges and Bible institutes in this country, and 66 Bible schools in other countries.

THE NEXT LARGEST group of Pentecostals are the Churches of God. The Yearbook of American Churches lists nine different denominations with this title or some slight variation of it. Their total membership is about 400,000.

There are at least nine organized denominations with the word "Pentecostal" in their titles. They include the United Pentecostal Church, the Pentecostal Holiness Church and the Pentecostal Church of God of America.

THOUSANDS OF local Pentecostal congregations are not affiliated with any denomination.

Interracial Group Picked for Mission

The Atlanta Constitution

Atlanta Ga. 6-18

An inter-racial delegation of four leaders of the United Presbyterian Church in the U.S.A. is scheduled to leave New York Tuesday to represent the church at independence celebrations Oct. 1 at Lagos, Nigeria.

In announcing the delegation's plans, Atlanta's Dr. Herman L. Turner, moderator (presiding officer) of the church, emphasized the official nature of the Nigeria visit.

Mon. 6-19-60

Dr. Turner said:

"I ask you, the representatives of a nonsegregated church with a revolutionary heritage, to take our official greetings to the people of Africa. We congratulate the people of Nigeria on their day of independence."

Dr. Turner added that "We believe that our faith lays upon us a special responsibility to strive for the dignity, freedom and betterment of the individual, and to work diligently for the brotherhood of man."

Members of the four-man team are Dr. Edler G. Hawkins of New York, the first Negro elected vice moderator of the United Presbyterians; Dr. Archie N. Crouch, former missionary to China; Dr. Frank T. Wilson, former psychology professor and now education secretary of the Commission on Ecumenical Mission and Relations, and the Rev. Carl E. Ericson, a former Associated Press editor, now a minister in Falls Church, Va.

Interracial Delegation Is Chosen

Journal and Guide

Sat. 6-24-60

Presbyterians Laud Nation; Offer Full Cooperation

Norfolk, Va.

P 3

NEW YORK — An official delegation is being sent to independence celebrations in Nigeria on Oct. 1 by the United Presbyterian Church in the U. S. A.

The inter - racial delegation of four persons will be headed by the Vice Moderator of the Church, the Rev. Dr. Edler G. Hawkins of St. Augustine's Presbyterian church in the Bronx. The others on the delegation will be the Rev. Dr. Archie R. Crouch of San Francisco, the Rev. Carl E. Ericson of Falls Church, Va., and the Rev. Dr. Frank Wilson of New York.

The delegation will visit Liberia, Ghana and The Cameroons as well as attending the independence celebrations in Lagos, Nigeria on Oct. 1. They will return in mid - October.

In announcing the delegation the presiding officer of the Church, the Rev. Dr. Herman L. Turner of Atlanta, emphasized its official nature and importance:

"I ASK YOU, the representatives of a non - segregated church with a revolutionary heritage, to take our official greetings to the people of Africa. We congratulate the people Nigeria on their day of independence. We welcome them into the community of nations. We express our keen, sympathetic interest in the aspirations of the African people for independence, a free way of life, and equal, responsible citizenship in the world."

The official delegation to Nigeria, largest nation in Africa, comes after nearly a year of study and emphasis on Africa in American churches. The delegation will help the work of Committee on Africa, which was set up by a consultation on Africa earlier this year.

THE PURPOSES of this committee include exploring and offering "dynamic methods of cooperation with African leaders and institutions — particularly the younger churches and Christian institutions." These purposes also include the stimulating of deeper understanding and concern for Africa by American clergymen and laymen. To these ends, the delegation will seen ways of enhancing cooperation with Africans and will help interpret revolutionary Africa to people in the United States.

In an open letter Sept. 1 to "our Christian breterhn in Africa," the Rev. Dr. Eugene Carson Blake, stated clerk (chief executive) of The United Presbyterian Church in the U. S. A., and the Rev. Dr. James H. Robinson, chairman of the Moderator's Continuing Committee on Africa, said in part:

"We rejoice that African man, hitherto held in bondage, by external forces, is now becoming free to affirm his human dignity and to forge his own destiny under God. We pray that God will guide the course of history of all African nations toward the full attainment of their vast potential and development."

DR. HAWKINS and three others in the group left Idlewild Airport in New York on Sept. 20 and are tentatively scheduled to return on Oct. 18. Dr. Wilson will depart Sept. 26 and return Nov. 2.

The delegates in brief are:

THE REV. Dr. Edler G. Hawkins, a leading New York pastor, has forged a multiracial church of 1,000 members at St. Augustine's in the Bronx. He is the first Negro elected as Vice Moderator.

The Rev. Dr. Archie R. Crouch, formerly a missionary in China, has recently been appointed director of communications for the Commission of Ecumenical Mission and Relations, the overseas and interchurch arm of the denomination. The Africa work and delegation are being done in conjunction with the Commission.

THE REV. DR. Frank T. Wilson, a distinguished Christian and Negro educator, is secretary for Education of the Commission of Ecumenical Mission and Relations. He holds doctorates from Columbia and Lincoln Universities, was professor of psychology at Howard University.

The Rev. Carl E. Ericson, formerly an editor with the Associated Press, is pastor of Knox Presbyterian Church in Falls Church, Va.

9 1960

PRESBYTERIAN

Merger Of White And Colored Congregations

Norfolk Va Journal & Guide p. 11

OKLAHOMA CITY, Okla. — (ANP) — A milestone in race relations in Oklahoma was reached when Bethany, a Negro church, and the Creston Hills church white congregation held their first services since announcing their agreement to merge as one congregation.

Sat. 7-30-60

Scene of the ceremony was the Creston Hills edifice where approximately 275 persons gathered to witness the historic merger.

p. 11

VISITORS were from throughout the Washita presbytery, which includes churches of central oklahoma as far south as Walters. All congregations represented are members of United Presbyterian, USA.

Preaching the service uniting the two churches were Dr. G. Raymond Campbell, Westminstr Presbyterian church pastor, who described the merger as "not only important to the two congregations but to the community, the state, the country and the whole world."

HE ADDED: "But most of all, it is significant to the Kingdom of our Lord, Jesus Christ, who prayed 2,000 years ago that we all might be one in God, in order that the world might believe that God sent Christ."

Presbyterians Told Christian Action Needed

The News and Courier Charleston S.C.

Mon. 10-10-60

By COYTE W. WHITE
News and Courier Staff Writer

Approximately 2,000 Lowcountry Presbyterians were told last night their mission is to "persuade for Christ."

The Rev. Dr. Harry A. Fifield, pastor of the First Presbyterian Church of Atlanta, was principal speaker at a mass rally at County Hall.

"We know the worth of God to the hearts of men," declared Dr. Fifield, adding, "No wonder our church is calling us to mission."

He said an urgent need exists today for persuading men to God. With one-third of the world's peoples living under communistic domination, Presbyterians must consider themselves ambassadors of Christ, Dr. Fifield told the audience.

With people setting a "tense, mad, mad" pace in life, they are in danger of losing their "sense of spiritual values, their own souls," he warned.

The spirit of darkness is engulfing too many peoples, and today is not a time for docile congregations, added Dr. Fifield.

"Everything in life takes on a new meaning," he said, "when the love of Christ controls us. Our sins can be set aside. Christ has paid the price for our sins."

All Presbyterians must become workers for Christ, he said, adding, "But we haven't been as urgent as we might have. Dispite tragedy in life, the game is not done. Christ and his disciples have another move in the chess game of life.

"You," he pointed out, "are his disciples."

In concluding his remarks, Dr. Fifield left his audience to ponder on his question, "What will you do to bring success to this mission?"

Rally officials last night said the attendance reached the expected 2,000 marks and perhaps even higher.

Special music was provided by a 200-voice choir. The meeting was the final rally of five cavalcades being held by the Presbyterians of South Carolina.

Dr. Fifield's talk was the highlight of area Presbyterians gathering to open a long-range evangelistic effort, part of the South Carolina Synod's coming centennial observation.

The theme being emphasized is "Evangelism," and the title given to this effort is "The Presbyterian Mission to the Nation" — a comprehensive movement of evangelism to commemmorate the founding of the Southern Presbyterian Church in 1861.

This effort has been launched in a series of almost 90 cavalcades throughout the General Assembly of the Southern Presbyterian Church, during the first two weeks of this month.

The programs here instructed evangelism committees from each Charleston area church, outlining and preparing the local effort for the 1961 time schedule during the centennial.

Charleston Presbytery leaders here for the meeting include Dr. Clarence W. Legerton Jr., cavalcade chairman; Frederick H. McDonald, chairman of attendance and registration; Joseph D. Seabrook, co-chairman of the overall committee, and the Rev. T. W. Horton, chairman of the music committee.

7-11

Yesterday afternoon the evangelism committee of the Charleston Presbytery met at the First (Scots) Presbyterian Church, followed by a dinner of about 35 leaders of the local churches.

Elders, deacons, Sunday School officers and officers of men's and women's youth group attended. Dr. William Hart McCorkle, pastor of First Presbyterian Church in Bristol, Tenn., was in charge.

The meetings with various groups continue today, opening with a breakfast for elders at the Francis Marion Hotel. Dr. Thomas Watson Street, professor of church history and missions at the Presbyterian Theological Seminary, Austin, Tex., will preside.

The three cavalcade leaders will meet at 9 a.m. with local Presbyterian ministers. The ministers' meeting will attempt to inspire special evangelistic services and sermons on the great doctrines of the church between January and March.

Ministers will also be encouraged to play evangelistic services during Holy Week, carrying out the "Mission to the Nation" theme.

Presbyterians Delay Segregation Stand

The Atlanta Constitution
Atlanta Ga
Thurs. 10-27-60

A group of Presbyterian pastors and elders decided Tuesday to delay until January a resolution on their official position on segregation in their churches and Atlanta schools.

Approximately 145 members of the Atlanta Presbytery by voice vote decided to send the resolution to a special committee for further study. The resolution will be presented at the group's next regular meeting, Jan. 24.

The original resolution stated that Presbyterian churches should avoid making plans encouraging the closing of public schools.

An objection was raised immediately after the resolution was read.

Dr. Harry Fifield, pastor of First Presbyterian Church, said if the resolution was passed without some revisions in its wording, it would be construed as pressure from the presbytery on the churches. "Pressure is what we don't need at this time," he said.

Dr. Fifield suggested that the special committee be composed of an equal number of pastors and elders and that a majority of the committee members be from churches in which "sit-ins" have occurred.

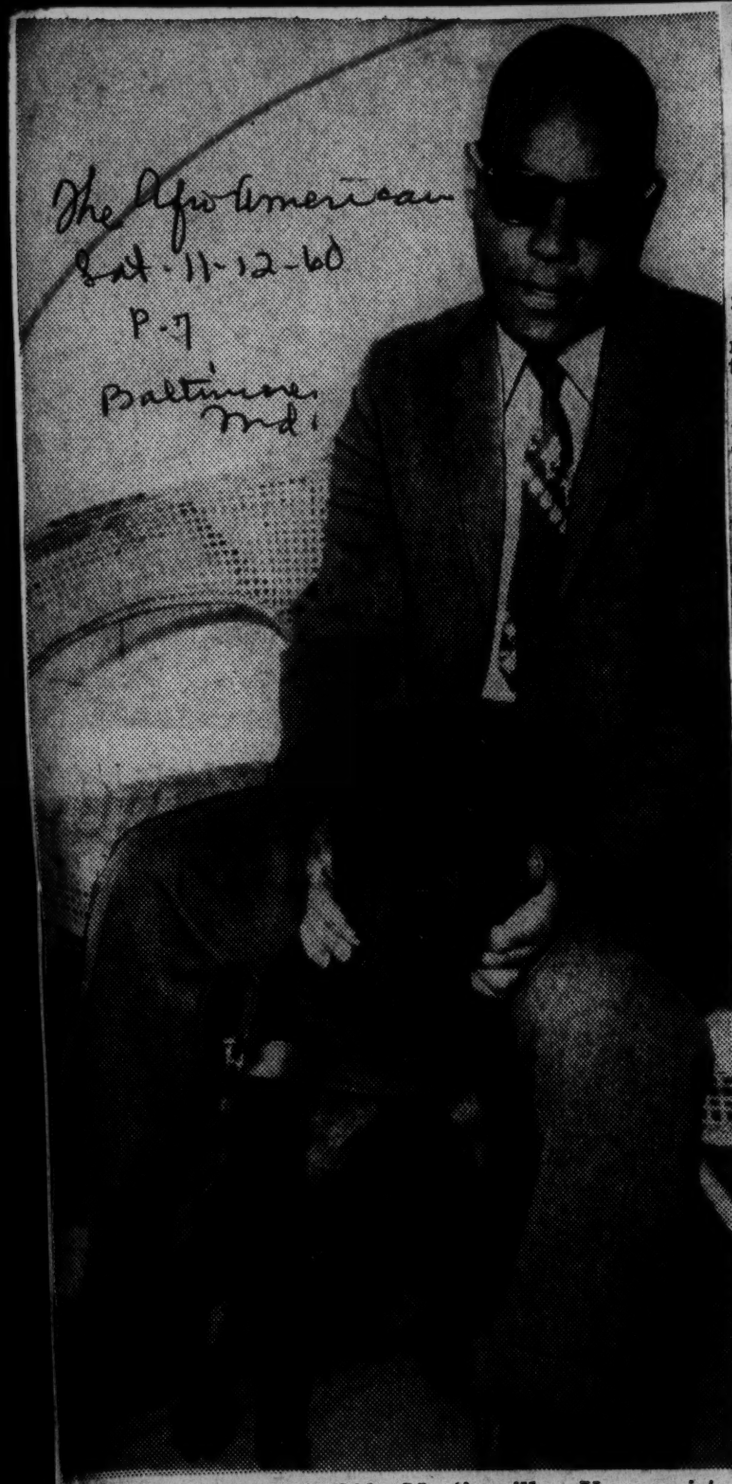
His chief objection, said Dr. Fifield, was the resolution's timing.

The resolution said in part: "Presbyterian churches should receive those who attend our worship services, regardless of race or color, in the spirit of Christ; that there be no discriminatory treatment or segregation."

On schools the resolution said in part:

". . . the proper role of the church in any emergency or crisis is never a more prudential . . . 'caring for its own,' but a ministry of love and practical concern for all men. In the present public schools desegregation crisis we strongly urge our churches not to project any plans or engage in any program that would . . . encourage a closure of public schools."

The Afro-American
Sat. 11-12-60
P-7
Baltimore Md.



GEORGE EGGLESTON, Martinsville, Va., assistant chaplain at Howard University with his seeing eye dog, "Sheba." Blind since 15, he has earned BA, MA and BD degrees, and will be ordained in the Presbyterian Church in Washington this month.

George Eggleston becomes minister

The Afro-American
Baltimore Md.

By DOROTHY CLEAL

MARTINSVILLE, Va. When 36-year-old George Eggleston is ordained to the Presbyterian ministry in Washington, D.C. this month, his closest friend, "Sheba," will be at his side.

Sheba is a Seeing Eye dog, the blind Martinsville, Va. native's constant companion in the last few years.

George Eggleston's story began 21 years ago when he was stricken with spinal meningitis.

"I awoke one morning to find myself permanently blind..and wept because I couldn't read the Sunday comics," he said.

* * *

TODAY, three colleges degrees and a European tour behind him, George Eggleston can read not only English and French, but musical scores and statistics in Braille.

"I can still remember begging my mother to save all those comics until I could see again," Eggleston said. "But after I accepted the situation, things began to open up— opportunities that might never have come to me if I hadn't lost my sight."

Last June the husky young man with the easy smile capped B.A. and M.A. degrees with a bachelor of divinity from Howard University, Washington, D.C., where he now holds a position as assistant chaplain.

The chaplainship helped finance his last three years of study toward the B.D. Before that, a consistent B average provided assistance and scholarships from the Virginia State Commission for the Blind; the American Foundation for the Blind; and later from both Virginia State College and Howard University.

* * *

HOW DOES a boy meet the competition of his sighted classmates?

"I had to devise ways," Eggleston said simply. "I used a Braille slate for lecture notes; a tape recorder or sound scriber for library assignments read to me by friends."

Before he was through, the ambitious young man could play piano and trumpet and use a calculator and typewriter.

College study and a stint as Martinsville correspondent for the Norfolk Jurnal and Guide, convinced Eggleston that journalism, law, and politics were his main interests.

"So I decided to combine them all by studying sociology. But after learning what makes people tick, I had to study religion in order to try to help them."

Insight into his fellow man was further sharpened by an eight-week trip through Europe under a fellowship granted by the Congregational Council on Social Action.

* * *

THE ONLY non - white and the only student in a party of 26 ministers, he found the Russian people particularly friendly.

"I used to wonder whether it was because I was colored, or blind," he smiled.

"One day a gang of Russian young men cornered me on a Moscow street. I was worried for a minute, but all they wanted was to ask questions about America.

"They had been given 'Uncle Tom's Cabin,' to read in school. And they wanted me to be sure to take back word of their friendliness."

Street posters showing Chinese, Russians and Africans arm in arm were described to the young American, and he met some of the Congolese who had been sent to Moscow to study.

* * *

THE NUMBER of Russian women filling men's jobs, even to doctors in the hospitals, impressed Eggleston.

"My 28-year - old woman guide told me she was dating an 18-year-old boy. Three million Russians were killed in the last war you know, and men her age are scarce."

The divinity student said he felt no discrimination anywhere until reaching England, where he attributed the attitude to bad impressions made by Jamaican emigrees.

It was after his return that he acquired Sheba at the Second Sight Guide Dog Foundation in Forest Hills, N.Y.

Sheba is a German Rottweiler, a breed of dog dating back 2,000 years, when they were used to herd cattle traveling with Caesar's armies.

"She is both powerful and gentle, and she was way ahead of me when I first met her," Eggleston said, patting Sheba's head.

Aid Integration Climate, Presbyterians Are Told

By JOHN WICKLEIN

© New York Times News Service

Jacksonville, Fla., May 1.—An opponent of the Byrd forces in Virginia told Southern churchmen here Sunday that each one of them had a responsibility to create in his own community an atmosphere favorable to compliance with school integration rulings.

The speaker, Col. Francis Pickens Miller, addressed 521 delegates to the 100th general assembly of the (Southern) Presbyterian Church in The United States.

The delegates have before them a resolution calling on the denomination's educational institutions to end delays in carrying out the assembly's instructiond to end delays in carrying out the assembly's instructions to admit qualified students regardless of race.

Cites Omer Carmichael

Miller, a Democrat who has opposed "massive resistance" to integration, ran unsuccessfully for senator in 1952 against Harry F. Byrd.

"he South," he said, "desperately needs politicians who are aware that God, the creator and redeemer, is changing things in the South and is calling on his people to associate themselves with him in the changes that are required by the laws of His kingdom."

He cited particularly Dr. Omer Carmichael, the late superintendent of Louisville City schools; Governor Luther Hodges of North Carolina, Mayor William B. Hartsfield of Atlanta, and Governor LeRoy Collins of Florida as leaders who have worked for a creative solution to the problem of race relations.

The denomination is expected to take up Monday a resolution urging its institutions to speed integration. Although there are some Negro churches in the denomination and the assembly sessions are integrated, there are almost no integrated churches.

Presbyterians Seek Bias End In Institutions

JACKSONVILLE, Fla. — (UPI) — Southern Presbyterian leaders voted Mon. to speed up desegregation of church-supported colleges and other institutions.

Delegates to the 100th General Assembly of the Presbyterian Church, U. S., Southern voted about 5 to 1 in favor of an overture reaffirming the denomination's stand on integration. The church has been on record since 1954 as opposing racial segregation.

"Our mission work in Africa and elsewhere is seriously handicapped by our inability to educate potential native leaders in white Presbyterian U. S. colleges, whereas scholarships are provided for them behind the Iron Curtain without racial discrimination," the resolution said.

The Assembly also ruled against a proposal to let local Presbyteries decide for themselves how to handle the race question.

The Assembly rejected a resolution by a Florida minister that it go on record as opposing a Catholic candidate for President. A committee said the Assembly did not feel it appropriate to endorse or condemn any candidate for public office, and urged church members to judge candidates by their stand "on civil positions, not religious dogma."

Dr. Charles G. McClure of Fort Lauderdale said there was a "strong possibility" one of the major political parties would nominate a Roman Catholic for the White House. His resolution said the United States "is by tradition and heritage Protestant with Protestant ideals and principles permeating our government and way of life, and . . .

in the spirit would will have ... appeal for her. Mistakes occur however, and it is Ruth who take the fatal automobile ride and passes on to return with the first wife to plague the utterly bewildered estrel bigamist:

How Charles finally succeeds i

Presbyterian Bloc Backs Integration

JACKSONVILLE, Fla. (AP) — Southern Presbyterians Monday advocated integration as a means of beefing up their mission program.

They also said birth control is a matter of individual conscience and heard a request that they protest any move to elect a Catholic president.

The 100th General Assembly of the Presbyterian Church in the United States adopted a committee report which noted that there is no color bar to African students in Russia but there is in this country.

Specifically it adopted by a voice vote of about five to one an overture from the Presbytery of the Potomac which urged "the opening of the doors of our institutions to qualified students without regard for racial distinctions."

The committee said "our mission work is severely handicapped in Africa and elsewhere by our inability to educate potential native leaders in white Presbyterian U.S. Colleges whereas scholarships are provided for them behind the Iron Curtain."

An overture from the Presbytery of Florida asked the assembly to refer to the Presbyteries for a vote the action of previous assemblies favoring integration but the assembly said constitutional matters only should be referred to Presbyteries.

The Presbytery of the Potomac also had entered an overture stating that birth control should be an individual matter and the assembly adopted a committee report that blind obedience to a specific doctrine "is to destroy liberty of conscience and reason also."

A committee report took no stand on capital punishment but recommended a further study.

2 Presbyterian Leaders Uphold Sex Relations Without Children

JACKSONVILLE, Fla., April 28 (AP)—Two Presbyterian leaders said tonight that marital sexual relations without the purpose of procreation was not a sin, that racial discrimination had no place in the church and that every effort should be made to reduce the possibility of war.

The Moderator of the Presbyterian Church in the U. S., Dr. Ernest Trice Thompson, and the Moderator of the Presbyterian Church in the U. S. A., Dr. Arthur L. Miller, acted as spokesman for a committee representing the two bodies. They made the statements in an annual "Message to the Nation."

They also said the space age does not mean that God is banished but "the scientist has used gifts conferred upon him by his Creator to unlock some of the secrets of his world."

On marriage, the message said:

"The sexual relation is the creation of God and is not therefore evil in itself. Within the marital bond it is to be regarded not merely as a means of bringing children into the world but also as a divine provision for the mutual fulfillment of husband and wife.

"The bringing of children into the world is a privilege not to be lightly or selfishly evaded by married couples. On the other hand the responsibility of prospective parents obligates them to consider well how their children are to be provided with that which will make for their best physical, cultural, moral and spiritual development."

The message said "under God each person is called to his special service and in some cases responsible obedience may involve remaining single."

On segregation, the message said "no human differences such as the color of men's skins can annul the fact of their essential equality or justify any discrimination based on denial of it."

In the worship of the church "and the institutions to which she is intimately related, racial discrimination has no place and all aspects of her life should be governed by love."

Regarding war the message said:

"War is the supreme, the all-inclusive evil in human society. We should therefore spare no effort to avoid all misunderstanding, hostility, avarice and national policy that might make for war. Of urgent and crucial important is the cessation of the race in armaments especially between our nation and the U. S. S. R.

"We are not suggesting that our nation unilaterally disarm but we call upon her leaders and all her children to seek with other peoples every possible means of halting the production of instruments of destruction that threaten the survival of the human race on this planet."

Atlanta's Dr. Turner Leads 3 Million U.S. Presbyterians

From Wire Dispatches

CLEVELAND, Ohio—Dr. Herman L. Turner, pastor of Atlanta's Covenant Presbyterian Church, Wednesday was elected as moderator of the General Assembly of the United Presbyterian Church in the U.S.A., the top post in the 3,000,000-member Protestant denomination.

Dr. Herman Turner

Dr. Turner defeated the Rev. Edler G. Hawkins, Negro pastor of St. Augustine Church, New York, by two votes, 471-469. He succeeds as moderator Dr. Arthur L. Miller of Denver. The election was one of the closest ever held in the Presbyterian church.

Dr. Turner is regarded as a liberal churchman who has pressed for integration. He was a chief advocate of the "Atlanta Manifesto" in which for the first time white Protestant ministers of the South banded together to urge free and open communication between Negroes and whites, as well as obedience to the Supreme Court decision requiring integration of public schools.

Dr. Turner heads the Atlanta Christian Council and is a past president of the Georgia Council of Churches.

Bronx Negro Pastor Is Named Vice Moderator of Presbyterians

Elder G. Hawkins Appointed to No. 2 Job at Church's General Assembly

By GEORGE DUGAN

Special to The New York Times.

CLEVELAND, May 19—A Negro minister from New York was named today Vice Moderator of the General Assembly of the 3,000,000-member United Presbyterian Church in the U. S. A.

He is the Rev. Edler G. Hawkins, for the last twenty-two years pastor of St. Augustine Presbyterian Church in the Bronx.

Mr. Hawkins was appointed to the second highest post in the church by the Rev. Dr. Herman Lee Turner, an Atlanta minister, who yesterday defeated the Bronx clergyman for the moderatorship by a vote of 471 to 469.

Dr. Turner heads with tradi-

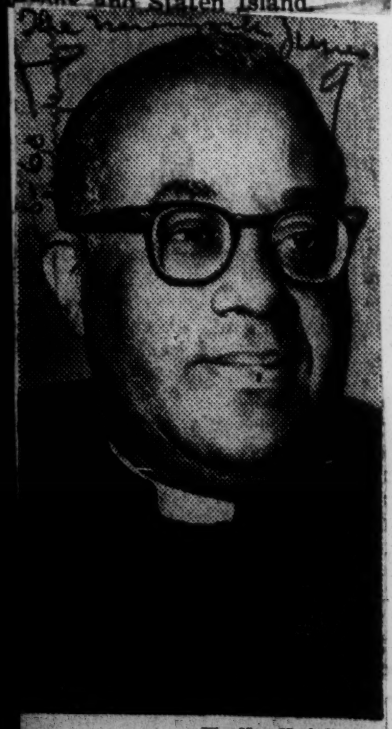
tion by naming a defeated candidate to the Vice Moderatorship. His move was regarded as an effort to give that post greater meaning through the church. Mr. Hawkins is the first member of his race to hold the No. 2 office in American Presbyterianism.

Visits Together Planned

Normally the moderator devotes his year of office to traveling over the country as well as overseas. The two men are expected to visit many church centers together.

Mr. Hawkins was born in New York, attended Bloomfield College in New Jersey and received his ministerial training at the Union Theological Seminary in New York. He went directly to the Bronx church from the seminary in 1938. In a changing neighborhood he started with nine members and built the congregation up to its present 1,000.

For two terms he was moderator of the Presbytery of New York, the first Negro to be so honored in the history of the local church governing body. The presbyery representes sixty-five churches in Manhattan, the Bronx and Staten Island.



The New York Times
The Rev. Edler G. Hawkins

As the assembly opened its second day of business sessions this morning in the Cleveland Auditorium, Dr. Turner called the 1,000 commissioners, or delegates, to join him in prayer for a reduction of world tensions.

Church Unity Sought

Later, the assembly unanimously adopted a resolution opening the way once again for the resumption of unity negotiations with the Presbyterian Church in the U. S. (Southern).

Efforts over the years to reunite the Northern and Southern bodies, divided since the Civil War, have never been successful.

The resolution asked the appropriate agencies in both churches to "propose dates when we may meet and begin new work together."

Before the action was taken the Rev. Dr. Ernest Trice Thompson, former Moderator of the Southern Church, told the assembly that "the wall that continues to divide us is being breached in so many areas that it cannot but crumble."

"We are even now one people in heritage, in sentiment and in faith," he observed. "In time, in God's own time and in a time not too far distant, we shall again become one church."

Racial Picketing Justifiable, Presbyterian Group Agrees

The Miami Herald Thurs. 5-26-60

The New York Times Service

CLEVELAND—The General Assembly of the United Presbyterian Church in the U.S.A. overwhelmingly agreed here Wednesday that "peaceable and orderly" civil disobedience is justified when laws favoring racial discrimination "violate the law of God."

It specifically endorsed nonviolent and responsible student sit-in demonstrations against racial segregation and described them as consistent with "our Christian heritage, the federal Constitution and the moral consensus of our nation."

The assembly speaks for some 3,000,000 Presbyterians over the country. It ended its eight-day meeting in the Cleveland auditorium late Wednesday afternoon.

There was some vigorous opposition to the church's stand on civil disobedience and sit-ins.

A number of commissioners or delegates, cautioned against efforts to speed integration and observed that non-violence has been known to "get out of hand," especially when tempers rise in a mob action.

Others warned against making "irresponsible pronouncements" and attempting to "take the law in our hands."

But they were overwhelmingly voted down.

The assembly action on sit-in and civil disobedience came with the approval of a 3,000-word standing committee report on social education and action. The report was presented to the delegates by the Rev. John O. Mellin, committee chairman and pastor of the First Presbyterian Church in New York.

It was regarded by observers as one of the most forthright statements on racial relations to be approved by a major Protestant denomination.

Inter-Citizens Committee Rally; Rollins, Speaker

Birmingham Herald

The Rev. J. Metz Rollins, Jr., a third-generation Presbyterian minister and currently staff representative for the Department of Social Education and Action, Presbyterian Church, U. S. A., Nashville, Tenn., is scheduled to deliver the featured speech at an area-wide rally of the Inter Citizens Committee set for 7:30 Sunday night, May 22, at Trinity Baptist Church, 328 Fourth Ct. No.

Date 5-21-60

The Rev. Rollins, a native of Newport News, Va., is a graduate of Johnson C. Smith University, Charlotte, N. C. He has served his alma mater as instructor of religious education. He organized the Trinity Presbyterian Church in Tallahassee, Fla. where he served as minister until 1958, leaving to assume his present position.

The 42-Day-old ICC, of which the Rev. J. L. Ware is the president, has announced plans for a far reaching self - defense program in the field of civic rights. It is an over - all leadership group, according to the Rev. Ware dedicated to provide reinforcement for the local battle - marked equal - opportunity crusaders.

Birmingham Herald

Meantime the ICC announced that a letter of commendation to The New York Times for the two-part story by Harrison Salisbury on the Birmingham situation. It also said that a letter had ben sent to City Hall suggesting the creation of an interracial council on race relations.

Date 5-21-60

Also, the Rev. Ware said a letter has been sent to the management of the five downtown stores in which a total of 10 college-attending students were arrested March 31 on charges of trespass after warning. The collegians were tried and convicted in Recorder's Court April 4. They appealed their conviction. The collegians reportedly sat down at the lunch counters of two variety and three department stores.

In addition to the ICC, the Rev. Ware said the identical letters to the store presidents and managers were signed by the Birmingham Council for Human Relations of which the Rev. C. Herbert Oliver is the president; the Birmingham Emancipation Association for Birmingham and Vicinity, the Rev. D. B. Todd, secretary.. the Birmingham Brotherhood of the Clergy, the Rev. H. D. Long, president; the Alabama Christian Movement for Human Right, the Rev. F. L. Shuttlesworth, president and the Birmingham Baptist Ministers Conference, the Rev. J. L. Ware, president.

The communications are said to have protested "the continued closure of your lunch counters to Negroes" and to have asked for a conference regarding a solution."

Meanwhile, the Rev. Ware said that the ICC had not received an acknowledgement of the letters which were sent as registered mail, he said.

In the meantime, the Rev. Ware issued an appeal to the freedom-minded citizens and the forward - looking community leaders to attend this meeting.

REV. J. METZ ROLLINS, Jr.

Seminary Snubs $50,000 Donation

The Commercial Appeal

Board Rejects Offer By Jackson Presbyterians 'With Strings'

P. 37

Special to The Commercial Appeal

CLARKSDALE, Miss., May 26—Columbia Theological Seminary, training institution for Presbyterian ministers in Decatur, Ga., has turned down a $50,000 contribution from the First Presbyterian Church in Jackson, Miss.

The announcement was made Thursday by Dr. James P. F. Stevenson, minister of the Clarksdale First Presbyterian Church and chairman of the Columbia Seminary campaign in North Mississippi Presbytery.

The seminary is completing a $5,000,000 campaign for expansion of its faculty and buildings. The fund-raising effort has been conducted in the synods which own and control the seminary: South Carolina, Florida, Georgia, Alabama and Mississippi.

Pu. 5-27-60

Dr. Stevenson announced the seminary's action and released contents of a letter addressed to the session of the First Presbyterian Church in Jackson from the board of directors of the seminary. J. McDowell Richards is board president.

Statement Answered

The letter was writen in reply to a printed statement concerning the seminary adopted by the session of the First Presbyterian Church in Jackson on March 6 and distributed to the congregation the following Sunday.

In declining the "strings-attached" $50,000 gift, the seminary's board of directors said:

"We do not for a moment question the right of your church to answer that request (for support) in the negative, or to contribute in such amount as you deem appropriate. We do earnestly protest, however, that it was neither right nor necessary for you to take and publicize an action which casts aspersions upon the good name of an honored institution of the church and upon the reputation of faithful ministers of Christ who teach in it.

"No session of any church has ever been given authority to state whether ordained ministers of the gospel are out of accord with the standards of our church. In making general accusations against some unnamed members of our faculty, you throw suspicion upon the entire group. To have this happen at the hands of a responsible session representing a great congregation is something entirely new in our experience.

"As directors of Columbia Theological Seminary we categorially reject the clear implication . . . that this institution in teaching a lower view of inspiration than the Bible asserts for itself.

"If there are those who have facts which lead them to believe otherwise, we suggest that there is a proper procedure clearly set forth in the book of church order for dealing with such matters."

'Mixed Emotions'

Officers of the First Presbyterian Church in Jackson said they had made an unconditional no-strings pledge of $1,500 for five years to the seminary, but because of "mixed emotions" relative to asserted teachings of some of the professors, had placed "conditions" on the other $50,000.

At Jackson, officers of the church said they were "not happy over reports from graduates" as to some of the teachings relative to the Bible, social and political matters. They said they were contrary to the denomination's confession of faith.

However, it was explained by the Jackson group that "some of the professors are stalwart defenders of the faith" and its complaint did not involve them.

They said the $50,000 would have been set aside annually at the rate of $10,000 a year and held in escrow "until we could see if there had been substantial improvements in the situation."

"It is our money and we felt we could handle it as we saw fit," one of the church officers said. "It is just that we do not agree with the seminary officials as to what the situation is."

Presbyterians Debate Student Race Issues

Birmingham World

Birmingham Ala.

CLEVELAND.. (ANP) — stands on student anti-segregation demonstrations in the south and religious bigotry in politics touched off spirited debate as the 172nd General Assembly of the United Presbyterian Church in the U. S. A. closed Wednesday.

The debates were on resolutions proposed by the committee on social education and action. Both issues passed.

The resolution on the student demonstrations put the assembly on record in support of "peaceable and orderly disobedience or disregard" of laws and customs requiring racial segregation.

Elder Don Black, Malibu, Calif., said such a stand could not be made by the church.

"We cannot advocate massive and peaceable disobedience to civil laws," he said. "This violates the traditional separation of church and state."

Rev. Alexander Warren, Lexington, Ky., warned that peaceful demonstrations could lead to violence.

"When you have mob, even the best of men lose their tempers and things get out of hand," he said. "When we endorse non-violence, we are in no position to say it won't get out of hand and cause us to hide our heads in shame."

Elder John C. Latimer, Winnetka, Ill., commented that "we Presbyterians always do things in an orderly manner. This will only do harm to the Negro."

But the position of the majority of the 992 delegates was stated lucidly and forcefully by Rev. Albert F. Hill, Elizabeth, N. J.

"If we disapprove this stand, we would disapprove Martin Luther, the Puritans, and our own moderator, Rev. Herman L. Turner, and his Atlanta Manifesto," said Rev. Hill. "The church cannot be bought by money or members."

And J. H. Nelson, Lancaster, S. C., Negro, also made an impassioned plea for passage of the stand.

"We must assure these youngsters that the church will support them in a non-violent movement," he said. "We must not water down our stand."

Similar heated debate triggered by the resolution on religious debate resulted in modification of the statement.

The title was changed from "religious bigotry" to "religious faith of candidate", and there was an amendment of the wording of the statement itself.

The original resolution would have put the assembly on record as believing "this is an act of religious bigotry to support or oppose a candidate solely or primarily because of his religious affiliation."

The statement approved read:

"It is an act of irresponsible citizenship to support or oppose a candidate solely because of his religious affiliation."

Rev. Thomas C. Arthur, Greenfield, Ind., summed up the position of the committee by saying, "We have the right to examine any candidate on any issue."

The heat over the two statements even led one commissioner to propose that the name of U. S. Sen. John C. Stennis, of Mississippi, be eliminated from the advisory council of the National Presbyterian Church.

Stennis was labeled "an arch foe of all we stand for today."

However, retiring Moderator Arthur Miller, Denver, Colo., said Stennis should remain on the council although admittedly representing segregation forces. He was supported by a heavy majority of the assembly.

The assembly, in other action, urged intensified efforts on the local level to foster desegregation and discrimination, expressed deep concern for the apartheid racial policy in South Africa, and healing which stressed the importance of Christian faith and warned against healing cults and evangelists motivated by "self-glorification and publicity."

Misses top church post by 2 votes

The Afro-Am

Baltimore Md

Dat. 5-28-60

CLEVELAND — Dr. Elder G. Hawkins of New York missed by two votes of becoming the top officer of the three million member United Presbyterian Church of the USA on Wednesday.

Chosen as moderator by the delegates to the 172nd General Assembly here was Dr. Herman Lee Turner, an outspoken integrationist pastor of Atlanta, who was elected by a vote of 471 to 469.

Dr. Hawkins, minister of St. Augustine Presbyterian Church in the Bronx, New York, was the first colored person ever to be nominated for high office of a predominately white denomination.

* * *

FOLLOWING HIS election, Dr. Turner, author of the Atlanta Manifesto which condemned racial hatred and pledged efforts of Southern clergymen for maintaining a sound public school system in the South, asked Dr. Hawkins to serve as vice moderator.

Dr. Hawkins was expected to accept the appointed position.

Prior to the voting both candidates signed a joint statement affirming the idea of a non - segregated church in a non - segregated society.

Retiring Moderator Dr. Arthur L. Miller of Denver expressed the hope that the election of the Southern moderate would encourage the Southern Presbyterian Church to join their body.

* * *

DR. HAWKINS, who has served as pastor of St. Augustine's since his graduation from Union Theological Seminary, has served two one - year terms as Moderator of the Presbytery of New York, the first of his race to hold that post.

The Presbytery of New York is composed of 65 churches in Manhattan, the Bronx and Staten Island with a membership of nearly 30,000.

The St. Augustine pastor has been a leader in moves to integrate as many New York Presbyterian churches as possible.

While his own church is predominately colored, large numbers of Puerto Ricans have joined the congregation with the result that services are held in both English and Spanish.

The church, in a formerly white area, has approximately 1,000 members.

* * *

DR. TURNER, the denomination's new Moderator, is pastor of the only United Presbyterian Church in Atlanta.

The "Atlanta Manifesto," of which he was one of the chief proponents, marked the first effort of white protestant ministers to band together to urge free and open communication between colored and white Southerners.

Integration Ideal Wins Top Pastors

The Atlanta Constitution Atlanta, Ga. Sun. 5-3-60 P. 31

A statement affirming the ideal of a "non-segregated church in a non-segregated society" has been issued by Dr. Herman L. Turner, pastor of Covenant Presbyterian Church and an announced candidate for presiding officer of the United Presbyterian Church in the U.S.A.

Co-signer of the statement is the Rev. Dr. Edler Hawkins of New York, also a candidate for moderator of the church body.

The election of moderator will be held during the 172nd General Assembly, which opens May 16 in Cleveland, Ohio.

"We believe that all men are created by God as equals in His sight and are called by Him to sonship and brotherhood through Christ," says the statement signed by Dr. Truner.

". . . We commend the General Assembly pronouncements of race relations to the prayerful consideration of our churches, urging that Christian people study them in the light of the teachings of Our Lord, so that we may witness better to the brotherhood that was witnessed to us and established among us by Jesus Christ," continues the statement.

Negro Gets Presbyterian No. 2 Post

The Courier-Journal P. 13

Named By Georgian, The New Moderator

Fri. 5-20-60

© New York Times News Service

Cleveland, May 19.—A Negro minister from New York Thursday was named vice-moderator of the General Assembly of the 3,000,000-member United Presbyterian Church in the U.S.A.

He is the Rev. Edler G. Hawkins, for the past 22 years pastor of St. Augustine Presbyterian Church in the Bronx.

Mr. Hawkins was appointed to the second-highest post in the church by Dr. Herman Lee Turner, an Atlanta minister who Wednesday defeated the Bronx clergyman for the moderatorship by the narrow margin of two votes 471 to 469.

First Negro In Office

Dr. Turner broke with tradition by naming a defeated candidate to the vice-moderatorship. His move was regarded as an effort to give that post greater meaning. Mr. Hawkins is the first member of his race to hold the No. 2 office in American Presbyterianism.

Normally, the moderator devotes his year of office to traveling in the United States and overseas. It is considered likely that the two men will visit many church centers here and abroad.

Unity Talks Urged

The assembly unanimously adopted a resolution opening the way once again for the resumption of unity negotiations with the Presbyterian Church in the U. S. (Southern). Efforts over the years to reunite the Northern and Southern bodies, divided since the Civil War, have never been successful.

The resolution asked the appropriate agencies in both churches to "propose dates when we may meet and begin new work together."

Before the action was taken, Dr. Ernest Trice Thompson, former moderator of the Southern church, told the assembly that "the wall that continues to divide us is being breached in so many areas that it cannot but crumble."

Atlanta's Dr. H. L. Turner Backs Right Of Clergy to Air Controversial Issues

The Atlanta Constitution Atlanta, Ga. Mon. 5-23-60 P. 2

CLEVELAND, Ohio (UPI)—The right of clergymen to speak on controversial issues was defended Sunday by the new presiding officer of the United Presbyterian Church in the U.S.A.

The critics of clergymen who preach on the "great issues give the impression that religion is purely a private matter and that God has nothing to do with public life," the Rev. Dr. Herman L. Turner of Atlanta said.

Dr. Turner was elected last week as moderator of the 3,200,000-member United Presbyterian Church at its general assembly here.

"The scriptures contain much to disturb as well as to comfort us," he said. "Instruction and admonition by the minister are used by the Holy Spirit to lead us into all truth and to contribute to our growth in grace."

In a brief reference to the issues raised by the summit talks, Dr. Turner cited the truism, "Whom the gods may destroy, they first make mad with powers." He added that this may apply to Soviet Premier Khrushchev.

Dr. Turner's defense of the right of clergymen to deal with the "great issues" was contained in a sermon he preached to audiences Sunday in two churches here.

The Presbyterian delegates and a number of Cleveland citizens attended an ecumenical service of worship Saturday night.

The group heard Bishop Lesslie Newbigin say that Christian unity will be costly and "must first of all be something local."

Urge End Of Segregation

Presbyterians In Strong Stand Against Injustices

Journal & Guide, Norfolk, Va. Sat. 6/4/60 P. 3

United Press International

CLEVELAND, Ohio — The United Presbyterian Church in the USA's stand against racial segregation was strengthened Thursday as delegates to the 172nd General Assembly headed for their homes.

The subject of segregation provided a major battleground as the 992 delegates of the nation's fourth largest Protestant denomination ended their eight-day meeting.

THERE WAS spirited opposition as the assembly voted support of student demonstrations in the South including sit-in protests to end segregation in public facilities.

But the majority of commissioners delegates, led by newly-elected Moderator Rev. Herman L. Turner, Atlanta, Ga., were firm in their stand favoring praise and assurance for the students.

"IF WE disapprove this statement, we would disapprove Martin Luther, the Puritans and our own moderator and his Atlanta manifesto," the Rev. Albert F. Hill, Elizabeth, N. J. said.

The assembly voted also to call upon the 3,209,682 members of the church to patronize only those places serving the public without racial discrimination. Members of the church were urged to carry out the program individually and in groups wherever possible.

THE HEAT OF the debate even carried to nominations for the advisory council of the church.

A motion was made to have Sen. John C. Stennis (D-Miss.) removed from the advisory body because "he is an arch foe of all we stand for here today." The motion was voted down.

Northern Presbyterian Elect Southern Foe of Segregation

The New York Times

New York

Dr. Turner of Atlanta Named Moderator — He Defeats Negro Pastor by 2 Votes

By GEORGE DUGAN
Special to The New York Times.

CLEVELAND, May 18—The Rev. Dr. Herman Lee Turner of Atlanta was elected here today Moderator of the General Assembly of the United Presbyterian Church in the U. S. A., the top post in the 3,000-000-member Protestant denomination.

Dr. Turner's Atlanta church is the only "Northern" Presbyterian congregation in that city. Most Presbyterians in the South are affiliated with the Presbyterian Church in the U. S. (Southern).

The new Moderator is regarded as a liberal churchman who has pressed for integration. He was a chief advocate of the famed "Atlanta Manifesto," in which for the first time white Protestant ministers of the South banded to urge free and open communication between Negroes and whites as well as obedience to the Supreme Court decision requiring the integration of public schools.

Dr. Turner defeated the Rev. Edler G. Hawkins, Negro minister of St. Augustine Presbyterian Church in the Bronx, New York, by a vote of 471 to 469. He succeeds the Rev. Dr. Arthur L. Miller of Denver.

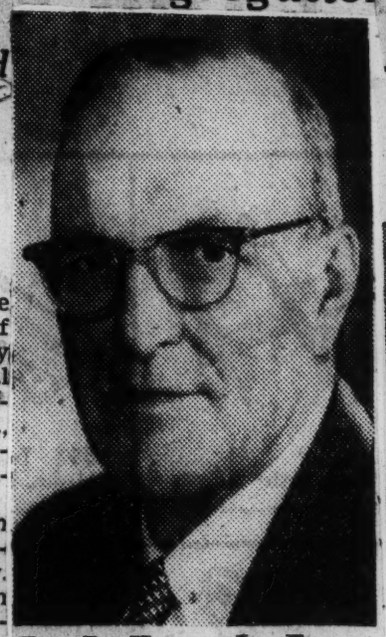
Held Pastorate 30 Years

The election was one of the closest in the Presbyterian Church.

In accepting the office Dr. Turner told the delegates that his election was not to be construed as a victory of the South over the North or a personal victory over Mr. Hawkins.

He also voiced the "hope and prayer" that the day would come when the Southern Presbyterians and the United Presbyterians would become one church.

Dr. Turner has been pastor of Covenant Presbyterian Church in Atlanta for thirty years. His previous pastorates were in Sheffield and Birmingham, Ala. He served as president of the Georgia Council of Churches, president of the Atlanta Christian Council and trustee and secretary of the Protestant Radio and Television Center. He was recently elected to the board of trustees of the National Conference of Christians and Jews. He and his wife have three sons and a daughter.



Rev. Dr. Herman Lee Turner

Membership in the United Presbyterian Church in the U. S. A. increased by 50,120 in 1959 to reach a high of 3,209,-682, it was reported to the Assembly this afternoon by the Rev. Dr. Eugene Carson Blake, chief executive officer of the church.

The number of ordained ministers was reported at 12,041 last year. This compares with 11,801 in 1958. In the 220 presbyteries (local units) there were 9,389 individual congregations, a slight decline from the 9,4g4 local churches reported in 1958. The decrease, despite an increase in over-all membership, is accounted for by the merger of some congregations.

Atlanta Pastor Heads 'Northern' Presbyterians

CLEVELAND—The Rev. Dr. Herman Lee Turner of Atlanta was elected here Wednesday as moderator of the General Assembly of the United Presbyterian Church in the U.S.A., the top post in the 3 million-member Protestant denomination.

Dr. Turner

Dr. Turner's Atlanta church is the only "Northern" Presbyterian congregation in the city. Most Presbyterians in the South are affiliated with the Presbyterian Church in the U.S. (Southern).

The new moderator is regarded as a liberal churchman who has pressed for intergration. He was a chief advocate fo the famed "Atlanta Manifesto" in which for the first time white Protestant ministers of the South banded together to urge free and open communication between Negroes and whites, as well as obedience to the Supreme Court decision requiring the integration of public schools.

The Miami Herald

Dr. Turner defeated the Rev. Edler G. Hawkins, Negro minister of St. Augustine Presbyterian Church in the Bronx, New York, by a vote of 471 to 469.

9 P. 19 A

He succeeds as moderator the Rev. Dr. Arthur L. Miller of Denver.

The election was one of the closest ever held in the Presbyterian church.

In accepting the office, Dr. Turner told the delegates his election was not to be construed as a victory of the South over the North, or his personal victory over Hawkins in New York.

He also voiced the "hope and prayer" that the day will come when the Southern Presbyterians and the United Presbyterians will become one church.

In the tabulation of votes, the two candidates ran close in the 22 voting sections, except the Deep South. The section including Florida, Tennessee, Alabama and Mississippi gave Turner 39 votes to five for Hawkins. Hawkins' own area gave him 32 votes to nine for Turner.

Turner has been pastor of Covenant Presbyterian Church in Atlanta for 30 years. His previous pastorates were in Sheffield and Birmingham, Ala.

He served as president of the Georgia Council of Churches, president of the Atlanta Christian Council and trustee and secretary of the Protestant Radio and Television Center. He was recently elected to the board of trustees of the National Conference of Christians and Jews.

Dr. and Mrs. Turner have three sons and one daughter.

Presbyterian Leader Urges Merger of 4 Denominations

The Atlanta Constitution Pg 1

Atlanta, Ga.

SAN FRANCISCO (UPI) — A merger of four of the nation's largest Protestant denominations was proposed Sunday by a former president of the National Council of Churches.

Mon. 12-5-60

The merger would involve the United Presbyterian Church in the U.S.A., with 3,145,000 members; the Protestant Episcopal Church, with 3,126,000 members; the Methodist Church, with 9,815,000 members; and the United Church of Christ, with 2,223,000 members.

It was proposed by the Rev. Dr. Eugene Carson Blake, stated clerk (chief executive officer) of the United Presbyterian Church, in a sermon delivered Sunday morning at Grace Episcopal Cathedral here.

It was immediately endorsed by the Right. Rev. James A. Pike, Episcopal bishop of California, who called it, "The most sound and inspiring proposal for unity of the church in this country which has ever been made in its history."

The four-way union suggested by Dr. Blake would produce a new Protestant communion with 18,309,000 members and 41,802 local churches. It would be the biggest breakthrough ever achieved in the ecumenical movement, which seeks to reunite the long-divided Christian family.

Dr. Blake said the four denominations should blaze the trail towards unity but that "any other churches which find that they can accept the plan of union should also be warmly invited to unite with us."

His proposal aroused great interest among the 3,000 church leaders from 33 major Protestant denominations who are here for the triennial General Assembly of the National Council of Churches.

The assembly, opening Sunday with a worship service, will continue its sessions through next Friday.

P. 10

The Rev. Dr. James E. Wagner, of Philadelphia, co-president of the United Church of Christ, told United Press International he "welcomes" Dr. Blake's proposal.

The United Church itself is a product of the recent merger of the Congregational Christian Churches and the Evangelical and Reformed Church.

Dr. Blake said the Christian churches "cannot afford longer the luxury of our historic divisions" which are causing the world to "see the churches of Jesus Christ as competing social groups, pulling and hauling, propagandizing and pressuring for their own organizational advantages."

He said he put forward the merger proposal as an individual minister and was not at this time authorized to make it an official proposal of his church.

However, he expressed hope that the Presbyterian General Assembly, which meets next May, will make an official proposal for the merger.

Negro, White Church Merge Marking An Oklahoma First

The Black Dispatch
Oklahoma City, Okla.

Sunday marked a milestone in race relations in Oklahoma as well as in the religious world when Bethany, a Negro church, and the Creston Hills church white congregation held their first services since announcing their agreement to merge as one congregation.

Scene of the merger ceremony was the Creston Hills edifice at 2301 NE 23rd, where approximately 275 persons gathered to witness the historic merger. Visitors present for the ceremony came from throughout the Washita presbytery, which includes churches of central Oklahoma as far south as Walters. All congregations represented are members of United Presbyterian, USA.

Preaching the service uniting the two churches was Dr. G. Raymond Campbell, Westminister Presbyterian church pastor, who described the merger as "not only important to the two congregations but to the community, the state, the country and the whole world."

He added, "But most of all, it is significant to the Kingdom of our Lord, Jesus Christ, who prayed 2,000 years ago that we all might be one in god, in order that the world might believe that God sent Christ."

Dr. Campbell stressed that the victorious end for the cold war for the western world become a reality, not by the west's possessing a better army, but a better idea and a better way of life.

'Reverse Integration' Is Planned by Church

New York Herald Tribune
New York, N. Y.
Mon. 9-26-60
P. 21

By Jo-ann Price

The only church surviving within the boundaries of the Lincoln Square redevelopment, the Good Shepherd-Faith Presbyterian Church, 152 W. 66th St., faces a problem of "reverse integration."

Several years ago, according to the Rev. Edward A. White, twenty-eight, the once all-white congregation revamped and revised its program to minister to Cubans, Puerto Ricans and Negroes surrounding it on the swiftly changing West Side.

Face New Situation

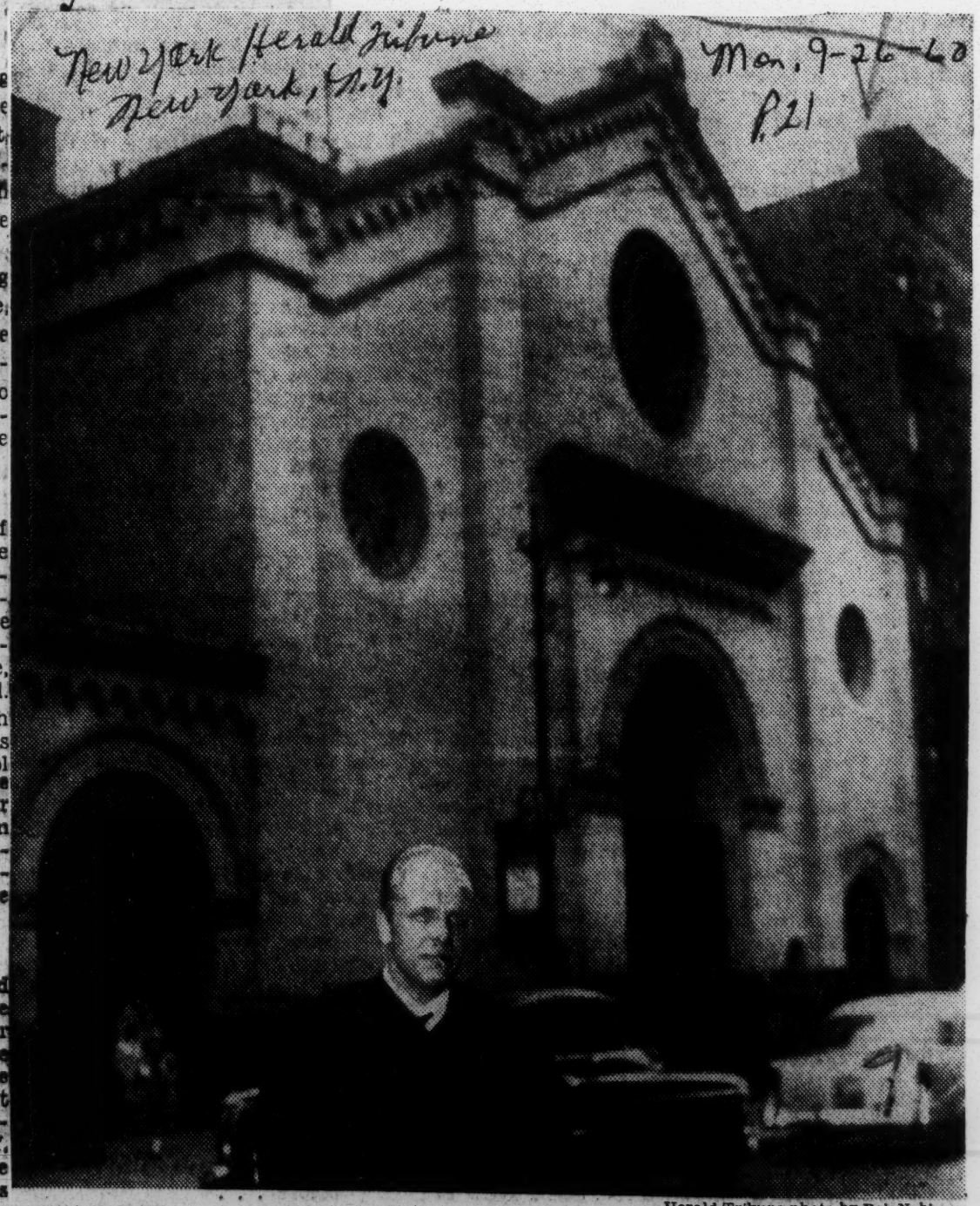
Now, with construction of 4,400 units of middle-income co-operative and upper-middle-income private apartments going on, "we're faced with the opposite situation of integrating middle and upper-income, largely white families," he said.

Good Shepherd-Faith Church was saved from the wreckers partly because the High School of Commerce forms a protective "L" around it. Three other churches, St. Matthew's Roman Catholic, St. Cyprian's Protestant Episcopal and the American Orthodox church were razed.

Church Renovated

Mr. White, a short, blond clergyman, who came to the sixty-two-year-old church four years ago, said also that the Presbytery of New York, aware of its strategic location, has put more than $40,000 into renovations in the last year and a half. The cream brick edifice, a large structure four stories high, has been fitted with new wiring, modern plumbing, gutters for the roof and has been steam-cleaned and repainted.

A chapel seating sixty-five persons is being installed for the Spanish-speaking. A Chilean Methodist minister, the Rev. Samuel E. Araya, forty-three, has been added to the staff as clergy assistant. The active adult membership of the church is 175 persons.



New York Herald Tribune
New York, N. Y.
Mon. 9-26-60
P. 21

Herald Tribune photo by Bob Noble

The Rev. Edward A. White standing in front of the Good Shepherd-Faith Presbyterian Church, 152 West 66th St.

Frontier in City

It is in the city, Mr. White commented, that Protestantism's mission frontier "has its largest scope" and where it is "faced with its biggest crisis," he observed, sitting back in a large red leather chair in the midst of a cluttered office.

"We've discovered large numbers of families, many Negro families, who have Protestant backgrounds but are not actively related to any church. "What is required is an intensive type of ministry."

Mr. White is in his first pastorate at Good Shepherd-Faith Church. While a student at Union Theological Seminary, he was associated with the East Harlem Protestant Parish.

Sees Sickness Exposed

"I have a theory—that the inner city serves to expose a lot of the sickness within the nature of Protestantism that is covered by the veneer of suburban life," he said.

"If a typical suburban church were confronted with the problems we have here, it would collapse. This place nearly did. What kind of response is that?"

When Mr. Araya joined the staff a little more than a year ago, he was confused by patterns of segregation which were foreign to his thinking as a Chilean. "It was shocking, and very hard for me to accept some of the things I saw here," he said.

A student at Union Seminary for his doctorate, Mr. Araya puts in many hours at the church as well. He has a small office there. Standing up from his desk, he commented that the segregation problem "is not an easy one" in this country and it is necessary "to walk a long way" if it is to be solved.

Bias Studied By Presbytery Here

Atlanta Daily World

Atlanta, Ga.

The Atlanta Presbytery met Tuesday to consider a resolution declaring that all Presbyterian Churches should receive all, regardless of race, and to oppose encouraging the closing of public schools.

Wed. 10-2-56

The resolution, which came up earlier, was to be tackled at Tuesday's adjourned session with approximately 145 ministers and elders.

P. 1

The resolution said that "Presbyterian Churches should receive those who attend our worship services, regardless of race or color, in the spirit of Christ; that there be no discriminatory treatment or segregation. We strongly urge that our officers and people not to allow the organized or planned nature of any "test" of our churches to distract us from our responsibility as Christians, nor to tempt us to assume the precarious and presumptive past of distinguishing true worshippers from insincere worshippers, remembering that only God knows the human hearts."

The resolution also declared "the proper role of the church in any emergency crisis is never a more pridential . . . 'caring for its own' but a ministry of love and practical concern for all men. In the present school desegregation crisis we strongly urge our churches not to project any plans or engage in any program that would encourage a closure of public schools. If the schools are closed, any emergency educational facilities (churches) might offer should follow the unsegregated character of the church itself."

The resolution pointed out that

1. The Church is universal, and "to discriminate against or segregate fellow believers by racial color is to violate the very character of the church."

2. "The Church is Christ's Body," and "must not simply reflect cultural values of society. The church building is not the opssession of men but the house of God. No group of men has the authority to exclude from Christian fellowship those whom the Gospel includes."

3. "The church should view the present crisis in our area as an occasion for humble repentance. The church should strive not to simply react to this environment, but to act with Christian purpose and to speak with clarity to the issues of our time."

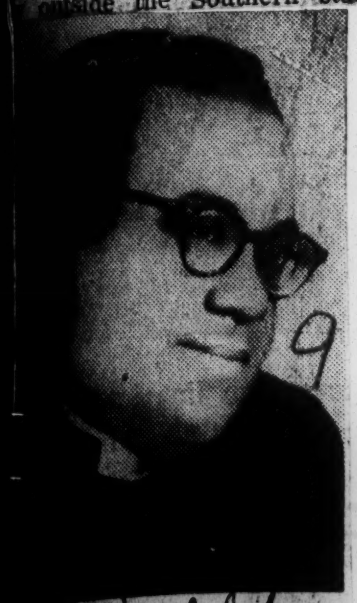
Negro Named By United Presbyterian

NEW YORK (AP)— A Negro minister has been nominated for the highest elective office in the United Presbyterian Church.

The Presbytery of New York Monday nominated the Rev. Adler G. Hawkins for the post of moderator. The Rev. Mr. Hawkins is moderator of the 62 churches in the New York Presbytery.

He will be a candidate at the church's General Assembly May 19 in Cleveland, Ohio. If elected, he would be the first Negro to achieve such eminence in a predominatly white church organization.

The United Presbyterians' three million members live mostly outside the Southern states.



AP Wirephoto
The Rev. Adler G. Hawkins, Negro moderator of 62 churches in the New York Presbytery, has been nominated for moderator of the United Presbyterian Church, its highest elective office.

Rev. W. J. Gipson Attends World Alliance Of Presbyterian Church

The Reverend W. J. Gipson, minister for the Faith Presbyterian Church in Jackson, Mississippi, returned to his pulpit last week after a week's absence attending the World Alliance of Presbyterians in Toronto, Canada.

Reverend Gipson was an official delegate to the World Alliance confab, representing the Northern Area of the General Council.

The Jackson minister is well-known in Presbyterian Circles for his work through the years with the General Assembly's Christian Education Board and Synod's Committee on Evangelism.

He is a member of the Trustee Board for Stillman College at Tuscaloosa, Alabama, a college administered by the Presbyterian Ch.

Since 1948, the Reverend Gipson has been minister of the Faith Presbyterian Church wihch he helped organize.

Reverend Gipson, holds a B. A. degree from Southern University in Baton Rouge, Louisiana, and also a Bachelor of Divinity degree from Gammon Theological Seminary in Atlanta, Georgia.

He came to Jackson from New Orleans where he served as pastor of Berean Presbyterian Church and Assistant Director of Berean Community Center for 13 years, leaving a strong, well organized church and work to come to Jackson to begin the first Presbyterian Church for the city among our people. He came to Jackson and quickly won the confidence of both Negro and white people, and at the opening of Faith Chapel, one year after his arrival, 400 people crowded into the Chapel and at least 200 were turned away for the lack of space; 125 whites representing every Presbyterian Church in the city attended.

In April of 1949, the Church organized with 29 charter members. Today, 10 years later, there are 207 members, a Church School enrollment of 150 with an average attendance of 90. There are also organized groups—The Women of the Church, The Adult Choir, A Children's Choir, two chartered Scout Troops, one active Youth Group. Also organized in the Mission Sunday School with an enrollment of 80 and 35 members who are ready to be organized into a Church (Virden Addition). There are two kindergartens with four full-time workers and about 70 children.

Last year, there were 28 new members added to our Church and eight baptized infants. A budget of $4,700 was raised. The outlook for the future is very challenging because as more people learn about the Church, its standards and its teachings, they are generally proud to become members.

There is much to be done in the larger development of our program while there are many doors opening to us everyday. Let us redouble our efforts in planning, praying, and serving to the end that His Name may be glorified and His Kingdom advanced.

Woman's Day Program Set At Tuskegee

TUSKEGEE INSTITUTE—The Women of the Church of the Westminister Presbyterian Church with Mrs. Susie Cooper president, will present a Woman's Day program Sunday at 11 a.m. with Mrs. Edith Washington Shehee as the guest speaker. She will talk from the text, "What Does the Lord Require of Thee?"

Dr. Mildred Brown will preside and special music will be rendered. The public is invited. The Rev. G. E. Penson is pastor. Mildred Allen is reporter.

Presbyterians Elect New Moderator, Thompson Condemns Discrimination

JACKSONVILLE, Fla. —(AP)— The new moderator of the South-Presbyterian Church is Dr. Marion A. Boggs of Little Rock, Ark.

He won a close election over Dr. R. Matthew Lynn of Midland, Tex., 260-251 Thursday night. Two other nominees- Dr. James Sprunt of Staunton, Va., and Dr. Henry E. Russell of Memphis, Tenn.- were eliminated in a first ballot.

Boggs has been minister of the Second Presbyterian Church in Little Rock since 1939 and is a former moderator of the Synod of Arkansas. He is a graduate of Davidson College, Union Theological Seminary and Arkansas College.

Although included in the minutes, the message of Dr. Everett Trice Thompson retiring moderator, was not read at the general session nor distributed to the 511 voting commissioners.

The mesage endorsed birth control and said racial discrimination has no place in the church.

On segregation the message said, "No human differences such as the color of men's skins can annul the fact of their essential equality or justify any discrimination based on denial of it."

It also called for an end to the armaments race between the United States and Russia and urged every effort to reduce the possibility of war.

The space age does not mean that God is banished but that the scientist has used gifts conferred upon him by his Creator to unlock some of the secrets of his world, the churchman declared.

Presbyterians Would Speed Up Desegregation

United Press International

JACKSONVILLE, Fla.—The 100th General Assembly of the Presbyterian Church, U. S., Southern rejected a resolution Monday opposing a Catholic for President of the United States.

A committee said the assembly did not believe it was ppropriate to endorse or conemn any political candidate.

IT URGED Southern Presbyterians to judge candidates y their "civil positions, not eligious dogma."

In another action, the more han 600 delegates voted to peed up integration of church - supported colleges.

THE RESOLUTION said "Our mission work in Africa and elsewhere is seriously handicapped by our inability to educate potential native leaders in white Presbyterian colleges."

The assembly meeting, originally set for six days, adjourned Monday night after completing its business one day early.

Presbyterians To Begin Meet Today

Atlanta Daily World
Atlanta Ga.

Segregation, Birth Control High On Agenda Of General Assembly In Florida

Thurs 4-28-60

JACKSONVILLE, Fla. (UPI)—The 100th General Assembly of the Presbyterian Church, U.S., opens Thursday with segregation, birth control and the effects of tobacco among the controversial issues to be resolved.

A group from the Washington area is expected to offer proposals on birth control and race desegregation. And a local delegation is due to present arguments on the alleged harm of smoking.

Some 350 church leaders, including laymen and ministers, will participate in the six-day assembly.

The General Assembly is the highest court of the 900,000-member church body.

During the sessions the church commissioners will vote on a new budget, elect officers, review the past year's activities, and act on a proposed revision of church policies and other business.

The Washington group is expected to urge the assembly to speed up integregation of its churches. The assembly has declared its opposition to segregation in the past but only a few congregations to date have been racially integrated.

Another recommendation would seek to have the assembly reaffirm its stand on birth control. The Washington delegation is due to ask the assembly to "reassert our Christian understanding of freedom which underlies our historical position that no authority, ecclesiastical or otherwise, can bind the individual conscience on matters of personal decision, such as birth control."

The Presbytery of Suwanee, Jacksonville Area, will ask the church to dispose of any tobacco company securities which may be held in endowment or trust funds on grounds that tobacco is "detrimental to health." The group has accused the tobacco industry of exploting "the health of the nation for profit motive."

Another expected recommendation would reopen efforts to unite the Presbyterian Church, U. S. A., with the United Presbyterian Church, U. S. A.

Plan Rejected To Aid Pastors In Race Stand

The Louisville Courier-Journal
Louisville Ky. Wed. 5-4-60

© New York Times News Service

Jacksonville, Fla., May 3. — Southern Presbyterian churchmen declined Monday night to support a resolution that would have strengthened the hands of ministers who find their pastorates jeopardized because they have spoken out for fellowship between the races.

Instead they approved a committee report that cited a previous statement by the denomination's general assembly backing freedom of the pulpit.

Actions taken by the permanent committee on the minister and his work, the report suggested, are sufficient to protect the minister's right to bear witness on the stated positions of the church.

In race relations this position is that enforced segregation is "against the will of God."

Ministers have been forced to resign from their pulpits for taking this stand, the Rev. E. T. Thompson, retiring moderator, told the assembly.

When such dismissals occur, the Rev. Marc C. Weersing said, the committee tries to find other employment for the minister. Dr. Thompson said this was not enough.

HEADS CHURCH SOCIAL WORK ON SOUTH SIDE

Chicago Daily Tribune
Chicago, Ill.
Sat. 5-7-60
Pg. 9

More Community Aid Goal of Presbytery

BY ROI OTTLEY

The Rev. Bryant George, executive secretary of the South Central Planning Council of the Presbyterian church, is heading a significant project to enable south side churches to serve more adequately thru social work and community referral services.

Rev. Mr. George

The work, launched by the extension board of the Presbytery of Chicago, embraces the resources and facilities of seven United Presbyterian churches and Firman Neighborhood house.

The Negro minister began this work in 1958. He also serves as the assistant to Dr. William J. Jones, executive director of the extension board.

Served as Missionary

Before coming to Chicago, the Rev. Mr. George was commissioned as a missionary to Parkistan and served in Lahore from 1954 to 1957 as associate general secretary of the student Christian movement. He traveled widely in Asia and Africa as a leader in work camps and study conferences.

The Rev. Mr. George was born in Wilson, N. C., Nov. 19, 1927, one of three children. His father, the Rev. Arthur H., a graduate of John C. Smith university, Charlotte, N. C., and Western seminary in Pittsburgh, is dean of John C. Smith university school of theology.

His mother, Minnie, a graduate of Knoxville [Ga.] college and Columbia university, is a Charlotte public school teacher.

School Paper Editor

Young George attended Biddleville Elementary school and West Charlotte High school where he was student council president and editor of the school paper. He entered John C. Smith university and became vice president of the National Council of Westminister Fellowship, national Presbyterian youth organization.

He was graduated in 1950, and entered John C. Smith university school of theology. While a student, he served in work camps in Italy and Germany, and later became an intern in student work at the Presbyterian Student center, Pennsylvania State university, University Park.

After a year's study at the McCormick Theological seminary, in which he was granted a degree in church and community activity, he was appointed to his present post. The Rev. Mr. George is married to the former Marion Gater, a graduate of Bowling Green [O.] university.

Atlanta Liberal Named Moderator Of Presbyterians

Atlanta Daily World
Atlanta Ga.

CLEVELAND — (UPI) — Rev. Herman L. Turner, 69 of Atlanta, Ga., a proponent of desegregation of churches in the South, was elected moderator of the United Presbyterian Church in the U. S. A., Wednesday.

Chicago Defender 5-19-60

Rev. Turner, one of the prime movers of the Atlanta manifestos of 1957 and 1958, defeated Rev. Edler G. Hawkins, Negro pastor of St. Augustine Church, New York, by only two votes, 471-469.

Turner and Hawkins, only candidates for the top office of the fourth largest Protestant denomination in the nation, had signed a joint statement affirming their belief in a non-segregated church in a non-segregated society.

"I do not regard my election as a personal victory or a victory of the South over the North," said Dr. Turner. "I regard it rather as a tribute to the congregations and the delegates, and an answer to one of the most vexing problems of our generation."

Observers at the meeting noted a significance in failure of any of the delegates to make a motion that Turner's election be declared unanimous.

Atlanta Ga.

"Certainly there was nothing to boast of in this narrow victory," said Dr. Turner. "The vote was so close that I believe Reverend Hawkins should be given recognition and I will be happy if he would accept the post of vice moderator."

The new presiding officers of the 3,209,000 member church said he hoped to see a merger of his church with the Presbyterian Church of the U. S., the southern branch of the denomination.

"Many people would be interested in a merger of the two churches," he said.

On the subject of desegregation, the newly-elected moderator declared he believed in obeying the law of the land.

"I am not secure until my neighbor is secure, has the same rights as I have," he said.

Rev. Turner, who has been minister of the Atlanta congregation for 30 years, heads the Atlanta Christian Council and is a past president of the Georgia Council of Churches. He said he believes desegregation will be achieved by "steady pressure."

"The majority of the urban residents are ready to accept desegregation," he declared, "but the rural areas are strongly opposed — resisting any change."

Magazine Writers Are All Agreed

Inter-Racial Marriages Backed By Presbyterian Theologians

NEW YORK —(AP)— Theologians contributing to a Presbyterian magazine say a Christian should not try to stop his son or daughter from marrying a person of another race.

The February issue of Social Progress, is devoted entirely to the question of inter-racial marriage.

All the theologians contributing to the magazine, both Northerners and Southerners, agreed that a Christian should accept inter-racial marriages. But they added that each situation must be considered independently.

Marcus Barth of the Federated Theological Faculty at the University of Chicago wrote:

"All talk and all striving for desegregation and for full equality and community of rights and duties of the people of different races living together in America is but rubbish unless it includes the willingness to accept and protect racially mixed marriages."

The Rev. Edler G. Hawkins, Negro moderator of the Presbytery of New York, said such marriages could be successful if the country recognized the Negro as a whole person. He wrote:

"If we give too glibly what is indeed the Christian answer to the question, it may be we will gloss over what actually is the hardest thing in the world for white America to do—be rid of its delusion of superiority and all the atendant fears that have made it necessary to deprive the Negro of the basic freedoms other Americans enjoy."

Presbytery Nominates Moderator for Assembly

The New York Times

The Rev. Edler G. Hawkins

The Presbytery of New York nominated its moderator, the Rev. Edler G. Hawkins, by unanimous vote yesterday for moderator of the General Assembly, national governing body of the United Presbyterian Church in the U.S.A.

The presbytery met at the North Presbyterian Church, 525 West 155th Street.

Mr. Hawkins has been minister of St. Augustine Presbyterian Church, Prospect Avenue at 165th Street, the Bronx, for twenty-one years. He went there directly from Union Theological Seminary.

If he is elected at the 172d General Assembly in Cleveland in May, he will become the first Negro to hold the highest elective office of a predominantly white American denomination.

Southern Presbyterians Told to Obey Race Laws

JACKSONVILLE, Fla., May 2 (AP).—Members of the Southern Presbyterian Church's General Assembly have been told that in dealing with racial problems they should respect the law of the land, unless it is contrary to the law of the kingdom of God.

The speaker yesterday was Dr. Francis Pickens Miller of Charlottesville, Va., a leading layman in the church.

Dr. Miller added that churchmen should accept the responsibility to create an atmosphere favorable to compliance with the law, particularly in areas where crises threaten.

He told the 100th General Assembly the most urgent call at the moment is for "citizens of the kingdom with a sense of vocation to participate actively in the political affairs of our beloved Southland."

"The South desperately needs more men in public life like our Dr. Omer Carmichael of Louisville, like Gov. Luther Hodges of North Carolina, Mayor William B. Hartsfield of Atlanta and Gov. Leroy Collins of Florida, Dr. Miller said.

Dr. James A. Millard, jr., former professor at Austin Seminary, Austin, Tex., was installed as stated clerk of the Presbyterian Church, United States, yesterday. He succeeds Dr. E. C. Scott, who retired after 26 years' service.

Reports from a number of standing committees are on today's agenda. The Assembly's schedule calls for it to end tomorrow.

The 511 voting commissioners have approved a record budget of $9,456,230 for 1961 for Assembly boards and agencies, voted to send to Presbyteries for vote two rewritten sections of the book of church order and approved 13 committee reports.

The Assembly also has approved a statement deploring the continued persecution of Protestants in the Republic of Colombia, South America.

PRESBYTERY ASKS WOOLWORTH SHIFT

Bids Church as Stockholder Protest Segregation—60th Year of Catholic Blind Aid

By DAVID ANDERSON

A Presbyterian commission holding nearly $100,000 worth of common stock in the F. W. Woolworth Company has been urged to protest the company's racial policies "in certain parts of our nation."

After long and exhaustive discussion, members of the Presbytery of New York have voted unanimously to have a representative of the Commission on Ecumenical Mission and Relations, United Presbyterian Church in the U. S. A., attend a Woolworth stockholders' meeting in Watertown, N. Y., on May 18. The commission holds 1,500 shares selling currently at a little more than $65 a share.

The Rev. William B. McCullough, spokesman for the Social Education and Action Committee of the New York Presbytery, disclosed yesterday that the petition had been sent to the Rev. John Coventry Smith, executive secretary of the commission.

The petition noted that Woolworth, "claiming to be the nation's largest restaurant operation," had denied "to certain citizens" the right to be served at lunch counters. Furthermore, the petition went on, the United Presbyterian Church in the U. S. A. is a stockholder through its commission and "there are no state laws which forbid serving meals to all orderly customers on a non-segregated basis."

Therefore the church was called upon to declare its opposition to the company's practices and have someone in authority on hand at the Watertown meeting "to move for a policy of nonsegregation."

"We are simply urging our church's board to exercise its privilege as a stockholder to express an opinion about company policy and as part owner to ask for a change," explained Mr. McCullough.

The Presbytery's action was taken at a monthly meeting in Staten Island last Monday.

CHURCHMAN ASKS INTEGRATION HELP

Virginian Calls on Southern Presbyterians to Work for Mixed Schools

By JOHN WICKLEIN

Special to The New York Times.

JACKSONVILLE, Fla., May 1 — Southern churchmen were told today that each had a responsibility to create in his community an atmosphere favorable to compliance with the school integration law.

Col. Francis Pickens Miller of Virginia addressed 521 delegates to the 100th General Assembly of the (Southern) Presbyterian Church in the United States.

The delegates have before them a resolution calling on the denomination's educational institutions to end delays in carrying out the assembly's instructions to admit qualified students regardless of race.

Colonel Miller, a Democrat who has opposed his state's "massive resistance" to integration, ran unsuccessfully for Senator in 1952 against Harry F. Byrd.

"The South desperately needs politicans who are aware that God the Creator and Redeemer is changing things in the South, and is calling on His people to associate themselves with Him in the changes that are required by the laws of His Kingdom," he said.

He mentioned Dr. Omer Carmichael of Louisville, Gov. Luther H. Hodges of North Carolina, Mayor William B. Hartsfield of Atlanta and Gov. LeRoy F. Collins of Florida as leaders who had worked for a creative solution to the problem of race relations.

"There is a dark shadow over our land which haunts us every hour," he told the gathering of clergy and laymen. "It is not for me to tell you in specific terms how you are to act in your community. But it is for you and me to remind each other that we must act in so far as we can, as citizens of the Kingdom of God."

Colonel Miller said this meant these things:

¶"That we must respect the law of the land unless it is contrary to the law of the Kingdom.

¶"That each one of us has a responsibility to create in his own community an atmosphere favorable to compliance with the law, particularly in areas where crises impend.

¶"That as Christian leaders it is our responsibility to maintain friendly contact with Negro leaders in our local communities in so far as that is possible."

Doing this, he said, would demonstrate to the world what it means to live like Christians in the South.

"This will be our most convincing witness in Asia, Africa and Latin America, he commented.

The picture presented by the American church to the world particularly concerns Colonel Miller, who is Southern Presbyterian representative on the executive committee of the World Council of Churches.

The denomination is expected to take up tomorrow the resolution for speeding integration. Although it has Negro churches, and the assembly sessions are integrated, it has hardly any integrated churches.

In an interview Colonel Miller noted that the 1954 General Assembly had passed a resolution stating that "compulsory segregation is against the law of God."

Southern Presbyterians take integration stand

JACKSONVILLE, Fla. — At the 100th General Assembly of the Presbyterian Church in the United States, southern Presbyterians spoke out for integration.

The Assembly adopted a committee report which noted that there is no color bar to African students in Russia, but there is in America. The color bar in the United States, the committee declared, hinders mission work in Africa and elsewhere.

Delegates, showing support for the overture from the Presbytery of the Potomac, unanimously adopted by a voice vote a resolution which called for the "opening of the doors of our institutions to qualified students without regard for racial distinctions."

* * *

IN OTHER action taken by the Assembly, a committee was named to study a proposal of at Fort Lauderdale minister—The Rev. Charles G. McClure — that the Presbyterian church express its "opposition to the nomination and possible election of a Roman Catholic to the presidency of our country."

With reference to birth control, the Assembly agreed that such iis a matter for the individual conscience. The Assembly, however, adopted a committee report which opposed blind obedience to a specific doctrine.

MINISTERS AFFIRM INTEGRATION AIM

2 Presbyterians Seeking to Be Moderator Call for No Bias in Churches

The two announced candidates for Moderator of the United Presbyterian Church in the U. S. A. have issued a joint statement affirming the ideal of a "non-segregated church in a non-segregated society."

The Moderator, or presiding officer, will be elected at the annual general assembly of the church at Cleveland, Ohio, May 18-25. The two candidates are the Rev. Dr. Herman L. Turner of Atlanta, Ga., and the Rev. Dr. Edler Hawkins of New York.

Their statement follows:

"We believe that all men are created by God as equals in His sight and are called by Him to sonship and brotherhood through Christ.

"We believe that the church is God's ordained institution for making His will known to the world.

"We are committed to the ideal of 'a non-segregated church in a non-segregated society' which by repeated actions of the General Assembly is the policy of the United Presbyterian Church in the U. S. A.

Commend General Assembly

We commend the General Assembly pronouncements on race relations to the prayerful consideration of our churches, urging that Christian people study them in the light of the teachings of our Lord, so that we may witness better to the brotherhood that was witnessed to us and established among us by Jesus Christ.

"We commend the General Assembly for the courage and vision with which it has faced the nature of our times lays a special urgency upon us all to find the oneness we have in Christ, and within the framework of His love we must work diligently to secure equal opportunity so that brotherhood may be realized among Christians and in the larger community.

"In the fellowship of Christian belief, sharing a common joy in the Creator, who has given us all a dignity that must be commonly honored, let us move into the arenas of society to participate in the redemptive work of our faith."

CHURCH REGRETS ITS RACIAL BARS

Methodist Find Practice Falls Short of Policy, but Pledge Reform

By GEORGE DUGAN

Special to The New York Times.

DENVER, May 6—The 10,000,000-member Methodist Church humbly acknowledged today its "failure" to live up to Christian principles of racial brotherhood. But it pledged every effort to do better.

In approving a special report entitled "The Methodist Church and Race," the denomination's quadrennial general conference overwhelmingly agreed to work for the eventual removal of all racial barriers in the nation, the community and the church.

The conference is scheduled to end tomorrow; it has been in session at the Denver Auditorium since April 27.

Its most controversial issue came out of a study commission report recommending, in part the retention of the church's all-Negro, non-geographic Central Jurisdiction.

After many hours of debate the jurisdiction was retained. Machinery was approved, however, for its eventual abolition.

A 'Grievous Failure'

The special report on race declared:

"The failure of our church to live up to its own pronouncements is a fault that must be shared by every section of the church. Our failure to achieve the aims of Christian brotherhood is grievous since Methodism is a world church.

"The decisions of the Supreme Court of the United States relative to segregation have made necessary far-reaching and often difficult community readjustments throughout the nation. The period of stress and strain continues for many communities. On the whole, very considerable progress has been made.

"We must have compassion and understanding for those whose basic social concepts, customs and traditions throughout the world may differ from those of our own. We call upon our people to go forward with all good faith brotherliness and and patience seeking in all these areas to find the mind of Christ.

"It is our desire to accomplish the realization of the Christian brotherhood and full participation by all on every aspect of the church's life. We join other people of goodwill around the world in moving toward the day when all races shall share richly without discrimination or enforced segregation in the good things of life. Therefore, we resolutely go forward with the work begun with respect to race relations in the church and in our world."

Sea of Penalty Scored

As the conference drove to its scheduled adjournment, the delegates took the following positions on major issues:

CAPITAL PUNISHMENT—"We stand for the application of the redemptive principle to the treatment of offenders against the law, to reform of penal and correctional methods, and to criminal court procedure. For this reason we deplore the use of capital punishment."

BIRTH CONTROL—"We affirm the principle that planned parenthood, practiced in Christian conscience, fulfills rather than ciolates the will of God."

RELIGIOUS DISCRIMINATION—"As Methodists we express our Christian concern about sectarian and anti-religious bitterness, violence, hate and such evils. We should develop constructive, positive programs to counteract hate and to develop community attitudes which prevent discrimination against any religious group."

MILITARY TRAINING—"We reaffirm traditional Methodist opposition to any system of peacetime universal military training. We appeal to the United States to give bold leadership looking toward the universal abolition of peacetime conscription by or through the United Nations."

DISARMAMENT—"Our objective must be nothing less than the abolition of the use of war by nations. Mere arms reductions or limitations are inadequate. Only complete disarmament, involving both nuclear and conventional weapons, down to the levels required for internal policing will deprive nations of the tools of war."

THE UNITED NATIONS—"We call upon the Government of the United States to expand its leadership in an effort to bring about such charter revisions as are necessary to facilitate the work of the United Nations in maintaining international order and in preventing the outbreak of war."

It was announced earlier this week that the church's American University in Washington will inaugurate on July 1 a ten-year campaign to raise $40,000,000 to meet the needs of an anticipated enrollment of 12,000 students by 1970.

RETIREMENT FAILS TO END LIFE OF SERVICE

Negro Chaplain Aids All Prisoners

BY ROI OTTLEY

The Rev. Augustus E. Bennett, a minister 40 years and chaplain of the Bridewell, is winning commendation for his work, not only with Negro prisoners but among the white men and women inmates.

Rev. Bennett

The Negro clergyman, one of five house of correction chaplains, is the retired pastor of the south side's Grace Presbyterian church, which he served for 23 years. In 1949 he was elected vice president of the Federation of Churches of Greater Chicago.

He was the first Negro to serve as moderator of the Presbytery of Chicago [1948], the governing body of some 127 churches. In 1949 Gov. Adlai E. Stevenson appointed him to the board of directors of the state reformatory for women in Dwight, Ill. He was reappointed in 1951.

During World War II, he inroduced "Adventure in Brotherhood," a program in which some 50 Negro youngsters were sent to visit with white families for better racial understanding. The project earned him an honorary doctor's degree from Lincoln university, Oxford, Pa.

Born in Georgia

Soon after the war, he opened a community house to meet the developing needs of the south side. He introduced a program of planned and supervised recreation for youngsters and teen-agers, and a schedule of civic and educational activities for adults.

The Rev. Bennett was born in Augusta, Ga., May 25, 1885, one of four children. His father, Augustus, was a laborer. Young Bennett attended elementary and high school at Haynes institute, Augusta.

He attended Lincoln university, where he was captain of the football and debating teams. He was graduated cum laude in 1910. President William Howard Taft, the commencement speaker, presented him with his B. A. degree.

Worked as Bellboy

For the next six years he worked as a hotel bellboy and waiter in resorts. In 1917 he entered Lincoln university theological seminary. After a year, he transferred to Princeton theological seminary, where he was graduated in 1920 with a bachelor of theology degree.

He became the pastor of Witherspoon Street Presbyterian church and served until 1929, when he was moved to Trinity Presbyterian church in Rochester, N. Y. In 1936 he came to Chicago as pastor of Grace Presbyterian.

The Rev. Mr. Bennett is married to the former Fannie Chapman. They had a son, Robert, a World War II veteran, who died in 1954. There is a grandson, Robert II, 12.

Yielding of Some Traditions Urged for Protestant Vitality

If Protestantism is to remain a vital force in urban life it must begin by "revolutionizing" some of its cherished traditions, a Presbyterian official said last [illegible]

One official, the Rev. H. Richard Siciliano, director of church extension of the Presbytery of New York, said one was what he described as the tendency of some Protestants to picture themselves as respectable and conservative village churchgoers of generations past.

Another, he said, is their tenacious desire to stick to the "sacred hour" of 11 A.M. for Sunday worship.

Many Protestants, Mr. Siciliano said in an interview, are convinced that the city is basically evil and consequently neglect the "hardest mission field in the world."

The dark-haired, 37-year-old minister was sharply critical of the view that all hiking and picnicking must be done in the country.

Hikes in the City

"Take the kids for a hike in the city and a picnic in the church basement," he suggested.

Mr. Siciliano was equally unhappy about the 11 A. M. worship period that originally was started to allow farmers time to milk their cows.

"Let's have an 8 A.M. service," he proposed. Then, "the family can go to the beach or Dad can get in some golf."

Mr. Siciliano also urged a series of pulpit exchanges between suburban and urban preachers.

He had one more suggestion: There should be more Negroes in top posts in Protestant denominations.

This is a touchy area in Protestantism, largely because most church bodies have Southern constituencies that would never tolerate a Negro as their spiritual leader.

Unfortunately, Mr. Siciliano observed, some Northern churchgoers would also have misgivings.

The Presbytery of New York may be one of the first to break the ice.

Votes to Back Negro

Last month it voted to support the Rev. Edler Hawkins as a candidate for the Moderatorship of the United Presbyterian Church, highest post in the denomination.

The election will be held this spring. Mr. Hawkins, a Negro, is minister of St Augustine's Presbyterian Church in Harlem.

Mr. Siciliano came to New York last September after serving for four years in Harrisburg, Pa., as director of the department of city and industry of the Presbyterian Synod of Pennsylvania.

Earlier he was for six years pastor of the interdenominational Church of the Open Door in Brooklyn.

Protestants Score Issue

By RICHARD E. MOONEY
Special to The New York Times.

WASHINGTON, May 2—Thirteen prominent Protestant clergymen declared that anti-Catholicism in the Presidential primary campaign posed "a serious danger that the forces of hate and uninformed hostility may be loosed upon our people."

They issued a strongly worded open letter to "fellow pastors in Christ," urging and begging them "to use every opportunity at your command to commend to your flock that charitable moderation and reasoned balance of judgment which alone can safeguard the peaceful community of this nation."

It was the broadest Protestant statement to date on the religious issue involving the candidacy of Senator John F. Kennedy, Democrat of Massachusetts, a Roman Catholic.

The letter was written by the Very Rev. Francis B. Sayre Jr., dean of the Washington Cathedral (Episcopal), and signed by most of the Protestant leaders to whom he sent it.

Among the signers were the Rev. Edwin T. Dahlberg, president of the National Council of Churches of Christ Bishop G. Bromley Oxnam, Bishop of the Methodist Church for the Washington area; the Right Rev. Arthur Lichtenberger, presiding Bishop of the Protestant Episcopal Church, and the Rev. Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church.

Senator Kennedy said, "I certainly am grateful that this letter was sent, and my hope is that this will eliminate religion as an issue."

Letter Quoted

The letter opened by saying: "In both Wisconsin and West Virginia it has been reported that unnamed Protestants have been drawing religious lines in in political primaries in a way that can only lead to injurious dissent among our people.

"Quite apart from what our attitude toward the Roman Church may be," they said, "to classify any candidate for public office in this way threatens the mutual forbearance and the hard-won tolerance upon which rests our democratic government and the broad unity of our people. Our ministry is answerable to God alone and is exercised in a land that protects this integrity."

They underlined one sentence: "We are convinced that each of the candidates has presented himself before the American people with honesty and independence, and we would think it unjust to discount any one of them because of his chosen faith."

Two of the signers, Dr. Blake and Bishop Oxnam, said in an article in the current issue of Look magazine that they feel "uneasy" about a Catholic candidate for President, but that they would consider voting for him.

Like today's letter, the article deplored injection of the religious issue into politics "to stir up prejudice and bigotry." Bu it defended the public's righ o ask "honest questions."

Following is the text of the clergymen's letter:

Fellow pastors in Christ:

In both Wisconsin and West Virginia it has been reported that unnamed Protestants have been drawing religious lines in political primaries in a way that can only lead to injurious dissent among our people. Sometimes openly, more often secretly, one of the candidates has been attacked (and, by some, supported) merely because he is a Roman Catholic.

We find this profoundly disturbing; and quite apart from what our attitude toward the Roman Church may be, to classify any candidate for public office in his way threatens the mutual forbearance and the hard-won tolerance upon which rests our democratic government and the broad unity of our people.

Our ministry is answerable to God alone, and is exercised in a land that protects this integrity. It was out of the cauldron of religious warfare that our forebears stepped into the new world to lay the foundations of this peaceful liberty. Any step that we may take now to recall those intolerant passions and uncharitable suspicions can only damage us all, Protestant and Catholic alike. Thus may the cohesion of our people be smashed into factions of hate, and old issues resurrected that have precious little to do with the worth of any candidate or his fitness for leadership.

Let us ask of each man where he stands, no issues being barred. But let us not condemn him before he answers. We are convinced that each of the candidates has presented himself before the American people with honesty and independence, and we would think it unjust to discount any one of them because of his chosen faith. Such unfairness is not worthy of Christ's love, nor is it consistent with our democracy, which hitherto has guaranteed in its very Constitution that no religious test shall bar a man from Federal Office.

Because it seems to us that there is at this moment a serious danger that the forces of hate and uninformed hostility may be loosed upon our people, we urge and bey you as companions in the Lord's service to use every opportunity at your command to commend to your flock that charitable moderation and reasoned balance of judgment which alone can safeguard the peaceful community of this nation.

"May God grant us all the grace to love our neighbors as ourselves difficult as it may sometimes seem; and that we may do this truly and now.

Presbyterian Bloc Backs Integration

JACKSONVILLE, Fla. (AP) Southern Presbyterians, Monday advocated integration as a means of beefing up their mission program.

They also said birth control is a matter of individual conscience and heard a request that they protest any move to elect a Catholic president.

The 100th General Assembly of the Presbyterian Church in the United States adopted a committee report which noted that there is no color bar to African students in Russia but there is in this country.

Specifically it adopted by a voice vote of about five to one an overture from the Presbytery of the Potomac which urged "the opening of the doors of our institutions to qualified students without regard for racial distinctions."

The committee said "our mission work is severely handicapped in Africa and elsewhere by our inability to educate potential native leaders in white Presbyterian U.S. Colleges whereas scholarships are provided for them behind the Iron Curtain."

An overture from the Presbytery of Florida asked the assembly to refer to the Presbyteries for a vote the action of previous assemblies favoring integration but the assembly said constitutional matters only should be referred to Presbyteries.

The Presbytery of the Potomac also had entered an overture stating that birth control should be an individual matter and the assembly adopted a committee report that blind obedience to a specific doctrine "is to destroy liberty of conscience and reason also."

A committee report took no stand on capital punishment but recommended a further study.

NEGRO SEEKS LEAD OF PRESBYTERIANS

E.G. Hawkins, Bronx Pastor, to Face Turner of Atlanta in Contest for Moderator

A Negro minister in the Bronx is one of two nominees for the highest elective office in the 3,000,000-member United Presbyterian Church in the U. S. A.

If he is elected Moderator of the church's General Assembly in Cleveland on Wednesday he will be the first of his race to head a predominantly white Protestant denomination.

The candidate is the Rev. Edler G. Hawkins. For the last twenty-two years he has been pastor of St. Augustine Presbyterian Church, Prospect Avenue and East 165th Street. He went there directly from Union Theological Seminary.

In Cleveland Mr. Hawkins will face a formidable opponent —the Rev. Dr. Herman L. Turner, pastor of the only United Presbyterian Church in Atlanta.

Dr. Turner was a chief advocate of the famed "Atlanta Manifesto" in which for the first time white Protestant ministers of the South banded together to urge free and open communication between Negroes and whites.

Both Favor Integration

The contest, therefore, is not a North-South battle nor one between the races. Both nominees have publicly declared that they are committed to the principle of a nonsegregated church in a nonsegregated society.

But some churchmen have privately said that the Presbyterians are "over a barrel." They contend that a Hawkins victory would alienate Southerners and a Turner victory would alienate Negroes. Thus the possibility looms for a compromise candidate to emerge from the floor of the assembly.

Mr. Hawkins has served two one-year terms as Moderator of the Presbytery of New York, the first Negro to be so honored in the history of the local Presbyterian governing body.

The Presbytery represents sixty-five churches in Manhattan, the Bronx and Staten Island with a membership of nearly 30,000.

Resurgence of Church

The Bronx minister has been a leader in moves to integrate as many Presbyterian churches in the city as possible. His church is largely Negro, but a number of Puerto Ricans have joined with the consequence that services are also held in Spanish.

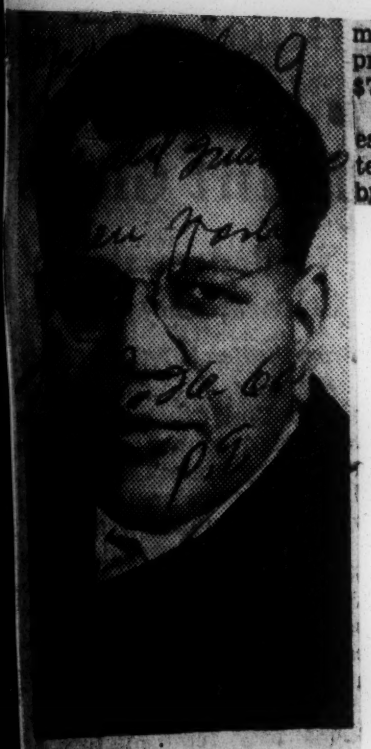
St. Augustine Church has a history that is becoming commonplace in New York. In the middle Nineteen Thirties Negroes began moving from Harlem into the Morrisania section near the church.

As the area's white population diminished so did the membership of the church. Eventually the white parishioners joined another church.

The few Negroes left gained permission to rebuild their church. They also called to their pulpit Edler Hawkins, fresh from the seminary. The church now has 1,000 members.

Mr. Hawkins is philosophical about the Cleveland election. Despite widespread strong support he has conditioned himself for whatever destiny has in store for him.

9 1960



Associated Press

Rev. Dr. Gardner C. Taylor

more than 400 per cent to its present annual expenditure of $750,000.

The assembly also authorized establishment of a radio and television department, headed by the Rev. John F. Fisler.

City Protestants Re-elect Taylor As Council Head

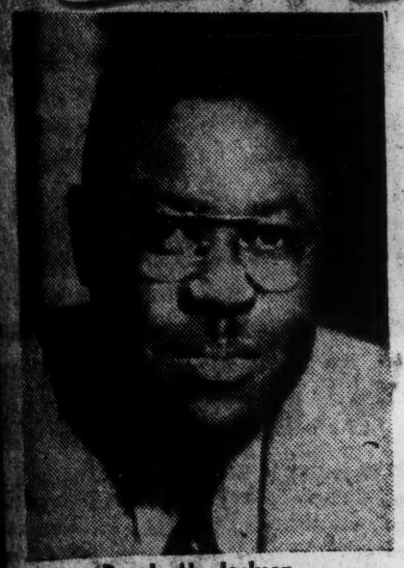
The Rev. Dr. Gardener C. Taylor, pastor of Concord Baptist Church of Brooklyn, was elected president last night of the Protestant Council of the City of New York for his third consecutive one-year-term. The council numbers 1,700 churches of thirty-one denominations. Dr Taylor's election took place at its sixteenth general assembly in Harding-Kennedy Hall of Hanson Place Central Methodist Church, 144 St. Felix St., Brooklyn.

The council's board chairman, Owen G. Judd, presented distinguished service awards to the Rev. Dr. Ralph W. Sockman, minister of Christ Methodist Church, Manhattan, and Police Commissioner Arthur W. Wallander.

Dr. Sockman, a former council president who has served his parish more than forty years, and Mr. Wallander, former chairman of the council's special gifts committee, were cited for "outstanding contributions to the cause of Protestantism in the city of New York." Over the last sixteen years Mr. Wallander has helped the council to increase its budget

REDEDICATION FOR FREEDOM

The Washington Post



Dr. J. H. Jackson
President, National Baptist Convention, USA, Inc.

PUBLIC MEETING

TUESDAY, MAY 17, 1960

8:00 P.M.

Washington, D. C.

VERMONT AVENUE BAPTIST CHURCH

1630 Vermont Ave., N.W.

Jue. 5-17-60

Our belief and practice for a better America is hereby stated: "A new commandment I give unto you, That ye love one another; As I have loved you, that ye also love one another." . . . St. John 13:34.

P. 16-A

PARTICIPATING MINISTERS

Rev. Fulton O. Bradley
First Baptist, Georgetown
Rev. James A. Brown
Second Baptist
Rev. R. V. Coger
Matthews Memorial Baptist
Rev. Wilbert C. Cole
St. Phillips Baptist
Rev. L. C. Collins
Mount Zion Baptist
Rev. T. A. Crawford
Mount Joy Baptist
Rev. S. A. Davenport
Peace Baptist
Rev. O. W. Evans
Beulah Baptist
Rev. Charles Fields
Vermont Avenue Baptist
Rev. R. P. Gainey
Corinthian Baptist
Rev. Ernest Gibbs
Rock Creek Baptist
Rev. Bradley L. Gilmore
Fifth Baptist
Rev. C. H. Hamilton
Greater New Hope Baptist
Rev. Robert Harrison
New Samaritan Baptist

Rev. Love J. James
St. James Baptist
Rev. Fair J. Jones
Zion Hill Baptist
Rev. J. J. Koger
New Bethany Baptist
Rev. Clarence M. Long
Mount Airy Baptist
Rev. John S. Lucas
St. Luke Baptist
Rev. Aaron McCombs
Paramont Baptist
Rev. Louis McCombs
St. Mary's Baptist
Rev. James McCoy
St. Paul Baptist
Rev. Roosevelt McIntyre
Meridian Hill Baptist
Rev. Jerry A. Moore, Jr.
Nineteenth Street Baptist
Rev. C. T. Murray
Vermont Avenue Baptist
Rev. Carl M. Patterson
Oak Grove Baptist, Waterwide, Va.
Rev. Willie P. Prince
New Mount Calvary Baptist
Rev. Charles S. Pryor
Aleaxnder Memorial Baptist

Rev. Robert M. Pugh
First Baptist, Warrenton, Va.
Rev. I. D. Richards
Mount Olive Baptist
Rev. G. E. Stevenson
Providence Baptist
Rev. G. B. Rogers
Isle of Patmos Baptist
Rev. T. G. Spain
Antioch Baptist, Northwest
Rev. W. L. Turley
Mount Gilead Baptist
Rev. H. Ellis Turner
Carron Baptist
Rev. William Tyler
First Baptist, Marshall Heights
Rev. Albert R. Ward, Jr.
Emanuel Baptist, Orange, Va.
Rev. G. L. Washington
Tabernacle Baptist
Rev. W. L. Watts
Second Union Baptist
Rev. William Weaver
New Mount Olive Baptist
Rev. Junius Wheeler
Antioch Baptist, Northeast
Rev. Perry Smith, III
First Baptist, N. Brentwood, Md.

Rev. W. C. Cole, St. Phillips Baptist
Chairman Rededication for Freedom Committee

Keeps Home Sacred

The Black Dispatch
Oklahoma City, Okla.
Jul 8-12-60 1,1

Young Man Plugs New Idea Of Religious Audio Library

A new idea introduced to the Oklahoma City area and available for home demonstration is the religious audio library, a collection of stereophonic and high fidelity recordings. Proponents introducing these records say they are designed to help keep the home sacred."

Introducing the line of religious merchandise to the East-side is a quiet-spoken, sincere young man who says "I asked God to give me something to take into the people's homes that would be a blessing to them."

CALVIN C. ELAM

He is Calvin C. Elam, 33, who demonstrates the religious home recordings during his leisure time. Daily, he works as a mechanic at the City Bus company, where he has been employed for the past three years. Married, Elam lives at 2320 N.E. 22nd.

Elam, a former Oklahoma City University student, has been making door-to-door calls presenting the religious material for the past two months. In this short period the young man feels that he has given a spiritual uplift to many.

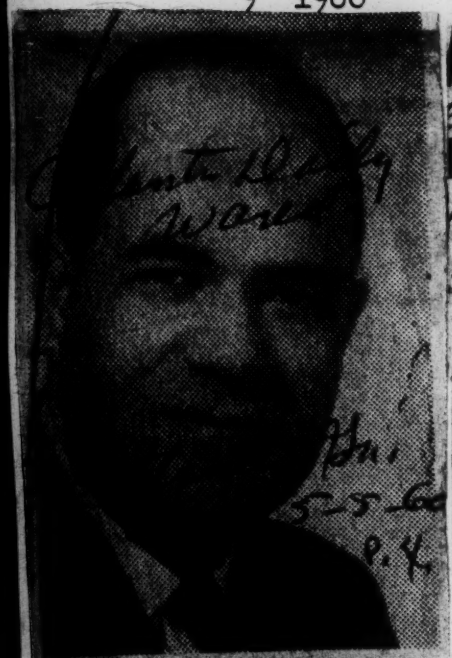
According to Elam, he became interested in the religious selling program because he "recognizes the need for more Christian information in the home and something to promote firm solidarity."

"The religious library is not designed to take the place of any religious habits already a part of the home but to supplement these ...," Elam said.

He pointed out that the record ings are not only musical, but present a wide variety of narratives designed especially to give moral and spiritual aid to the listener.

Persons interested in home demonstrations should call Elam at GA 7-6683.

9 1960 SEVENTH DAY ADVENTIST



REV. LOUIS B. REYNOLDS

...ED ALUMNUS OF THE YEAR

— Rev. Louis B. Reynolds, minister and public relations counsel for the large Northeastern Conference of the Seventh-day Adventists in New York, has been named Alumnus of the Year by Oakwood College, his alma mater in Huntsville, Ala. The citation will be presented at the 64th annual commencement of the college on May 22.

An author and editor, the Rev. Reynolds was for 15 years editor of the denomination's Message Magazine, published in Nashville, Tenn.

Rev. Reynolds, who is also a graduate of Fisk University in Nashville, completed the ministerial course offered by the Oakwood College in 1936. A minister in the Adventist connection for 23 years, he served as a member of the board of directors of Oakwood College for 18 years, during which time he instituted the Cunningham Scholarship Fund memorializing the work of Mrs. Eugenia L. Cunningham, a staff member of the Huntsville college for 40 years. He served also on the board of directors of the Riverside Sanitarium and the Southern Publishing Association in Nashville, Tenn. During the past six years he has been active as a member of the executive board of the Associated Church Press and the Northeastern Academy in New York.

Mr. Reynolds leaves on a study of Europe's reformation countries June 5. His party is scheduled for an audience with the pope of Rome on June 23. Other countries in the tour will be England, France, Holland, Switzerland, Spain, Portugal and Germany including the Eastern

Adventist youth meet this week

Baltimore, Md.

ATLANTIC CITY, N.J.—Over 15,000 young people from the 50 states and Canada are here this week for a five-day Festival of the Holy Scriptures, sponsored by the Seventh Day Adventist Church.

The youngsters will examine the question of whether teachings of the Bible fit in with the pace of modern teen-age life. One of the features of the meeting will be an oratorical contest on temperance.

There will be 13 daily discussion groups on such topics as: courtship, family relationships,

10,000 Witness 7th-Day Adventist Youth Session

Journal & Guide Norfolk, Va.

Oct. 1-2-60

ATLANTIC CITY, N. J. — Nearly 10,000 non-drinking, non-smoking Seventh-day Adventist youth representing the 50 states and 8 provinces of the United States and Canada met in this coastal convention city last week for the opening session of a five-day North American Youth Congress.

The young people heard special messages from President Dwight D. Eisenhower, vice-President Richard Nixon, NEW Jersey Governor Robert Meynor, and FBI Director J. Edgar Hoover on the opening night.

IN ADDITION they were commended by Reuben R. Figuhr, of Washington, D. C., world president of the Adventist church, for their "staunch stand for right principles in this time of grave peril."

The five-day program includes clinics for marriage, military service, and career problems faced by youth. Thirteen separate sessions will be held daily on specific application of Bible principles in life situatons.

SPECIAL features include a "Panorama of Missions," outstanding youth speakers, a pageant of youth activities, motion pictures, and a national oratorical contest.

Main meetings of the parley were held in the huge Convention Hall on the famed Boardwalk in Atlantic City. Attendance was expected to reach more than 15,000 last weekend. This is the first time that a youth congress of the Adventist church has been held on the east coast.

Store Front Churches A Nuisance?

Journal + Guide p. 3

Chicago Home Owners Call Them Blight On Community

Norfolk, Va. Sat. 11-26-60

CHICAGO (ANP) —Are store front churches nuisances, not houses or sacred houses of worship?

That's a question which annoys John Maloney, Chicago's zoning commissioner and his counterparts in large northern cities across the nation.

THE STOREFRONT, for the benefit of those unfamiliar with this phenomenon of the big city, is a store which has been converted to use as a place of worship. Though anyone who can pay the rent can start one, they have usually enjoyed the special privileges and immunities traditionally accorded formal houses of worship.

It is generally known that many of these are hollow mockeries of the great religious temples, that command high and deserved respect. The unsavory backgrounds of some of the self-ordained gentlement who adopt clerical garb and open a storefront church incline one to believe that the enterprise is designed more to benefit the minister economically than to benefit his followers spiritually.

BUT REGARDLESS o how suspect the store fron may be, theje is an inclina tion on the part of public of ficials to avoid any actior that might be interpeted as lack of respect for the religious activities of the persons involved.

Hands Off Policy

Then there is always the haunting fear that a storefront may one day grow into a big influential congregation, as many have, and throw its weight against the political forces of the community.

IN MORE than one instance in Chicago, Negro homeowners have openly opposed the invasion of storefront churches and have nudged city officials to take drastic action against them.

In a recent letter to Mayor Daley, Walter Holan, president of the Chesterfield Community Council, representing Negro home owners, accused the city of stalling on demands that action be taken against storefronts that are violating zoning ordinances.

THE TRUE Church of the House of Prayer to All Nations, Inc., run by Starvester Blissett, was denied an appeal for special use by the zoning board in December, 1959.

The Chesterfield Community Council reported the violation to the civic desk, a department of the zoning board which hears complaints from communities. The complaint was verified and warning notices were sent, but the church continues to operate, Holan said.

ST. JOHN'S Spiritual Temple is operated by the Rev. Fred Rogers and his wife, he Rev. Marcella Rogers, who have living quarters on the 2nd and 3rd floors.

Strongly Opposed

Holan said Rogers attended a council meeting in which store front churches were discussed and found that the community was opposed to such organizations. The church was reported to have opened its doors in the face of opposition.

THE ZONING board has twice sent an inspector to one church and both times he could not get in to inspect the premises, Maloney said. Holan said an inspector could walk right in any Sunday morning.

The Rev. Mrs. Rogers, who said she got her clerical title through a "feeling of the spirit," said an inspector had recently been to see her at the church and told her that the place was in violation of the zoning laws and would have to close.

"I spent all the money I had to buy the building and I explained to the insepctor that I had no other place to take the church," she said.

"HE GRANTED me the privilege to try to raise the money to go somewhere else. Right now I am trusting in the Lord to show me the way," she added.

The Rev. Mrs. Rogers said she had to move her church from another location when the city bought the property for a freeway.

Holan said the Chesterfield Council is trying to attract new and reputable business into the area. The presence of the store front churches hinders the plans the Community Council has set up and is trying to put into action, he added.

Dr. Thurman Will Tour World

BOSTON, Mass. In January, Dr. Howard Thurman, Dean of Boston University's Marsh Chapel, will begin an extended eight-month trip that will take him across the United States, to Europe, and the Near and Far East, where he will combine a vacation with "conversations" among diverse "people of the world."

Dean Thurman, on Sabbatical leave from the university, and accompanied by Mrs. Thurman, will not be bound by any rigid trip schedule. Convenient time and place of sailings will be the determining factor in the rate of travel.

He stated that "we want to speak at leisure to individuals in different countries about their life problems, and of the resources upon which they are drawing to meet them.

"We want also to see what inspiration we can give them, and in turn, what inspiration they can give to us."

■

BEFORE SAILING on March 8, from San Francisco, Dean Thurman will be touring the United States through the South and West.

He will visit colleges and universities in Alabama and Louisiana, and, at the end of January, dedicate a room, to be known as the I. G. Bailey International Room, as a memorial to Mrs. Thurman's parents at Arkansas State College, Pine Bluff, Ark.

Both Mrs. Thurman's parents were pioneer educators in Arkansas. Her father was one of the last Negro members of the state legislature.

WORDS OF WISDOM—Dr. Howard Thurman, dean of the chapel of Boston University, who recently spent several days visiting the campus of Bennett College, Greensboro, N. C., is shown with Mrs. Thurman as he chatted informally with students following a tea held in his honor. The students, left to right, are Misses Betty Shropshire, Brooklyn, N. Y.; Betty Hull, Washington, D. C., and Jacqueline Dove of Kinston, N. C.

BIAS RULING MARKED BY UNITARIANS HERE

The New York

The Community Church of New York celebrated the sixth anniversary of the United States Supreme Court's school desegregation decision yesterday. A Southern judge and a Negro psychologist who figured in it praised Negro youth for the current sit-in campaign against lunch-counter discrimination.

New York

The Rev. Donald Szantho Harrington, minister of the Unitarian church at 40 East Thirty-fifth Street, shared the platform at the morning service with retired Federal Judge J. Waities Waring and Dr. Kenneth B. Clark, Professor of Psychology at City College.

May 16 60

Mr. Harrington recalled that a 1951 dissent by Judge Waring in a South Carolina school segregation case was upheld by the Supreme Court in its 1954 decision, which also cited a study by Dr. Clark on the harmful effect of school segregation.

Judge Waring, still erect and outspoken at the age of 79, said the young people taking part in the sit-ins "are showing us old fumblers a way of accomplishing things that we haven't been able to accomplish."

Welcoming "tension" over civil rights, he said, "Every time great leaders have come forward, they have created what the cowards and the pussyfooters have called tension."

Dr. Clark called the sit-ins "assertive resistance" rather than passive resistance. He said this action ended the "moderation spawned in fear" that had followed the "fiasco of Little Rock."

9 1960

UNITARIAN UNIVERSALIST

UNITARIANS, UNIVERSALISTS, VOTE MERGER

Chicago Daily Tribune

Chicago, Ill.

Churches to Combine in May, 1961

Tues. 5-24-60

p. 6

Boston, May 23 (AP)—The Unitarian and Universalist churches Monday united in a new organization to be known as the Unitarian Universalist association.

The consolidation, which becomes effective in May, 1961 was voted by simultaneous meetings of the governing bodies of the two churches. The required two-thirds majorities were reported by both.

Vote for Merger

The delegates to the annual meeting of the American Unitarian association voted for the merger by 725 to 143. The delegates to a special general assembly of the Universalist Church of America voted 365 for and 65 against.

While the consolidation links administrative and other functions of the two churches, it leaves individual local churches and fellowships independent, as in the past.

The plan accepted contains clauses to preserve for each church member complete freedom of belief and conscience. It further affirms the traditional attitudes of the two churches which, while making "affirmations of faith," have never placed such affirmations in creedal form, and have left them free for modification with the discovery of new truth and fresh knowledge.

Covers Every State

The new association will have a membership of approximately 200,000 adults in nearly 800 churches and more than 300 lay fellowships in every state in the union, most American territories and possessions, most Canadian provinces, and in Mexico.

Both denominations trace their beginnings to early Christian heresies. Both Unitarianism and Universalism sprang into prominence in the early 1800's as points of view which became a source of controversy within existing churches. One by one, churches which became members of the denominations declared their Unitarianism or Universalism.

The two groups have made several efforts to combine over the past century. In 1953, they merged their religious education functions. Youth organizations were combined the same year. A merger commission was created in 1955.

Unitarians Elect Killian

Before the merger was reported, Dr. James R. Killian Jr., chairman of the corporation of Massachusetts Institute of Technology, was elected to a two-year term as moderator of the American Unitarian association.

Unitarian officials noted that with approval of the merger plan, Dr. Killian became the association's last moderator.

The denominational organizations of both churches will be superseded a year from now by the new association and a new moderator will then be chosen for the merged organization.

Racial Understanding In Sunday School Text

The Montgomery Advertiser

By BOB DUKE
Advertiser Church Editor

Editors of new Sunday School lessons for the United Church of Christ said Friday the instructional material is being carefully written to promote "racial understanding."

P. 3A

In the future, they said, text books for both pupils and teachers will contain material aimed at the abolition and overthrow of segregation.

Montgomery

This new policy was reported in a bulletin circulated by the church's office of communications with headquarters at 289 Park Avenue South in New York City.

Sat., 5-28-60

Miss Merle Easton of Boston, Mass., co-editor of the materials, said the new curriculum will teach "Christian love for and acceptance of all racial groups, not just in a special lesson on race relations but in subtle ways all through the materials."

Photographs and art work, she said, will play a large part in this process.

The Rev. Robert E. Koenig of Philadelphia, Pa., the other co-editor, said one of the picture story books was called "Friends Come to the Door."

The story depicts a white child "playing happily" with an Oriental, he said.

Miss Easton said the primary material—directed at 4th and 5th grade children—stresses the acceptance of the "different" child, whether he's different because he wears odd clothes or because he's smaller than the others or because he's a Negro.

The teachers' manual for preschoolers, she commented, shows children of diverse racial backgrounds playing together, leaving little doubt that "an integrated church school is the editor's norm."

Curriculum planners feel that such "subtle techniques" will be more effective than a frontal attack on race problems, Miss Easton said.

She added that last summer the General Synod of the United Church endorsed a statement calling for "an integrated church in an integrated society."

Several months ago the church endorsed Negro sit-in demonstrations in the South and condemned Southern law enforcement officers who arrested the participants.

It also established a special fund to provide an education for Negro demonstrators dismissed from Southern colleges and universities for their anti-segregation activity.

CHILDREN TO GET INTEGRATION IDEA

The New York Times

Church's Sunday School Lessons Will Teach Love for the 'Different' Child

New York

By JOHN WICKLEIN

New Sunday school lessons of the United Church of Christ are being written to persuade small children to accept the "different" child—whether he is different because of his clothes or because he is a Negro.

Sat. 5-28-60

This was reported here by Merle Easton of Boston, co-editor of the texts, to the denomination's Council for Christian Social Action.

P. 29

The new curriculum, she said, will teach Christian love for all racial groups, "not just in a special lesson on race relations, but in subtle ways all through the materials."

Miss Easton explained that photographs and art work would play a large part in the process.

To illustrate this, the Rev. Dr. Robert E. Koenig of Philadelphia, the other co-editor, showed one of the picture story books being prepared.

The story, entitled "Friends Come to the Door," shows a Caucasian child playing happily with her next-door neighbor, who is Oriental.

"This is not just an accident," Dr. Koenig said, "but a deliberate attempt to say in ways a 3-year-old can understand that his church believes in racially integrated housing."

The new materials, the nursery course of which will become available next fall, include specific lessons on race relations at the third and fourth-grade levels.

Photographs taken at the integrated nursery school in Riverside Church were used in a teacher's manual to indicate that a racially inclusive church is the editors'—and the denomination's—norm.

The curriculum, the denomination reported, is the result of an eight-year, $1,000,000 effort to provide up-to-date church-school materials for the denomination.

Franciscan Institute

The Franciscan Brothers Community in Brooklyn and Long Island will attend a community educational institute to be held tomorrow at St. Francis College, 16 Court Street, Brooklyn.

Brother Celestine Luke of Manhattan College will speak on "The Theology of the Brothers Vocation." More than 150 brothers are expected to attend.

To Honor Armenian Prelate

Vasken I, Supreme Patriarch-Catholicos of All Armenians, will be honored tomorrow at 5:30 P. M. at a dinner in the Waldorf-Astoria Hotel.

The Catholicos arrived May 20 for the first visit to the Armenian diocese in America made by any head of this Eastern Orthodox Church.

The prelate succeeded to the throne of St. Gregory in Etchmiadzin, Armenia, in 1955. He is spiritual leader of 4,000,000 Armenian Orthodox over the world.

Next Sunday at 5 P. M. the Catholicos will celebrate the Divine Liturgy at the Cathedral Church of St. John the Divine. He will visit Armenian centers in Boston, Detroit, Chicago, Los Angeles and San Francisco.

Vasken I will be greeted by several Protestant and Eastern Orthodox leaders at the dinner. It is being sponsored by the Diocese of the Armenian Church in America, of which Archbishop Sion Manoogian is primate.

Hebrew Union Degrees

Honorary Doctorates in Humane Letters will be awarded to two judges at commencement exercises of Hebrew Union College-Jewish Institute of Religion on June 6 at 8 P. M.

The recipients will be Horace Stern, retired Chief Justice of the Supreme Court of Pennsylvania, and Judge Henry J. Friendly of the United States Court of Appeals here. Judge Friendly is Justice Stern's son-in-law.

The ceremony will mark the ordination of rabbis and cantors who have completed courses at the institution's New York school, 40 West Sixty-eighth Street. The service will be held in Temple Emanu-El.

Interchurch Dedication

The Interchurch Center, the nineteen-story national headquarters for Protestant and Eastern Orthodox denominations and their agencies, will be dedicated tomorrow at 3:30 P. M.

Leaders of more than thirty denominations sharing the center's facilities will take part in a dedicatory service in the neighboring Riverside Church. Bishop Hans Lilje, head of the Lutheran church in Germany, will preach the sermon.

A procession of 100 churchmen will lead the congregation to the main entrance of the center, 475 Riverside Drive, for completion of the ceremony.

The cornerstone for the $20,000,000 center was laid Oct. 12, 1958. Construction is almost complete, and 90 per cent of the space is occupied by church-related tenants. The National Council of Churches, which has thirty-three constituent Eastern Orthodox and Protestant communions, has its headquarters there.

Graham Slates Crusade

The Rev. Dr. Billy Graham announced this week that he would conduct a three-day Spanish-American crusade in Madison Square Garden Oct. 7 through 9.

His sermons will be translated sentence-by-sentence into Spanish, a technique that Dr. Graham believes is particularly effective in conveying his message.

The talks will be directed to 250,000 Spanish-American residents in New York who have no church affiliation, according to a spokesman for the Southern Baptist evangelist.

Missions Institute Here

The Metropolitan Missions Training Institute will hold its thirty-third session Tuesday and Wednesday in the Madison Avenue Presbyterian Church, at Seventy-third Street.

The institute, sponsored by the Protestant Council of the City of New York and the United Church Women, gives local church groups a chance to consider Interdenominational Mission Study materials for the coming year.

Religious Activities

The Rev. Dr. Jesse Lyons, a minister of the Riverside Church, has been elected president of Manhattanville Community Centers, Inc., 514 West 126th Steet. . . . The Rev. Harold A. Luby will commemorate the silver jubilee of his ordination tomorrow at the 11 A. M. mass in the Roman Catholic Church of Notre Dame, Morningside Drive at 114th Street. . . . Benjamin William Mehlman of the Society for the Advancement of Judaism has been elected president of the Reconstructionist Fellowship of Congregations.

RIVERSIDE CHURCH ACTING ON MERGER

The New York Times

Meets to Ratify Constitution of United Church of Christ —2d Consolidation Urged

New York

The congregation of The Riverside Church met last night to ratify the constitution of the new United Church of Christ, thus becoming part of that merging denomination.

Sat. 12-8-60

The Rev. Dr. Robert J. McCracken, minister of the church, also endorsed a further merger, in a statement before the dinner meeting.

This merger was the one proposed Sunday in San Francisco by the Rev. Dr. Eugene Carson Blake, chief executive officer of the United Presbyterian Church in the U. S. A.

Dr. Blake urged the consolidation of his denomination, the Protestant Episcopal Church, the Methodist Church and the United Church of Christ into a 22,000,000-member organization.

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Dr. McCracken said:

"Because we are an ecumenically minded congregation, we are heartily in favor of church union at the national level."

He said Dr. Blake's proposal had "raised high hopes in the minds of all who lament the divisiveness of Protestantism."

The proposal for Riverside to join the new United Church of Christ had been endorsed by the governing boards of the church.

The new denomination was officially established in 1957 by the union of the General Council of the Congregational Christian Churches and of the Evangelical and Reformed Church.

Acceptance of its constitution provides membership for individual churches. Local congregations will be voting on the merger through June 1, 1961.

Riverside, an interdenominational and interracial church with 3,065 members, is affiliated with both the American Baptist Convention and the New York City Congregational Association.

The constitution will take effect if it is approved by two-thirds of the Congregational Christian Churches voting and two-thirds of the thirty-three regional synods of the Evangelical and Reformed Church.

Church Groups Vote on Merger

The Evening Star
Washington, D.C.
May 23, 1960

BOSTON, May 23 (AP)—Unitarians and Universalists vote today on a proposal to merge their denominations into an 800,000-member association of some 800 churches and 300 lay fellowships.

Ratification of the merger proposal—supported by leaders of both groups—would climax a consolidation drive started in 1947 to join the two liberal religious denominations.

Voting will be by delegates to the annual meeting of the American Unitarian Association and to a special General Assembly of the Universalist Church of America.

A two-thirds majority is required in both assemblies and there is some opposition to the merger. However, Dana McLean Greeley, president of the American Untarian Association, said he believes the assemblies will confirm a vote of church members. Dr. Philip Randall Giles, general superintendent of the universalists, also indorsed the merger.

The consolidation was approved by 91 per cent of Unitarians and 79 per cent of Universalists participating in a parish plebiscite completed last March.

The consolidation plan consists primarily of a constitution and bylaws for a new Unitarian Universalists Association, which would hold an organizational session next May in Boston.

The two groups have made several efforts to combine over the last century. In 1953, they merged their religious education functions. Youth organizations were combined the same year. A joint merger commission was created in 1955.

Negro Brazil Amazes White Southerners

The Pittsburgh Courier p. 6

35,000 Attend Rio Meet

By JOHN THORNTON
(Special to The Courier)

Pittsburgh Pa.

RIO DE JANEIRO, Brazil —The World Baptist Alliance opened its 10th congress in Rio de Janeiro before 35,000 people for an eight-day session, beginning on June 26 to July 3.

Sat 7-16-60

The Alliance usually holds these congresses in different Protestant countries around the world every five years.

The sponsor, the World Baptist Aliance, was organized in London, England, in 1905. This was its first meeting in a South American country, and its first meeting in a country which is everwhelmingly Catholic.

■

p. 6

BRAZIL HAS THE largest Catholic population in the entire world.

This country claims, also, a Baptist membership of over 150,000.

● Very much in evidence were the Rev. Marshall Shepard of Philadelphia; Rev. Martin L. King Jr., Atlanta, Ga.; Mrs. Vivian Moore, Los Angeles; Dr. and Mrs. James B. Cayce, Ebenezer Baptist Church, Pittsburgh; Rev. Gardener Taylor, Brooklyn, and Rev. J. L. McCreery, Philadelphia.

Delegates from 70 countries attended the conference.

■

THE CROWD at the initial meeting, Sunday, June 26, was the largest crowd ever to attend a meeting of the World Baptist Congress.

It was estimated to be 35,000, by the governor of Guanobaro, the state in which Rio is located. The governor had welcomed the delegates to Brazil.

There are three American Negroes in positions as oficers of this World Alliance.

■

DR. JOSEPH H. JACKSON is chairman of the National Baptist Convention. Inc.; Rev. Jerry A. Moore, pastor of the 19th Street Baptist Church, Washington, D. C., and Miss Nannie H. Burroughs, Washington, D. C., are members of the executive board.

● Rev. J. T. Ayorinde, Nigeria, is vice president. Both Dr. Jackson and Miss Burroughs remained in the United States because of illness.

Dr. Leonard G. Carr, Philadelphia, the treasurer of the National Baptist Convention, Inc., was acting in Dr. Jackson's place.

■

ALTHOUGH THE World Baptist Congress is controlled by the Southern Baptists, who put up most of the cash to sustain it, one must admit that it was democratic in procedure, because dark people from all over the world had equal participation on the program.

● For example, the program consisted of Dr. Lam Chi Fung, Hong Kong, vice president of the World Baptist Alliance.

The Rev. S. B. Stubblefield, president of the Monrovia, Liberia, Baptist Missionary and Educational Convention, was present, also.

And, there was the Rev. Kang Sung Chu, Korea, and Mrs. Louise Pau, Rangoon, Burma.

● Some of the white delegates from the Southern Baptist Convention were shocked to find that Brazil was 75 per cent colored, and that the rest of the 25 per cent has Negro blood, and all of them get along like sisters and brothers.

The 3,000-member choir that sang, was the most beautiful group of people this writer ever has seen.

■

ONE WHITE minister, from New York, remarked to me that this meeting was the best lesson in Christianity that some of the white Southerners ever received.

● Robert Bradley, a noted Negro spiritual singer, organized part of the Negro delegates to the congress into a choir and sang spirituals to the delight of all the delegates.

■

THIS WRITER was asked to draw up the resolution requesting that the Congress go on record for the first time, calling on the heads of the governments to fight world-wide hunger.

Among the delegates attending the convention were Rev. E. M. Elmore, pastor of Bates Memorial Church, Louisville, Ky.; Rev. W. L. Holmes, Simmons University; Rev. Moses Newsome, pastor of First Baptist Church, Charleston, W. Va.; Rev. O. Clayton Maxwell, New York; Rev. R. E. King, Louisvile, Ky., and Dr. and Mrs. A. A. Banks, Detroit.

Also Rev. and Mrs. Lawyer Burke, Detroit; Rev. J. Raymond Henderson, Los Angeles; Miss Edna Lewis, president of the auxiliary of Ohio Baptist, and Mr. and Mrs. Deering King of Louisvile.

■

THE DELEGATES voted to hold the 1965 convention in Miami Beach, Fla.

The proposal had ben opposed by a group of ministers who circulated a petition pointing out that Miami practices racial segregation.

Segregation Contrary To The Gospels World Council Of Churches Resolves

Message beamed at S. Africa

Phila Afro-Am
Baltimore Md
Sat. 9-3-60

ST. ANDREWS, Scotland — The World Council of Churches through its central committee operated Tuesday its conviction that segregation based on race or color was contrary to the Gospels.

"It is incompatible with the Christian doctrine of man and with the nature of the Church of Christ," the committee declared.

The council expressed its position as part of a special message to all churches in Africa. The message was adopted without opposition by the policy-making central committee.

The Council first expressed its opposition to segregation in 1954 during its Second Assembly at Evanston, Ill.

The annual meeting is being held this year on the campus at St. Andrews University.

The Rev. C. B. Brink, representative of the Dutch Reformed Church of South Africa, was present but abstained from voting.

* * *

THE MESSAGE served as a preliminary move in the World Council's effort to persuade the Dutch Reformed Church of South Africa to change its support of apartheid, the official segregatiin policy of the South African govern-

representatives of the Council to meet in Johannesburg December with leaders of the Dutch Reformed Church of South Africa's other Protestant churches that are members of the Council.

The meeting was arranged by the Council after a clash between the Anglican and Dutch Reformed Churches in the wake of the Sharpeville shootings last spring.

At that time the Anglican Bishop of Capetown, the Most Rev. Joost De Blank, demanded that the Dutch Reformed Church of South Africa renounce the racial policies of the Nationalist government or leave the World Council.

Mr. Brink said, as he had stated earlier at Evanston, that his church was "in sympathy" with the Central Committee's attitude, but "there are certain situations in which it is impossibl to apply these principles. Brink said the proclamation was "dogmatic" and "could certainly land certain churches in a most difficult situation."

* * *

THE COMMITTEE resolution declared:

"Where nations are still subject to minority or foreign rule, the committee reaffirms the conviction that they must be allowed to move swiftly, but with adequate preparation, to a form of government in which persons of whatever racial background have their rightful share."

The committee accepted as new members of the council seven church groups with a total membership of more than 1,650,000. Five are in Africa.

Council Of Churches Urge Abolition Of Segregation

A statement issued by the World Council of Churches expresses deep sympathy with the Jewish people "with whom Christians share a precious heritage and expresses a desire that this dangerous recrudescence of anti-Semitism be suppressed from the outset."

Signed by Dr. W. A. Visser 't Hooft, Geneva, Switzerland, World Council of Churches' general secretary, and Dr. Franklin Clark Fry, New York, chairman of the Council's Central Committee and president of the United Lutheran Church in America, the statement was issued in Geneva. Referring to the recent outbreak of anti-Semitic acts of vandalism, it called upon the World Council's 172 member churches to work for the abolition of all segregation and discrimination.

"A number of church leaders have already expressed their sorrow that after all the Jewish people have gone through in recent times, once again they should be the target of mischievous and anti-Semitic propaganda," the statement says.

"The World Council of Churches desires to use this opportunity to underline once again what it said at its last assembly."

The statement then reiterates part of the message of its 1954 world assembly held in Evanston, Ill. The assembly urged churches within its membership "to renounce all forms of segregation and discrimination and to work for their abolition within their own life and within society."

Dr. Visser 't Hooft said that although he had no special knowledge, evidence of outbreaks seemed to indicate they are "the work of a small group of wild people." He added that the vandalism may have the opposite of the effect hoped for by its perpetrators in that "it will awaken hundreds of thousands of Christians to the fact that anti-Semitism is still a danger and that they must take a positive attitude towards the Jewish people."

Dr. Fry noted that "it is significant that the paint-brush wielders have had to work in secret because it seems to indicate they know they do not have the support of public opinion." He said that in his opinion it was a "passing phase."

Bishop J. E. Lasslie Newbigin, general secretary of the International Missionary Council, now visiting its New York office, suggested that some of the acts "may reflect the contagious effect of irresponsible mischief."

"In any case they are a reminder of the necessity for steadfast witness on the part of Christians to the reverence due to every human person," Bishop Newbigin, long a missionary bishop in India, added.

RACIAL PLEA MADE BY WORLD COUNCIL

South African Churches Are Urged to Join Americans in Facing the Tensions

By DAVID ANDERSON

The United States Conference for the World Council of Churches has made a direct appeal to the eight Protestant denominations in the Union of South Africa because "we face similar problems of tension."

A letter signed by the Right Rev. Henry Knox Sherrill, the conference chairman, noted that while the problems lay "in different national contexts," nonetheless "in these testing times you and we need the gifts of wisdom and of courage."

Bishop Sherrill cited the 1954 resolution of the World Council condemning segregation based on race as contrary to the Gospel. He also wrote:

"Although we are making definite progress toward the solution of our problems, as Christians in the United States, we write with no pride of accomplishment. There is much to be done here to accomplish the will of God in Christ and to develop a social order consonant with the mind of Christ who lived and died for all men."

In conclusion, the letter said: "We assure you of our prayers and ask your intercession that we may all be given strength."

At the same time, in Geneva, the headquarters of the World Council of Churches this week proposed "a fully representative consultation" with the South African denominations, probably within four or five months, to discuss the situation.

Widely varying knowledge of facts and difference of interpretation have created a need for a fresh and more accurate understanding of what is going on, it was explained. Action taken by the churches in South Africa to obtain justice and freedom for all "within their respective policies" is not sufficiently known abroad nor even among these churches themselves, the World Council said.

Christianity Found Losing Out in Africa

World Council Acts To Reverse Trend

By Jo-ann Price

World Council of Churches leaders are worried because western Christianity seems to be losing out, in effectiveness and numbers, in the newly independent countries of Africa.

Much of the answer to the problem of reversing the trend in the opinion of the Rev. Philip Potter, thirty-eight, of Geneva, secretary of the Youth Department of the 172-denomination Council, will be found in how far young Christians are encouraged to attend universities and then enter into the explosive politics of new nations.

Toured Several Nations

Mr. Potter, a Jamaican, recently toured several countries of Africa, Asia and Latin America for the Council. He was interviewed at the Interchurch Center, 475 Riverside Drive, yesterday, prior to speaking engagements through April 6 in Washington, St. Simon's Island, Ga., and Toronto, Ont.

After returning to Europe in mid-April he will join the Methodist Board of Missions in Great Britain, in charge of the Methodist Areas of West Indies and West Africa.

Shun Politics

While most of the "articulate young people" in Africa's new nations "come from Christian schools" they are likely to regard politics as a field apart from Christian concern, he said. The tendency is more evident in Africa than in Asia, in his view.

"It is a sort of schizophrenia," he observed, "a keeping separate, or, when the chips are down, of quitting the church."

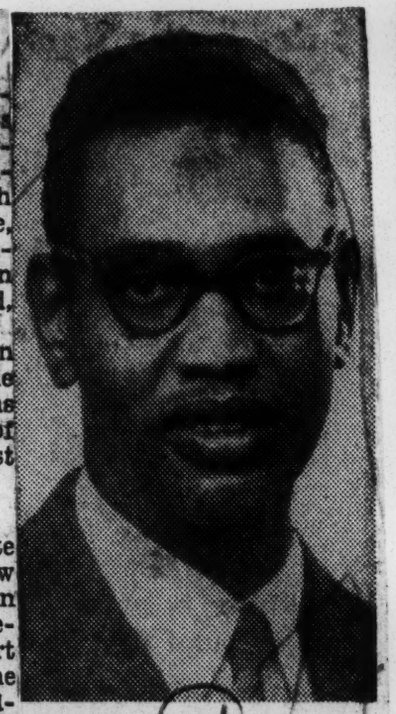
"The African church his a young church. It is only recent generations of Africans who have become literate and articulate. Younger Christians have a most crucial role to play, particularly as they undergo pressures of change in their countries."

For Revised Strategy

Western churches "as a whhole," he declared, "should reconsider their strategy, to give priority to these young Chhristians when they want to go to a western university or to their own new colleges."

The speed with which many African countries are coming into their own finds the church "ill prepared for grounding" new converts, according to Mr. Potter. There is, he said, a "tendency to be intense, perhaps, but it is still a surface growth." The tendency is demonstrated in Billy Graham's African campaign, he said.

Christianity of all traditions is being challenged in some areas, such as western Nigeria, by the gains made by Islam. In such countries as India and Indonesia, the appeals of both Islam and Buddhism are "strong" and have put Christianity on its mettle, Mr. Potter said.



The Rev. Philip Potter, secretary of the Youth Department of the World Council of Churches.

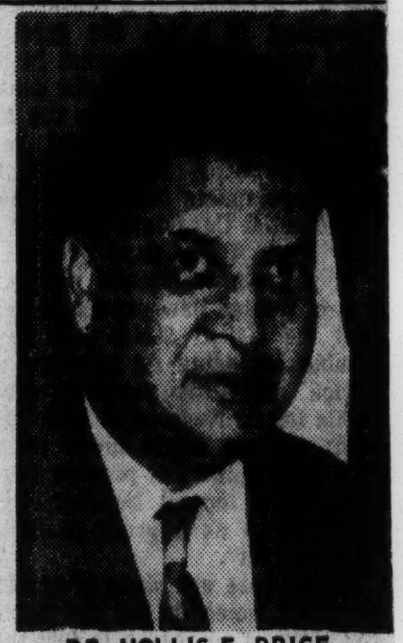
Projects Started

The Council, which is the world's largest non-Roman Catholic church agency, has officially sponsored a number of interracial African projects. Some take the form of Ecumenical Work Camps, such as the rebuilding of a Y. M. C. A. in Northern Rhodesia last year. Another is at the discussion level—sponsoring a retreat center in the Union of South Africa, for example.

The council's latest available figures place the number of Christians—Protestant, Catholic and Eastern Orthodox—at aproximately 35,000,000. Of these, an estimated 20,000,000 are Catholics.

LeMoyne President To Council of Churches

MEMPHIS, Tenn. — Dr. Hollis F. Price, president of LeMoyne college is in St. Andrews, Scotland, attending the summer meeting of the World Council of Churches and International Missionary Council.



DR. HOLLIS F. PRICE

The Memphis educator left Memphis by American Airlines Friday evening, July 29, and then boarded a BOAC in New York, Sunday, July 31 for Scotland. Dr. Price will return to the States on August 18.

While in Scotland, he plans to visit Glasgow and Edinburgh.

Dr. Price is a member of the Church and Society Working committee of the council which will map plans for the World Assembly, scheduled to meet in India in 1961.

The British Council of Churches is host to the summer meetings.

World Church Group Condemns Segregation

ST. ANDREWS, Scotland—(ANP)—The World Council of Churches, through its central committee, repeated last week its conviction that any form of segregation based on race or color is contrary to the gospels.

"It is incompatible with the Christian doctrine of man and with the nature of the church of Christ," the committee said.

The council's stand on racial discrimination was presented as part of a special message to all churches in Africa.

Church Unification Plan Given to World Council

ST. ANDREWS, Scotland, Aug. 17 (AP)—A long-range plan for the unification of Christian churches — a proposal which would "involve nothing less than death and rebirth for many forms of church life as we have known them"—was submitted to the World Council of Churches today.

The plan, defining the kind of unity the churchmen seek, won strong support from spearkers in the polocy-making Central Committee of the World Council now meeting in this Scottish city. But it was listed as a distant goal.

The aim is to reconcile differences of the various Christian churches on what appears to be a compromise basis—a common recognition of each other's sacraments on such things as baptism, holy communion and marriage and recognition of the validity of the other churches' ministries.

The plan, after discussion by the Central Committee, will go to a Reference Committee. Then it is to be sent to the 172 Orthodox, Anglican and Protestant member churches of the World Council for approval.

The Council's Faith and Order Commission, which presented the plan, is headed by Dean Douglas Horton of Randolph, N. H., former dean of Harvard Divinity School. He is a Congregationalist.

Unity of Churches Moves Slow

Religious Leaders See Some Progress

ST. ANDREWS, Scotland (AP)—Religious leaders from all parts of the world Wednesday night ended a conference aimed at achieving closer unity of the divided Christian churches. They made some progress but admitted their ideal of a single church may be centuries away.

Four hundred representatives of Protestant, Orthodox and Anglican churches in 50 countries attended the conference of the Central Committee of the World Council of Churches and its specialized agencies.

At the end of their three-week session, the churchmen representing 172 churches on both sides of the Iron Curtain agreed that probably their most important work was the framing of a new basic formula for unity.

In essence this formula invites individual churches to recognize the authority of other churches' ministers and the validity of their sacraments such as marriage and baptism. At the same time it recognizes that theological differences exist and will exist for many years.

The aim of this formula is more widespread acceptance of the concept of a united brotherhood among the churches.

During closed-door sessions agencies of the World Council discussed ways in which its organization can help refugees, aid underdeveloped nations and increase the role of the churches in bringing closer East-West accord on political problems.

The central committee, the 90-member group which frames the policies of the council, called for action to promote the acceptance of Communist China as a member of the United Nations.

In a policy statement, the committee did not call outright for seating of Red China. But it said measures proposed by the churches for easing world tension "can be effectively applied only if the people and the government of China are in a position to contribute to their formulation and application."

Congo Fund To Be Raised By Churches

Special to The Constitution

ST. ANDREWS, Scotland — The World Council of Churches will issue an appeal to its member churches to finance emergency and long-term aid in the Congo.

The funds will be used to underwrite a crash program for immediate medical and scholarship help and for a long-range educational program of technical and professional training for Congolese.

Announcement of the appeal was made by the Administrative Committee of the WCC's Division of Inter-Church Aid and Service to Refugees meeting here.

The committee said it will make available immediately $25,000 in emergency funds to the Congo Christian Council.

It will also send a representative to the Congo to establish liaison with a church-related skeleton relief organization now in operation.

The committee made its decisions on the basis of recommendations in a report by a delegation of church leaders who visited the Congo last week on behalf of the International Missionary Council and the WCC.

The report urged that funds and personnel, both African and missionary, be made available by the churches to meet the immediate crisis. It also said that it is "urgently necessary that at least skeleton staffs of men missionaries be reestablished in the Congo as soon as possible."

"At this juncture the non-Roman churches bear an almost overwhelming weight of responsibility," the report said.

SEGREGATION HIT BY CHURCH GROUP

World Unit Condemns Bias as Contrary to Gospels—South African Abstains

By SETH S. KING

Special to The New York Times.

ST. ANDREWS, Scotland, Aug. 23—The World Council of Churches, through its central committee, repeated today its conviction that segregation based on race or color was contrary to the Gospels.

"It is incompatible with the Christian doctrine of man and with the nature of the Church of Christ," the committee declared.

The council's position was expressed as part of a special message to all churches in Africa. The message was adopted without opposition by the policy-making central committee.

The annual meeting, being held this year on the campus of St. Andrews University, closes tomorrow.

The council first expressed its opposition to segregation in 1954 during its Second Assembly at Evanston, Ill.

The Rev. C. B. Brink, representative of the Dutch Reformed Church of South Africa, was present today but obstained from voting.

The message served as a preliminary move in the World Council's effort to persuade the Dutch Reformed Church of South Africa to change its support of apartheid, the official separation policy of the Government of South Africa.

Representatives of the Council are to meet in Johannesburg in December with Leaders of the Dutch Reformed Church and South Africa's other Protestant churches that are members of the council.

The meeting, from Dec. 7 to 14, was arranged by the Council after a clash between the Anglican and Dutch Reformed Churches in the wake of the Sharpeville shootings last spring.

At that time the Most Rev. Joost de Blank, Anglican Bishop of Capetown, demanded that the Dutch Reformed Church of South Africa renounce the racial policies of the Nationalist Government or leave the World Council.

After today's meeting Mr. Brink said his church was "in sympathy" with the Central Committee's attitude. "But, as we contended at Evanston, there are certain situations in which it is impossible to apply these principles," he said.

"We held then that the Evanston proclamation was dogmatic in some of its parts and that is still true today. "It could certainly land certain churches in a most difficult situation."

He said the December conference might yield an agreement, but he appeared to hope more for an understanding of his church's position.

The committee resolution declared:

"Where nations are still subject to minority or foreign rule, the committee reaffirms the conviction that they must be allowed to move swiftly, but with adequate preparation, to a form of government in which persons of whatever racial background have their rightful share."

A prominent theologian on the Central Committee said privately that leaders of the Dutch Reformed Church in South Africa had in the last few years "made some progress" in their attitude toward racial segregation.

"We have reason to believe there is hope for more progress now," he said.

The Central Committee accepted as new members of the council seven church groups with a total membership of more than 1,650,000. Five are in Africa.

The five were L'Eglise Evangelique de Madagascar, the London Missionary Society Synod in Madagascar, L'Eglise Evangelique du Togoland, the Methodist Church of Ghana and the Anglican Church of the Province of East Africa.

The others were the Syrian Orthodox Patriarchate of Antioc hand All the East and the Sundanese Christian Church of West Java, whose 9,000 members are converted Moslems.

The new churches bring the Council's membership to 178 church groups of the Orthodox, Protestant and Anglican faiths in more than fifty countries.